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Samoaan Crusade Yields Big Baptism

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**Don't Forget the
Adventist Appeal**

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Photo: Taimano Slope.

EDITORIAL



Levelling the Acceptable

Many motorists in Victoria will soon develop adjusted driving habits—or risk giving up driving altogether. The state faces its highest road toll in 10 years (more than 800 deaths are projected for 1989), and traffic authorities are clamping down in an attempt to reduce road fatalities.

The concern is commendable. But it's also somewhat incongruous. If the road toll were the *lowest* in 10 years, attempts toward stricter road rules would be unlikely—although several hundred people would still be dying. In reality, the goal isn't to *eliminate* road deaths—but simply to *bring* the number of deaths to an "acceptable level."

While we probably could never *totally* do away with road deaths, we could certainly bring the number down to a handful per year if we wanted to. The fact is, we don't really want to—and I'm talking about the average driver, not traffic authorities. The adjustment would be too drastic for our time-pressured lifestyles.

We've decided that we'd rather sacrifice a few hundred people each year than have to drive 30 or 40 kilometres per hour on the open road—and less in built-up areas. Society's values concerning time and money mean we're prepared to work toward limiting the number of road deaths only so long as it doesn't *unduly* affect our ease of mobility.

We'll accept a speed reduction of 10 kilometres per hour—albeit, grudgingly. Older drivers won't complain if the law places more restrictions on the young. And non-drinkers don't mind how many extra breath tests are given.

But we'd feel it unreasonable to be forced to drive in the conservative manner required to all but eradicate the road-death problem. That's asking too much. In other words, lives are important—but only to a point. We're happy to accept a calculated risk if the benefits are high enough.

But this editorial isn't about driving habits and road deaths. It's about the "acceptable level" principle, to which most of us (perhaps unwittingly) subscribe in many areas of life.

In an article in *Rolling Stone* magazine entitled "The Fighting Irish," writer P. J. O'Rourke quotes British Home Secretary Reginald Maudling as saying (back in 1973) that the violence in Northern Ireland had reached an "acceptable level."

O'Rourke finds it difficult to conceive of an "acceptable level of violence." It's as if violence is being treated in much the same manner as "the air-quality index in an American city." In fact, air pollution itself is but another example of how we're prepared to settle for an "acceptable level" (or even an unacceptable level) rather than make the lifestyle changes necessary to eradicate the problem.

And how many of us act as if we believe that there's an acceptable level of immorality, an acceptable level of dishonesty, an acceptable level of selfishness, an acceptable level of pride, an acceptable level of materialism, or even an acceptable level of alcohol or recreational-drug use?

How many of us feel secure because our jealousy, our failure to control our temper, our use of certain expletives when upset, our gossiping, our lack of concern for those in need are all at least within what we consider an acceptable level of character inadequacy?

How many of us feel that it would be unreasonable to expect the degree of perseverance and diligence required to make these areas of life what they really should be?

Oh, and one other point. Right now the annual Adventist Appeal is under way. Will we lend our support? Or will we say, in effect, that the illiteracy in those areas where the money will go is at an acceptable level? That the disease and malnutrition are at acceptable levels? That the deprivation caused by natural disasters is at an acceptable level? That ignorance concerning Christ's love and forgiveness is at an acceptable level?

While God forgives our shortcomings, I can't imagine Him looking at our mixed-up world and saying that, even though the situation isn't ideal, it's at least an "acceptable level."

James Coffin.

LETTERS

Discouraging and Hurtful

As a keen supporter of the RECORD, its journalistic style, and its current appeal to young and old, I was dismayed by "The Parable of the Priest and the Levite" (September 16). To me, this was a most distorted, divisive and inaccurate summation of the role of Adventist preachers and teachers.

In 40 years of ministry I've worked with pastors and teachers. As a youth director I've had close liaisons with our schools and colleges. Admittedly, our system isn't perfect. But the article makes no positive contribution toward its improvement. Instead, it casts a negative reflection upon those who give so much for the spiritual growth of our young people.

I know how this so-called parable has hurt and discouraged one group of teachers. I also know that these teachers, who are representative of hundreds of others, daily present Scriptural truth, share students' personal problems, and uphold moral standards.

If I fail to sign this letter, I understand that it will be relegated to the wastepaper basket. It's a pity that Eustace P. Ichabod didn't have the courage of conviction to reveal his or her true identity.

Kenneth H. Mead, Vic.

Eustace P. Ichabod was making two points: Pastors and teachers need to appreciate each other's contribution, and to work more closely together; and pastors and teachers need to have a practical, functional, down-to-earth approach—and not just a lot of head-in-the-clouds theory and philosophy. Further, the writer chose to package these arguments in a novel manner, which the editors, at least, found refreshingly different. The writer is a stalwart supporter of both pastors and teachers, and certainly never intended to hurt or discourage anyone.

Thanks Appreciated

As a departmental director who goes out to visit local congregations quite regularly, I'd like to express my appreciation for the expressions of appreciation that come back to me.

Recently I received a letter after a visit to a congregation, in which the writer said, in brief: "I just want you to know how much I appreciated the service you took at our church on Sabbath. May our loving heavenly Father continue to bless

you as you work for Him."

Another letter said: "Thank you for being with us at our church—especially for taking our Sabbath school lesson. Thanks also for all the help you've provided over the years to assist me in looking after my department in the church. I couldn't have done it without your help and the Lord's guidance."

It's a real encouragement when people take time to express their appreciation. It gives departmental directors real encouragement. Thanks to those who provide such a boost. Name Supplied.

Full Agreement

I agree with your idea ("Silence the Trumpets?" September 16) of letting our "acts of righteousness" be anonymous. I've often felt uncomfortable with the way we "blow our own trumpet."

As to the idea of unlabelled disaster-relief vans, I'd say, "Let's try it."

Judy Heffer, New Zealand.

Reprints, Maybe?

Would it be possible to introduce for RECORD readers a service of reprinting some articles? I'd propose that the service be introduced by reprinting "The Parable of the Priest and the Levite" (September 16)—and mailing it to every "priest" and "Levite" in the South Pacific Division. Since some "priests" and "Levites" are so busy, they may have missed that issue.

I'd also suggest that Eustace should

write more frequently in the RECORD—perhaps in every issue.

Wally Golenia, NSW.

One of the Best

"Mr McChristian," by Ken Long (July 1), was one of the best modern allegories I've read. If Jesus were on earth today, He'd no doubt create a parable like this:

Today's church is like a man going to a fast-food outlet—he wants his favourite meal within minutes. He keeps social interactions to a minimum. Good music and nice seats pacify him while he satisfies his palate with intellectually superficial food.

Bob Thompson, Papua New Guinea.

The Real Problem

John Oaklands (letter, August 19), may have unwittingly discovered the problem with the Adventist Church today. Maybe we should stop struggling to make our beliefs pertinent to the eighth decade of the 20th century, and instead make a valiant effort to make it relevant to the 10th decade—which is arriving in about three months, whether we're ready or not.

Vernie Everett, NSW.

Views expressed in Letters to the Editor do not necessarily represent those of the editors or the denomination. Letters should not exceed 250 words and should be mailed to RECORD Editor, Signs Publishing Company, Warburton Victoria 3799. Writers must include their name, address and telephone number. Letters received more than three weeks after the date of the issue carrying the article to which they respond will normally not be printed. All letters will be edited to meet space and literary requirements, but the author's original meaning will not be changed. Not all letters received will be published.

Just a Coincidence...



Divorce and Remarriage in Scripture

Graham Higgins

Christians interpret Christ's comments about divorce and remarriage in many ways.

Marriage is defined in Genesis 1 and 2 as a relationship that has three essential elements:

1. **Companionship.** "It is not good that man should be alone." Genesis 2:18.

2. **Mutual help.** In Eve, God created "an help meet" for Adam (Genesis 2:20). She was an appropriate, or suitable, helper.

3. **Sexual satisfaction.** He created them male and female (Genesis 1:27), and they became one flesh (Genesis 2:24).

God designed this life-long relationship—before the entrance of sin—for the good of humanity.¹

Christ reminded His hearers of God's ideal. He quoted Genesis 1:27 and 2:24, adding His own comment: "What therefore God has joined together, let not man put asunder." Matthew 19:6. "Put asunder" (in Greek, *chorizo*) means to divide, separate, sever, sunder, split apart. Note that Christ didn't use the word for divorce (in Greek, *apولو*).

Christ is saying here that *the sin is the marriage breakdown itself*. Any sundering of the relationship falls short of God's ideal. Separation is no better than divorce, in this regard. None of the purposes of marriage—companionship, mutual help or sexual fulfilment—can be satisfied if the man and woman live completely separate lives.

Moses' Law on Divorce. Moses didn't invent divorce. It already existed in Israelite society—and completely at the husband's discretion. The wife could find herself divorced for the most trivial reason, with no place to live, with no provider, and separated from her children. This was a grave injustice that God, through Moses, sought to rectify. The conditions for divorce

(Deuteronomy 24:1-4) were:

1. Some *valid fault* had to be present in the wife (the Hebrew term may be translated as "some indecency," "some uncleanness," the "unseemly thing," the "shameful thing"). This had to be so serious that the husband could no longer regard her as an honourable wife—that "she find no favour in his eyes." Note that this isn't describing adultery, which was punished by stoning (Leviticus 20:10, Deuteronomy 22:22).

2. The bill of divorce had to be in writing.

3. Remarriage was permitted. The whole point of writing the bill of divorce was to make a clear distinction between legitimate remarriage and adultery. Note also that this is describing the "guilty party" (see point 1 above).

4. The husband couldn't go back on his decision. This put a brake on divorce for trivial reasons.

The Jewish Law on Divorce. The law of Moses had become considerably perverted by the time of Christ. The main Jewish views of that time are set out in the Talmud Mishnah Gittin 9:10 (translation of Leo Auerbach):

"The House of Shammai says: A man must not divorce his wife unless he has found her unfaithful. As was said (Deuteronomy 24:1), 'Because he hath found some uncleanness in her.' The House of Hillel says: He may divorce her if she only spoiled a dish for him, because it was said: 'Uncleanness is anything.'"

(Rabbi Akiba, who came onto the scene later, went even further than Hillel. He said a man could divorce if he found "another . . . more beautiful than his wife, because it was said [Deuteronomy 24:1], 'If it come to pass that she find no favour in his eyes.'")

Christ's Teaching on Divorce.

Christ's teaching about divorce and remarriage are found in Matthew 5:31, 32 (the Sermon on the Mount) and Matthew 19:1-12. (Mark 10:1-12 and Luke 16:18, refer to the same incident as Matthew 19:1-12.)

Christ says in Matthew 5:31: "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement." Or, to paraphrase: "You've heard that it's OK to change wives as long as you keep the paper work in order." Christ is referring to the Shammai-Hillel debate—in particular, to Hillel's lax interpretation.

Verse 32 says: "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."

In Matthew 19:1-12 Christ, confronted by the Pharisees (verse 9), says: "I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whosoever shall marry her which is put away doth commit adultery."

Christians interpret these words in many ways. I'd like to consider only one—the "adultery only" interpretation.

The "Adultery Only" Interpretation. In short, this view says, Christ forbids divorce and remarriage except when one spouse is guilty of adultery. The innocent spouse may then divorce and remarry.

However, the "adultery only" interpretation has several problems:

1. It places Christ in opposition to Moses' law. The main points of Moses' law (points 1 and 3 already mentioned)

are abolished by this teaching. Christ states in Matthew 5:17 that He didn't come to destroy the Law (of Moses).

2. It ignores the words Christ used. The word translated "fornication" in the KJV is the Greek *porneia* (from which we get the word "pornography"). It's an all-encompassing-type word. It has definite sexual connotations, but covers a wide range of activities. It's similar to the Hebrew term used in Moses' law. The Greek word we translate "adultery" is *moicheia*.

3. It denigrates God's ideal for marriage by teaching that divorce on grounds other than adultery is invalid divorce. When a man and woman are living completely separate lives, when there's absolutely no companionship, when there's no mutual help or sexual satisfaction in their relationship, when there's no hope of reconciliation—and this has been legally decreed—the "adultery only" interpretation regards these people as still married!

But is it a marriage according to God's definition? Apart from the two sayings of Christ under discussion, there's no support in Scripture for such an idea. Moses' law certainly taught no such thing. And Paul's teaching doesn't support it either (see later discussion).

4. It promotes injustice. It labels the first to remarry as the "guilty party," with no regard to his or her contribution to the original marriage breakdown. In a predominantly one-sided breakdown (eg domestic violence and alcoholism) this may be quite unjust.

5. It's theologically unsound. Divorce for incompatibility may result from both partners behaving almost identically *before* and *after* divorce. They may both later remarry. But by this interpretation, the first to do so becomes the "guilty" and the other the "innocent" party. Thus one person's innocence depends on another's guilt!

This list isn't exhaustive, but it illustrates that such a teaching couldn't have been Christ's intention. He taught that *marriage breakdown* was the sin. Each party was guilty to the degree that he or she contributed to that breakdown, either by action or neglect.

A Different Interpretation. In the wider context of all the above, we see that literal adultery isn't the only consideration.

When Christ said that a man couldn't divorce his wife except for *porneia* (ie some serious fault on her part—and not

simply to marry another), He was reiterating what Moses had said earlier.

Christ wasn't changing Moses' law. He was re-establishing its authority and meaning—He was counteracting the arguments of Hillel and others. In fact, He magnified Moses' law by emphasising the spirit and motives with which it's kept.

Matthew 5:27, 28 says that whoever looks on a woman with lust (ie harbours a *spirit* of adultery) is guilty of adultery.

Matthew 5:31, 32 says that whoever divorces his wife for reasons other than some serious fault on her part—simply to marry another—commits adultery. (Even though he may technically be within the law, and can't be prosecuted, the spirit is one of adultery).

The second part of Christ's saying is important also. We need to understand what He *is* saying if we're in order to understand what He's *not* saying.

By comparing Matthew 5:32, Matthew 19:9 and Luke 16:18 (Mark 10 doesn't mention the second half of the saying), we find that the blameless wife may be accused of adultery. So, too, her second husband, if she remarries. How is this possible?



Note carefully (Matthew 5:32), it's the *husband's action* of divorcing his blameless wife that "*causeth* her to commit adultery." What if she stayed single? This was an option, even in that male-dominated society. She might return to her parents or live in the household of a married brother. However, this is an all-inclusive statement, applying to *all* blameless wives dumped for trivial reasons—"Whosoever . . ."

Christ's meaning is quite simple. The husband's action *labels* her as an "adul-

teress" in the mind of the community. She's stigmatised as having some serious fault, some "uncleanness," some unseemly thing in her (in accordance with Moses' law), by the fact that she's divorced.

If she's blameless, this adds insult to injury. Further, any second husband she marries can be seen as the lover who provoked the divorce—when all the time the real villain was the first husband!

Clearly, Christ was speaking out against a particular evil that was prevalent in His day—the practice of divorcing a blameless wife simply to marry someone more desirable. He was pointing out the moral and social injustice of the practice. He wasn't changing Moses' law, but magnifying it to include spirit and motive.

He wasn't discussing the situation of genuine marriage breakdown, as covered in Moses' law, where some serious fault did, in fact, exist. Moses' law was, in this respect, a concession to the inability of the husband to forgive his erring wife (Matthew 19:8) "because of the hardness of your hearts."

Christ spent much time and energy trying to teach us how to forgive. Sadly, His teaching is still but poorly understood and practised today. Thus marriages do break down irretrievably. But what happens in this situation?

Christ wasn't addressing this situation. Nor was He changing Moses' law. So it's reasonable to assume the principles of that law still apply. It was left to the Apostle Paul to comment further on how Christians should behave in this situation.

Paul's Teaching. In 1 Corinthians 7 Paul discusses a range of questions posed by the Corinthians regarding sex and marriage. Note the background.

Paul stated that most of this teaching was his own considered opinion, not direct teaching from Christ (verses 6, 12, 40—with one exception, verses 10 and 11). He also had God's Spirit guiding him in his counsel (verse 40).

Paul's counsel was set in a firm belief in the soon return of Christ, and he lived in a time of great social and religious turmoil (verse 26). He sought to relieve his hearers of any added burden that might detract from their relationship with Christ.

He recognised that the needs for companionship, mutual help and sexual satisfaction were God-given and designed to be met within marriage (verses 28, 38;

see also Hebrews 13:4).

Paul addressed four groups: the unmarried and the married; and within each of these, those who were coping and those who weren't.

1. To the coping unmarried (for whatever reason), he advised celibacy (verses 1, 8).

2. To the coping married, even those with unbelieving spouses, he advised continuation of the marriage (verses 12, 13). He quoted Christ's teaching in verse 10: "Let not the wife depart from her husband" (ie "Let not man put asunder"). Paul upheld Christ's teaching—who, in turn, upheld God's ideal from the Garden of Eden.

3. To the unmarried who couldn't cope with celibacy (verse 8) Paul advised marriage. He said it was better than burning with unfulfilled desire. That could be a greater distraction to their spiritual progress than the problems of being married.

(Just who is included in the term "unmarried" isn't clear. As in English, the Greek word here translated "unmarried" doesn't necessarily denote virgins. In 1 Corinthians 6:9-20, for example, the term is used to denote people who, although unmarried at the time, had earlier engaged in sexual activity—divorcees, fornicators and users of prostitutes.)

4. To the married who couldn't cope (eg a Christian wife of an unbelieving husband, whose marriage had become intolerable, and who had separated), he said (verse 11), "Let her remain unmarried" (as in verse 8).

The reason for this is the hope of reconciliation. For how long should such a person remain unmarried? The answer is implicit: "As long as reconciliation is possible." If divorce has finalised the breakdown, then the directive no longer applies. She'd then fit into category 1 or 3 in the preceding paragraphs, depending on her personal needs.

To suggest that verse 11 teaches that she has only two options for the rest of her life, or *his* life, or until *he* marries again (namely, reconciliation or remaining single), is to contradict Moses' law (which allowed remarriage). It also runs contrary to the meaning of verse 8. The decision to marry or not depends on the pressure of human needs, and the ability to contain these. Nowhere is it suggested that this decision is determined by the reason for any previous marriage breakdown.

Ellen White's Teaching. It's clear that Ellen White believed the "adultery only" interpretation of Matthew 19 (as did the translators of the KJV).

In the absence of any special revelation to the contrary, it's reasonable to expect her to teach and uphold the light she had. She wrote much regarding "new light" that would come in the future.² She also gave numerous warnings against indiscriminate acceptance or rejection, stating that everything must be tested against Scripture.³

Practical Application. An understanding of the foregoing principles will enable the church to be much more compassionate and Christ-like in dealing with those traumatised by marriage breakdown.

Clearly, the church must ensure that the principles taught by Moses, Christ and Paul are upheld—and that the standards of Rabbis Hillel and Akiba don't resurface. Church discipline may be necessary where behaviour is below Christian standards (eg, domestic violence, sexual infidelity etc), and where the offender refuses to repent. The church's responsibility is the same here as in any other problem area—

embezzlement, murder, dishonest business practice etc.

However, the gospel is about forgiveness (even if the consequences of our actions are irreparable), if we genuinely repent. 1 John 1:7, 9.

Ideally, the application of gospel principles will lead to reconciliation. Unfortunately, the ideal isn't always realised. But even when the marriage is irretrievably broken down, and divorce has made it final, God can still forgive the repentant partner for his or her contribution to that breakdown. The church should do likewise, and not create a second "unpardonable sin" by—contrary to Scripture—prohibiting remarriage. **R**

Acknowledgements

1. I'm deeply indebted to the scholarship of Dr B. Ward Powers in compiling this study. His background includes BA (Greek and Anthropology), BD (Hons 1) and MA (Linguistics and English Language). It was from his PhD thesis that much of this material was drawn.

2. *Counsels to Writers and Editors*, page 33, 35; *Testimonies*, Vol 2, page 692.

3. *Counsels to Writers and Editors*, pages 49, 50.

Graham Higgins is a medical doctor in Murwillumbah, New South Wales.

STORY

Ruined Holidays

by Georgia Richardson

P.J. was happy. The school holidays started at the end of the week, and he'd planned lots of interesting things to do. But, most of all, he was looking forward to two special treats Mother had promised—a visit to Australia's Wonderland, and a trip to see Mr Squiggle.

On Sabbath morning, the first day of the holidays, P.J. felt awful. His throat was sore. His lips were dry. His eyes burned. "Mummy, I feel rotten," he croaked.

Mother had to play the organ at church, so she told P.J. to go back to bed.

"Here's some medicine. Drink lots of water while I'm away. And keep warm," she said as she left.

At lunchtime, P.J. came to the table. Mother always baked something special

for Sabbath lunch, and he could smell the food heating up in the kitchen. But his throat hurt so much.

By Sunday P.J. had a sore throat *and* a sore head. He came to breakfast acting like a grizzly bear. He slouched in his chair and grumbled about everything.

"Cover your mouth when you cough, please," said Mother. Defiantly he turned and coughed right into his mother's face!

"No!" she cried. "Don't share your cough with me!" But it was too late. Germs had flown in all directions. Mother was upset.

But by one careless cough Mother had been infected. She caught the flu and P.J.'s long-awaited holiday was spoiled. They were both too sick to do the wonderful things they'd planned.

P.J. had a miserable holiday. But he learned two lessons: Treat others as you want to be treated; and *never share a cold!*

Georgia Richardson writes from Springwood, NSW.

When Marriages Fall Apart

K. N. Marsh

The newly separated or divorced often find themselves alone in the world.

The small church is stunned. Bill and Mary, who've been faithful members for years, have separated. They've always seemed so happy together. So everyone is caught off guard.

But why should they be? Similar scenes occur all too often in Adventist congregations. A major study of 2,000 Adventists in the United States found that between 15 and 17 per cent of the respondents had experienced divorce or its functional equivalent.¹

Unfortunately, the church often fails to provide adequate support. Contact on a weekly basis during the worship hour doesn't provide real opportunity to develop close relationships between members. Even interaction at social gatherings can be superficial.

More contact would help provide a better support system. As friendship deepens, people feel more comfortable in sharing problems and asking for help. Thus many problems could be solved before situations become hopeless.

When marriages fail, the newly separated or divorced persons face a range of problems not shared by other church members. These may include:

- Feelings of failure and loss of self-esteem.

- Feelings of guilt, especially if they're sincere about their faith.

- The loss of friends. Some may side with either husband or wife. Others, not wishing to take sides, may avoid both.

- A sense of isolation. "The parent who retains daily care and control of the children frequently feels more isolated and closed in than ever. At the same time, the other parent often feels shut out of the children's lives and out of touch with their needs."²

- Financial hardship—for one or both. More than one single mother has

found herself unable to afford petrol for the drive to church on Sabbath.

- Increased conflict over values. Single parents who wish their children to accept a certain lifestyle may find the other parent advocating totally different ideas. For example, how does the Adventist parent make the Sabbath attractive to the child who'd much prefer to go to football or the movies with the other parent?

The newly separated or divorced often find themselves alone in the world. Many feel alienated from the church and shunned by their former friends. For most, there has never a time when they so needed love and support.

Some find that even their pastors are unable to offer any real help. Most pastors haven't been divorced. And their training hasn't fully prepared them to counsel the divorced and separated.

The Seventh-day Adventist Church teaches (based on Matthew 19:9) that the "innocent" party is allowed to remarry without loss of church membership. But the "guilty" party should be disciplined.

This approach presupposes innocence on the part of one and guilt on the part of the other. But what should we do in situations where one partner, by continually ignoring the emotional and physical needs of the other, has all but driven "guilty" person to seek love and acceptance outside the marriage?

Although Ellen White strongly supported the sanctity of marriage, she did recognise that there were times when it was preferable to end a marriage.—*Adventist Home*, page 343.

The matter of divorce raises a number of complex issues.

- God ordained marriage as a means of providing for the care and training of

children. Much of what children learn comes from observing the way parents relate to each other. A single-parent family can't provide some aspects of this valuable role modelling. Is it realistic to expect that God would deny this education to a large number of children, just because of a failure on the part of the parents?

- Marriage was meant to be a means of providing companionship and support for both husband and wife. Does a mistake in one area of life mean people are to be denied this companionship for the rest of their lives?

- God is a God of forgiveness. And the church should be a church of forgiveness. (Certainly, a Christian can't take a course of action knowing it to be against God's will and expect forgiveness later. A divorced Christian who remarries without Scriptural grounds, fully expecting to be forgiven after the event, is presumptuous.)

There are ways in which people can have support and friendship without remarriage. In Galatians 6:10³ we're told, "Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers."

To the first-century Christians James wrote, "Religion that God our Father accepts as pure and faultless is this: to look after widows and orphans in their distress and to keep oneself from being polluted by the world." James 1:27. In 1989 wouldn't he include single parents and their children?

All church members must be challenged to take a more supportive role toward those who are going through marriage difficulty and divorce. If through indifference or hostility we make those who've erred feel unwelcome and unloved, are we truly showing the spirit of Jesus?

If our failure to show love toward those desperately needing love and affection causes them to seek it in unacceptable ways, will God hold us guiltless? **R**

References

1. R. C. Kistler, *Marriage, Divorce, and . . .*, Review and Herald Publishing Association, 1987, pages 126, 127.
2. G. Banks, *A Practical Guide for Access Fathers*, Dove Communications, 1982, (Foreword by L. Maloney) page v.
3. All Bible quotations are from the NIV.

K. N. Marsh writes from Glen Waverly, Victoria.



Photo: Leslie White

PNG Display: Rose Between Thorns

Adventist Health Services (Papua New Guinea) set up its display between the Benson and Hedges and Cambridge tobacco companies during this year's Mount Hagen Show. Display personnel gave out more than 10,000 leaflets on smoking tobacco, drinking alcohol and chewing betel nut. The 20-minute anti-alcohol film *Liklik Pati Tasol (Just a Little Party)* proved a hit as it played continuously to audiences of 100, organisers say. On-site equipment included four computers and three videos. Leslie White, Adventist Health Services director (pictured, right, with show pavilion manager Rore Rikis), received a second-prize banner for the display. "At the end of the day our show workers had almost lost their voices and were exhausted," he reports. "But what an opportunity to witness to thousands of the healthy lifestyle advocated by Adventists."

Harvest 90

About 30 unions and local fields have already reached their Harvest 90 goals, according to coordinator Pastor Carlos Aeschlimann. Highlights from a recent Global Strategy Committee held in Georgia (USA) revealed that seven islands in the Solomons now claim that their total populations are Seventh-day Adventists. The Israel Mission has reached its Harvest 90 goal and plans to double it. In Yugoslavia, 80 per cent of those baptised are youth. In the Far Eastern Division, 20 new churches of Moslem converts have been organ-

ised. And in the Philippines, more than 3,000 were baptised in one day. Also hundreds of children are helping in evangelism, with preaching being done in 10,000 places simultaneously. In just a few years the Zambesi Union (Zimbabwe) has grown from 60,000 to 120,000 members. The Euro-Africa Division plans to enter three new areas—Gibraltar, Malta and Liechtenstein.

Clinic Director

The Victorian Conference has appointed Ron Mills, a former missionary to Papua New Guinea and Southern Asia, to operate the conference health van. Ron is a

registered nurse, qualified in general nursing, midwifery and psychiatric nursing. He also holds a Diploma of Nurse Education and is a qualified pilot. He hopes to use the van at country shows, shopping centres and factories.

"New Age"

The "New Age" Movement appears to have influence in institutions of higher learning, according to information released in *Voice of Peace*. Officially the new European University in Paris is listed to teach Social Sciences, Art and Environmentalism. But curriculum lectures include: "How does humanity enter the Age of Aquarius?" "Energy and perception," "Psychology and therapy from a Buddhist perspective," "The soul-life on the basis of the Chinese energy concept and the formation of personality in the symbolism of Tai-chi."

Spiritists

According to a missionary from Brazil, Lodemar Schlemper, half of the 140 million people in Brazil practise spiritism of one kind or another.—*Voice of Peace*.

Innocence Regained

Dr Norman Young, senior lecturer in New Testament at Avondale College, has written the previously untold story of how the Royal Commission of Inquiry into the convictions of Michael and Lindy Chamberlain came about. *Innocence Regained* documents the events and struggles of the minority whose agitation succeeded in obtaining justice against the odds. Copies are available from E. E. Young, PO Box 19, Cooranbong, NSW

2265. Please send \$A16.95.

Child Preachers

Presentations by child preachers were the highlight of a Sabbath school congress in Sabah, Malaysia, earlier this year. More than 500 delegates participated in the congress, designed to celebrate the culmination of the Decade of the Child.



Photo: Messenger

Martono Felix (pictured) and Cherry Samy challenged adult Adventists to greater involvement in spreading the gospel.—*Southeast Asia Union Messenger*.

Medical Lecture

Dr Bert Clifford, general superintendent at the Sydney Adventist Hospital, is the guest speaker at the second Ronald V. Knight Memorial Lecture, on October 21. Conducted by Queensland's Adventist Health Association, the lecture will be held in the Golden Years Centre, Jenner Street, Nundah, at 7:30 pm.

Baptism Video

The Adventist Media Centre has just released a seven-minute video report of the recent record-breaking baptism in Papua New Guinea. A highlight of the baptism was a visit from General Conference president Pastor Neal C. Wilson. The video includes helicopter shots of the baptism.

The video is now available at Adventist Book Centres for \$A17-95.

Russian Prisons

Soviet Union government officials recently invited the Adventist Church to begin programs to encourage moral rehabilitation in more than 800 prisons. The ministry is expected to begin among prisons that hold youth. "This is a marvelous opportunity that we can't let slip through our fingers," says Mikhail P Kulakov, president of the Adventist Church in the Russian Soviet Federated Socialist Republic. "However, we must have literature if we're going to make a lasting impact."

Electronic Bible

The Franklin Computer Company has announced the publication of the Bible in a hand-held electronic form for the first time. At the touch of a button the computer will display any text. Users can type in a few words from the text and find the reference. At present it's available in the King James Version and the Revised Standard Version.

Tonga Campaign

More than 700 people

attended Pastor Bill Sleight's evangelistic campaign when it opened in the main Adventist church on Vava'u Island (Tonga) on Sunday, September 10. The church was packed, with 300 inside, another 300 in lean-tos on each side of the building, and more than 100 standing outside. Several baptisms are anticipated.

Reaching a Billion

The General Conference Session Offerings to be taken in March and May of 1990 will be used to build a new shortwave transmitter in Italy for Adventist World Radio. The new radio station will have the potential to reach a billion people in Eastern and Southern Europe—where there are a number of communist countries that can't be entered in other ways.

Australian SDAs

Muriel Porter, from the Joint Board of Christian Education, is writing a book about Australia and its experience of religion for delegates at the World Council of Churches Assembly in Canberra in 1991. The book will include a section on what it means to be a Christian in Australia today. RECORD

readers can help give an Adventist perspective to her book by writing to her about what they think it means to be a Christian. Preaching or doctrinal distinctives are not wanted. The writer wants something from a person's own experience as a Christian. Writers should identify their age, town and religion. Write to Dr Muriel Porter, Joint Board of Christian Education, Second Floor, 10 Queen Street, Melbourne Vic 3000.

Hospital Closures

The Adventist Health System in the United States will close two of the smallest hospitals in the Washington, DC, metropolitan area. In a rationalisation process, Leland Memorial Hospital will be scaled down and closed over the next two years. Its 120-bed capacity will be added to Washington Adventist Hospital and Shady Grove Adventist Hospital. Hadley Memorial Hospital will be sold—having suffered losses of more than \$US5 million in the past two years.

Auckland Reunion

Former students and teachers of Auckland Seventh-day Adventist High School are invited to the school's 50th-year reunion, on Easter weekend 1990. The high school grew from a primary school begun in the back of the Royal Oak church in 1940. Photographs and other memorabilia are requested. Further information and registration forms are available from the school by phoning 275 9640 or writing to the Principal, PO Box 59 047, Mangere Bridge, Auckland, New Zealand.

Centenarian

Isabella Wishart (nee Markey), born in Newcastle (now Toodyay), Western

Australia, in 1885, celebrated her 104th birthday on August 26. Mrs



Photo: Ken Bullock

Wishart (pictured with eldest daughter Ruby North, left, and eldest granddaughter Elaine Skeers) became a Seventh-day Adventist 87 years ago and was a charter member of the Toodyay company in 1903. She currently resides in the Mount Saint Camillus Nursing Home.

Visit to Hungary

South Pacific Division president Pastor Walter Scragg and his wife, Betty, participated in a lay-run Revelation Seminar while visiting Budapest in August. Pastor Scragg preached and Mrs Scragg assisted with the music. A city-wide evangelistic thrust will commence in October under the leadership of Pastor Mark Finley, a European-based American evangelist. "The church in Hungary has faced serious difficulties in recent years over its relationship to the council of churches," reports Pastor Scragg. "The decision to withdraw membership has brought many who were concerned over this involvement back into regular fellowship."

Most Flashpoint items from outside the South Pacific Division are provided courtesy of the Adventist Review, and have been sent to the RECORD via facsimile transceiver for immediate release.

Photo: Eric Clark



Training Schools Conducted at Aore

Forty-eight laymen have completed a 12-week intensive training course that will enable them to assist pastors engaged in evangelism on the 83-island chain of Vanuatu. Pastors Eric Clark (pictured, with his wife, Isabel), Ross Miller and Nelson Palmer—who have all "retired"—have made the program possible by teaching at the Aore Layman's Training School.

Samoan Crusade Yields Big Baptism



Photo: Taimanao Siope.

Samoan Pastor Puleia Onesemo baptised Leafa and Iopu Maturiga following recent revival and outreach meetings in Auckland's New Lynn church. A total of 89 people were baptised.

A total of 89 people have been baptised as a result of a month of revival and outreach at the New Lynn Samoan church in Auckland, New Zealand.

"The opening program drew an attendance of 450 and this number increased every night," says Taimanao Siope, community secretary for the church. "But after the first week Pastor Puleia Onesemo [the visiting Samoan pastor who conducted the meetings] requested that the meetings convene every night of the week, instead of just four—a decision that proved helpful."

The local church choir supported Pastor Onesemo with music, and he challenged attendees to bring their friends. Those bringing 10 or more visitors received prizes.

"As a result of this stimulus, the crowds peaked at 560," says Mrs Siope. "With every seat taken, we invited the children to separate for their own meetings at the back of the church hall.

"I have been an Adventist all my life, and this is the first time that I have witnessed the power of the Holy Spirit moving among His people," says Mrs Siope.

"There are still more interests being followed up, and a further baptism is expected later in the year. We would encourage other churches to try conducting meetings every night of the week. We found it a good idea."

Filipino Businessman Finds Faith



Photo: Bevin McCutcheon.

Pastor Ritchie Way greeted Jesse Tanchuco (centre) and his wife, Lisa, following their baptism at Royal Oak church (NZ). Formerly a Manila businessman, Jesse is now a colporteur.

Jesse and Lisa Tanchuco were baptised on August 5 at the Royal Oak church in New Zealand.

A Filipino, whose Manila-based machinery importing business brought him wealth, Jesse travelled widely. He especially appreciated the New Zealand lifestyle.

But Jesse's undoing was his dishonest partner. All Jesse's \$86,000 share of the 1987 business profits vanished when his

partner absconded. "The Lord was speaking to me then, but I didn't listen," Jesse admits now.

Several personal tragedies within a short time led Jesse and his young wife, Lisa, to relocate in New Zealand. But they lacked work permits and were frustrated at not being able to work.

Jesse and Lisa admired their friendly neighbours, Stan Harris and his wife, not knowing that they were Seventh-day Adventists. Before the Harris left for mission service at the end of 1988, they asked Ritchie Way to visit the Tanchucos.

Pastor Way invited Jesse and Lisa to church, and during the service Jess gave a testimony. The congregation agreed to pray for the visitors. They soon commenced Bible studies, both with Pastor Way and in an informal home group. Jesse purchased a copy of *Seventh-day Adventists Believe*—an exposition of the 27 Fundamental Doctrines of the Adventist Church—and found that he agreed with them.

Then Lisa got a teaching job. Things were looking up—until their flat was burgled and they were involved in a motor accident that Jesse believes could have cost him his life.

While recovering, Jesse recalled a friend's suggestion that he might consider selling Christian books. He contacted Publishing director Lance O'Neill and attended a literature evangelist's institute. Jesse is now successfully selling books in Auckland suburbs.

By Mary Fair, Communication secretary for the Royal Oak church, New Zealand.

Rain Stops for Redland Residents

Residents of the Victoria Point Retirement Village, near Brisbane, believe they recently saw a miracle.

"Rain commenced just as the concrete floor slab for the new chapel was completed late Thursday afternoon, and continued intermittently all night and Friday morning," says village church elder Roy Stratford. "We were worried. In spite of a clause in the contract to the contrary, the job supervisor requested special permission to work on Sabbath morning if the rain continued—otherwise the slab would be severely damaged requiring expensive repair pro-

cedures. At 1 pm Friday, village church members were advised and asked to pray for a two-hour break in the weather.

"And the Lord answered 'above all that we asked or thought,'" says Pastor Stratford. "Although heavy rain continued in the surrounding area, none fell on the village until 6 pm—three hours more than we'd asked for! And, as well, a strong wind helped the drying process."

Pioneer Rejoices at Fiji's Recent Harvest



As a young man, George Masters cherished a dream that the gospel would reach the Indian community in Fiji. While working, he did his utmost to see his dream come true. Now living in retirement at Elizabeth Lodge, New South Wales, he rejoices at the growing numbers from this ethnic group joining the church in Fiji.

Recently Ram Brij, a retired government teacher who became an Adventist as a result of Pastor Masters's work with his family in 1922, wrote of the baptism of nine people by Fiji's only full-time Indian Adventist minister, Pastor Narayan Goundar. "After the baptism, 10 more people responded to Pastor Goundar's appeal," he writes. "In addition, Pastor Bill Boucher baptised another eight Indians among a large group following a mission in the Tamarua church. On the island of Vanua Levu, an Indian layman, David Lal, with assistance from Pastor Goundar, prepared 16 for baptism. A further baptism is planned for this month."

It hasn't always been this way. When George Masters became a missionary teacher among the Indian population in Fiji the work was very hard. It was 1922,

and George was 27. He had been teaching for eight years in New South Wales.

Although Fiji was nominally Christian, the Indians adhered to the religious beliefs they brought from their homeland, and conversions were few. But, convinced of his calling, George journeyed to India and for two years applied himself to an intensive study of the Hindustani language. He returned to Fiji in 1927 eager to converse with the Indians in their own language. But he still found they had difficulty responding to Christianity. Family ties were strong and loyalty to traditional beliefs reached back for many generations.

It's no wonder that George Masters says his heart is overflowing with gratitude to God for what is now happening among the Indian population of the Fiji Islands.

Ram Brij writes of Revelation Seminars conducted at the University of the South Pacific, of Bible-study classes, of broadcasts of Seventh-day Adventist church services for the first time over Fijian radio, of funds found to import an evangelist from India next year and plans to purchase land for an Indian Seventh-day Adventist church in Suva.

By Pastor D. J. Silver, who is chaplain at Elizabeth Lodge.

Father and Son Evangelism Brings Success in PNG

An evangelistic program conducted during July by Pastor Ross Baines and his father, Pastor Bill Baines, attracted an opening crowd of more than 4,000 in Kavieng, New Ireland, Papua New Guinea.

Brisbane's Destiny Singers provided music for the opening meeting. At the close of 19 lectures, 19 people were baptised and 140 others requested baptism.

"We conducted workers meetings during the mornings," says Pastor Bill Baines, "and endeavoured to make the mission a learning experience for those assisting. We also shared books, helps, slides and pictorial aids with the national ministers. Ross used slides to illustrate the lectures and people were amazed to see the worldwide work of the Adventist Church."

Before returning to Australia, the Pastors Baines spent a week on Mussau

Island, where Pastor Bill was a self-supporting missionary more than 50 years ago.

"What changes have taken place since I was there!" he says. "All over the island we found churches crammed full. Some congregations are rebuilding, others extending, but in most cases finance is a problem. Some groups have purchased their own 'walkabout' sawmills and are cutting timber to build their chapels. Others are making their own concrete blocks. If any reader knows where these block-making machines can be purchased, I would be pleased to hear from them."

Pastor Bill Baines lives at 10 Avron Court, Tewantin, Qld 4565.

SDAs Urged to Support Cigarette Advertising Ban

The South Pacific Division Adventist Health Department is urging Australian Adventists to write personal letters to their Senators in support of a bill recently introduced into Parliament by the Australian Democrat Senator for Victoria, Janet Powell.

The bill aims to ban cigarette advertising in newspapers, magazines, billboards and shopfronts across Australia. Senator Powell says the bill would be a major step toward reducing the toll from smoking that yearly claims the lives of more than 17,800 Australians, causes 103,000 hospitalisations, and costs the country more than \$400 million.

"This bill will do more for the future health of this nation than any other single initiative," says Dr Harley Stanton, associate director of the department. "It's better to encourage young people never to start than to try to stop them once they're addicted."

"It is clear that attempts by government and health bodies to reduce smoking are being undermined by cigarette advertising aimed at young people," says Senator Powell. "Magazines targeted at readers aged between 14 and 24 carry cigarette advertisements linking smoking to social success, health, wealth and sporting prowess."

The bill compliments the 1976 ban on television and radio advertising of cigarettes. Senator Powell will also introduce an amendment to close the loophole that allows cigarette companies involved in sport sponsorship to advertise on tele-

vision. She believes there would be cross-party support for that move also—and health bodies are ready to pick up the sponsorships in the few remaining sports where tobacco still gains credibility from its association with sporting heroes.

"Only the best will do for the health of our children, and that includes banning tobacco advertising," says Elaine Henry, chairperson of the Australian Cancer Society's Public Affairs Committee, which supports the bill.

By age 15 nearly one-third of Australian girls and boys smoke regularly. "The education of children about the dangers of smoking is undermined by the presence of glossy cigarette advertising," says Mrs Henry. "The right to promote conditions for the best health of our children clearly overrides any rights of tobacco companies to promote a product responsible for so many deaths."

A child who begins smoking at 14 or younger is 15 times more likely to die of lung cancer than a non-smoker, and five times more likely than someone who starts aged 24 years or more.

"I would like every church member to write a personal letter to their local Senator," says Dr Stanton. "I urge each one to give support of this bill their highest priority."

Volunteers in India Get Taste of Reality



Photo: Kay Fatmowna.

Harold and Kaye Wilson recently took a five-week trip to northern India on behalf of Asian Aid Organ-

ation. They spent five weeks some 2,000 metres above sea-level at the Vale Head Clinic, in the foothills of the Himalayas, outside of Mussoorie.

Harold is officer-in-charge of the Glendon Ambulance Centre—a small mining town west of Mackay, Queensland. Kaye is a triple-certificated nurse. They are isolated members of the Northern Australian Conference.

"The experience was a taste of reality," says Harold. "We learned how well off most of us are, in contrast to so many who have no worldly possessions or even medical or spiritual support. The Wilsons worked with a full-time Indian nurse operating a clinic that provides the only medical help for the Pahari people. Two Spicer Memorial College students were also working there.

"On one occasion we were called to a tiny room where a woman was in labour," Kay says. "There were three beds, one chair, and a primus stove squeezed into the room. While the patient waited to deliver, some 13 people crowded in because of rain! Normally, nine or 10 people from two families live there." The clinic treats problems ranging from minor colds, sprains and burns to infections resulting from lack of hygiene.

"In our short stay, we came to love the people and added two more to our family of Asian young people we are helping to educate," says Harold Wilson. "Although much is being done, much remains to be done. If the opportunity arises, we'll gladly return to the mission field."



Papatoetoe church hosted a dinner to raise funds for the Bible Society. Those involved included (from left): Eric McDowell, Eileen Summerville, Lyn Denne and Craig Marsh.

NZ Bible Society Benefits From Dinner

The Papatoetoe church (New Zealand) recently hosted the annual Bible Society dinner for south Auckland district that raised more than \$NZ1,800 to buy Bibles for prison and hospital ministry in Africa.

Two hundred and thirty people from various denominations attended the program. Lyn Denne, assistant church pastor, and Marion Sillich, Papatoetoe church's Bible Society representative, coordinated the dinner, which was supported by the church congregation.

"Our main aim was to raise funds for Bibles," says Mrs Denne. "But the evening also brought together people of different denominations to fellowship and share. The program involved a large

number of people, which I think contributed to the success of the program. Warmth and satisfaction result from being personally involved."

Missionary Eileen Summerville, who has spent the past 15 years in Burkina Faso, Central Africa, with an interdenominational group, brought first-hand reports of the Bible Society's work. "Once people get the New Testament in their own language, many of them accept the Lord Jesus," she said. "A church can't really grow until it has the Bible translated into its own language, and this is why the work of the Bible Society is so important."

Rosalyn Mahi, Stephen Bews and two Adventist singing groups—Direction

and Living Witness—provided items interspersed with community singing of Scripture songs, the vegetarian meal, the guest speaker and a talk from Craig Marsh, the Bible Society's Auckland representative.

"It was a wonderful opportunity for

people from the community to see what we as a church are all about," says Mrs Sillich. "Previously, many guests had little contact with Seventh-day Adventists, but they responded with positive comments, some even expressing a desire to attend a Sabbath service."

Video Series Now Available In Maori



Photo: Jan Gibbs.

A 10-part Bible study series in the Maori language has just been released on video by the Adventist Media Centre.

"The talks are presented in an easy, armchair style by Pastor Pokura, of Rarotonga, Cook Islands. They were taped in the AMC studios in Wairoa," says producer Pastor Russell Gibbs. "Extra footage was shot in the Cook Islands (pictured) earlier this year. The inserts of texts in the local language make this a valuable witnessing package for Maori churches and laymembers"

Pastor Gibbs says a music video, entitled "Shine," and featuring Cook Island young people, has also just been released. All songs are in English, and the video was shot entirely on location on reef-encircled Rarotonga and the lagoon-surrounded island of Aitutaki.

The tapes are available now through Adventist Book Centres.

CHURCH NEWS

Ipswich Fasts

The Ipswich church (Queensland) celebrated National Bible Sabbath with a display of old and unusual Bibles and a day of fasting and prayer. "We at Ipswich have been greatly blessed since introducing an annual Sabbath fast day," says head elder Gavin Uprichard. "Prior to Pastor Oaklands's sermon, four children from the local Adventist school read passages from the first chapter of John. In addition, John 3:16 was read in different languages. The day climaxed with a

time of prayer, study and fellowship at 2 pm. Members and visitors alike experienced a closeness to God."

Gosnells Project

The eight elderly ladies who are the Gosnells (Western Australia) church welfare workers have sewed 36 patchwork rugs for distribution by Adventist Development and Relief Agency to a leper mission near Katmandu, Nepal. "The mission supervisor has written to our leader, Mrs Bylund, expressing appreciation for the gifts, helping many

families during the severe winters," says communication secretary Jean Gillham. "The rugs are made from new off-cuts of material from a mattress manufacturer—the scraps used to be sent to the tip!"

Pathfinders in Freeze

The Kellyville (NSW) Pathfinder Club recently organised a snowfields trip to allow Pathfinders to complete requirements for a Winter Camping honour. "One requirement was to live in tents in sub-zero temperatures," says reporter Daisy Ardley. "And with the temperatures dropping to as low as minus 10 degrees overnight while they were there, they certainly fulfilled this requirement."

Coonabarabran Project

The Coonabarabran church is already under way with its own "sister church" scheme, following a fly'n'preach trip to Kiunga, in Papua New Guinea's Western Province. The group included church pastor Joe Webb, his son, Tony, and layman Ken Heydon. The church has already dispatched \$330 worth of assorted small books and pamphlets for witnessing, along with 46 old church hymnals and seven used Bibles, for use by the Kiunga congregation. "So far \$890 has been raised for the project. Some \$50 came from a children's brown-coin collection. And one church member donated the proceeds from the sale of livestock," says communication secretary Vicki Poyser. The church also assisted the fly'n'preach program financially.

Fundraising Lunch

The Mount Barker (WA) church recently raised \$700—by hosting a Vegetarian Luncheon in the Town Hall—to help alleviate the financial problems of the local Community Aged Persons Hostel. The hostel, which provides accommodation for 11 elderly people, was threatened with closure. "The function was a great success, and a number of those who were present have requested recipes for the vegetarian dishes served at the function," says a reporter.

Stop-Smoking Plan

Pastor Reg King conducted another Stop Smoking series at Capalaba, Queensland, during July. Church members assisted the series, which 17 smokers attended. It was held in the Adventist Retirement Village Hostel.

NOTICEBOARD

Anniversaries



Photo: Elwyn Raethel

Mr and Mrs Bert Ford, of the Adventist Retirement Village, Victoria Point, Qld, celebrated their 65th wedding anniversary on August 6. On that date in 1924, Pastor E. B. Rudge conducted their wedding, uniting Herbert Henry Ford and Clarice Elsie Tinworth at Coolabunia, near Kingaroy. They met as children at an early camp-meeting in Brisbane. The bride and groom are the only living members of the original wedding party. The Fords lived their entire married life, until retirement two years ago, in the Kingaroy district. They were charter members of the Kingaroy Adventist church. They strongly supported the work of the church in both the home and mission field. Of their five children, two daughters served as missionaries—Phylis, with her husband, Elwyn Raethel; and Melva, with husband, John Lee (they are still serving in Honiara). Two of their sons, Ronald and Norman, live in Kingaroy, and Frank is in Bundaberg. The couple have 16 grandchildren and 21 great-grandchildren.—*Elwyn Raethel*.

Congratulations

Hellestrand, Graham, was recently appointed Professor of Computer Science at the New South Wales University. Graham is the second son of Dr Alan and Adele Hellestrand, of Chatswood church (Sydney).

Munter, Anthony, earlier this year became the first Arts student at the University of NSW (Sydney) to be awarded the Physics Staff Prize. Anthony was Dux of Lilydale Academy (Vic) in 1986.

Warren, Brian and Sharon, recently graduated from BAppSc at Melbourne's La Trobe University: Brian in Advanced Nursing—Clinical; and Sharon in Advanced Nursing—Midwifery. This is the first occasion that graduates of the Lincoln School of Health Sciences have been awarded La Trobe University degrees—requiring a new colour hood for the occasion. Brian and Sharon have returned to the staff of Sydney Adventist Hospital, where they did their original nursing course.

Weddings

Costigan—Pate. Michael Costigan (Canberra, ACT) and Cheryl Pate (originally of Christchurch, New Zealand) were married on September 17 in the Canberra National church, Turner, ACT. Michael is in marketing for Win television and Cheryl is a teacher at the Mawson Adventist Primary School. Ken Vogel.

Gray—McCaig. James Thomas Gray, son of Thomas and Catherine Gray (near Ravenshoe, Qld), and Christine Linda McCaig, daughter of David and Enid McCaig (Rathmines, NSW), were married on September 10 at the

Toronto SDA church. Jim is a student at Avondale College and Christine works in the college office. They plan to set up their home in the Morisset area. G. B. Scott.

Grolimund—Fua. Phillip Grolimund, son of Keith and Barbara Grolimund, and Julie Fua, daughter of Cliff and Judy Fua, were married on August 27 in the Springwood SDA church. Phillip and Julie plan to establish their home in Brisbane. Pastor Selwyn Bartlett, the bride's grandfather, was associated with the writer in the service. Keith Grolimund.

Gulai—Mijatovic. Zlatko Gulai, son of Frank and Katica Gulai (Wishart, Qld), and Nery Mijatovic, daughter of Dragan and Antonia Mijatovic (Esk), were married on March 26 in the Garden City church, Brisbane. Zlatko and Nery have set up their home in Brisbane. Dragan Mladgen.

Hawken—Powell. Wayne Hawken, son of Maurice and Nola Hawken (Newcastle, NSW), and Jennifer Powell, daughter of John and Melva Powell (Burleigh Heads, Qld), were married on September 17 at the Avocadoland Reception Centre, Duranbar, NSW. Wayne, a builder, and Jennifer, a teacher, plan to establish their home at Palm Beach, Qld. The writer is an uncle of the bride. Clive Butcher.

Howse—Uttley. John Howse and Cora Uttley were married on August 30 in the home of Arthur and Joan Patrick of Cooranbong, NSW. They plan to set up their home in the Avondale retirement village. S. R. Goldstone.

Jagiello—Tokarska. Janusz Jagiello (formerly of Krakow, Poland), and Krystyna Tokarska (formerly of Wroclaw), were married on August 13 in the Polish SDA church, Sydney, NSW. Both Janusz and Krystyna were studying at the Polish Theological Seminary before coming to Australia. Janusz will begin theological studies at Avondale College in 1990, and Krystyna will work at the SHF Company, Cooranbong. Ben Marshak.

Mihajlovic—Lilic. Duka Mihajlovic, son of Jlija and Mitra Mihajlovic (McGregor, Qld), and Gordana Lilic, daughter of Aleksandar and Ruzica Lilic (Novi Sad, Yugoslavia), were married on July 2 in the Yugoslav SDA church, Salisbury, Qld. Duka and Gordana, who met while Duka was on holidays in Yugoslavia, have set up their home in Brisbane. Dragan Mladgen.

Rock—Darwall. Ivor George ("Taffy") Rock and Barbara Darwall were married on September 17 at the "Gums," Pakenham, Vic. Members of the Springvale SDA church, they plan to set up their home in Dingley. B. G. Whelan.

Obituaries

"We do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope. . . . For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. . . . Therefore encourage each other with these words." 1 Thessalonians 4:13, 16, 18, NIV. The Signs Publishing Company staff join the church family in expressing sincere sympathy to those who have lost the loved ones recorded below.

George, Jacob Joseph James Wyn, born August 21, 1989, at the Kirwan Women's Hospital, Townsville, Qld; died August 26 at the Kirwan's Women's Hospital, after suffering respiratory problems from birth. He is survived by his parents, Jacob and Gloria; brother and sisters, Tricia, Sonny, Llwana, Natasha and Lersha. Dave Hamilton.

Harding, Mabel Fanny, born May 3, 1898, at Nicholson, Vic; died August 29 at Coronella Nursing Home, Nunawading, Vic. Her husband, Stewart Harding, was a teacher before taking up farming at Paynesville and

Swan Reach. Mabel joined the SDA Church as a result of evangelistic programs run in the Bairnsdale district in the 1920s. She was involved in working with the youth at the Bairnsdale and then the Warragul churches. Her latter years were spent at Coronella. She is survived by her stepdaughter, Kyra Bacon (Nambour). Stepdaughter Zeta Growden predeceased her. E. M. Stuart.

Hoffmaster, George William Henry, born June 25, 1910, in the Mackay district, Qld; died August 28 in Mackay. All his life was spent in the Mackay district. Two of his children are members of the SDA Church, and it was George's request that he be buried from the Milton Street church, Mackay. He is survived by two sons, George and David; and three daughters, Caroline, Maralyn and Daphne; and grandchildren. W. H. Turner.

Hynd, Isabel Alberta, born November 27, 1900, in Jumbunna, Vic; died September 8 at the Bairnsdale Hospital. Isabel and her husband, David, were married at Christmas Hills in 1919. Over the years they lived at Healesville, Brighton and Upper Murray, before moving to Paynesville in 1961. After meeting Lloyd Whittaker a few years later, studies followed, and Isabel was baptised by Pastor Uttley in 1973. She is survived by her daughters, Joyce Wilson (Paynesville), Melva Foreman (Healesville) and Peg Smith (Paynesville). Mr Joffre Gilchrist assisted the writer in the service. E. M. Stuart.

Johnson, Edith Amelia, born May 6, 1913, in Geelong, Vic; died September 1 at Hammondville Nursing Home, Liverpool, NSW. After moving with her family to the Atherton Tableland, North Queensland, Edith married George Johnson at Milla Milla on April 4, 1935. Edith joined the SDA Church in the early 1940s, while living in Cairns. In 1956 she moved to Sydney. The years 1960-65 were spent in Melbourne before returning to Sydney. She is survived by her sons, Frederick, Allan, Lindsay and David; and daughter, Ellen; 16 grandchildren and one great-grandchild. Pastor L. F. Schick assisted the writer in the services. R. S. Borresen.

Jones, Ross William, 52, died suddenly on August 31 at the Sir Charles Gairdner Hospital, Perth, WA, and was buried at the Karrakatta Cemetery. The number of ministers and friends who attended the services reflect the high esteem in which Ross was held, both in the church and in the community. He is survived by his wife, Valerie; children, Anthony and Andrea; parents, John and Faith; brothers and sisters, Peter, Gill, Estelle and Lee. Pastor Max Smith assisted the writer at the services. Peter J. Colquhoun.

Kattermole, Doris ("Dot"), born January 20, 1925, in Kogarah, NSW; died August 9 in Noosa, Qld, while on holidays with her family, and was buried in the Toowoomba Lawn Cemetery, Qld. Dot married Raymond Kattermole in September 14, 1946. Always interested in community affairs, Dot was involved in Meals on Wheels and the CWA. She is survived by her husband; son, James (Jim); and grandchildren, Michael, Danielle and Richard; daughter, Adele; and grandchildren, Brady and Emma. W. J. Kerken.

Laing, Melvin Francis, born July 29, 1920, at Wakefield, New Zealand; died June 4 at Nelson and was buried in the Marsden Valley Cemetery. Mel, as he was known to his friends, is survived by his wife, Dorene; children, Kerry, Marian, Jocelyn and Rodney. Dorene and Marian are members of the Nelson SDA church. Aaron Jeffries.

Liggett, Jessie Florence Merle, 81, died September 2 at the Middlemore Hospital, Auckland, New Zealand, after prolonged ill health. Merle was a long-time, faithful member of the SDA Church. She is survived by her husband, Theo; son, Wallace; daughter and son-in-law, Dellwyn and Mostyn Ellis; and six grandchildren (all of Auckland). John Veld.

Marsh, Ernest Samuel ("Sam"), born March 11, 1900, in Woodgreen, London, UK; died August 24 at Macksville, NSW. After making a commitment to God and the SDA Church at an early age, he shared his faith

through literature evangelism. Sam studied at Newbold College, and served in the army in Egypt and India, before migrating to Australia. He settled in the Nambucca district, where he grew flowers and vegetables, most of which he gave to needy people. One person is a member of the Macksville church through Sam's *Signs* round. Mrs Mary Jung, Julian Reynolds and David Edgar, Macksville church pastor, assisted the writer in the services.

E. F. Giblett.

Mathams, Victor Granville (affectionately known as "Pop"), born 1893 in Brisbane, Qld; died September 6 at the Legacy Community Nursing Home, Wyoming, NSW. "Pop" was a happy and positive inspiration to all who knew him, especially his fellow Ourimbah church members. He is survived by his children, Alfred and Agnes, and their spouses; grandchildren, great-grandchildren and one great-great-grandchild. Pastor Percy Holmes assisted the writer in the service, held on September 11 at the Palmdale Crematorium.

Lester N. Hawkes.

Proud, Myrtle Josephine, born 1909 in Rotorua, New Zealand; died September 6 at Bethesda Rest Home, Auckland. Myrtle was a shy, retiring, but determined person of great courage. She was baptised in 1944 as a result of a colporteur contact and friendship. Myrtle was a member of the Ponsonby church and later Papatoetoe, where she was a loyal supporter of the new church project. She is survived by her son, Neville, and his family (Manurewa).

I. B. Rankin.

Reynolds, Harold Alexander, born August 3, 1895; died August 10 in Macksville, NSW. He was directly descended from one of the translators of the Authorised King James Version of the Bible. In 1914 he joined the army and served on several fronts in World War I. After being saved from death on a number of occasions, he believed God had a purpose in saving his life. He is survived by his only son, Julian, an elder of the Macksville church. David Edgar, Macksville church pastor, and Alan Reynolds, a grandson and volunteer minister from Lightning Ridge, were associated with the writer in the services. A veteran soldier, RSL honours were accorded him at the graveside.

E. F. Giblett.

Appreciation

Bellchambers, Roger, Margaret, Melissa, Bernard, Justin and Emma Kaye wish to sincerely thank our friends and church family around Australia, New Zealand and Western Samoa for your many kind expressions of sympathy at the recent passing of Roger's twin brother, John. Sleeping until Jesus comes.

Bellchambers, Frank, Olga, Roger and Paul sincerely thank the church family and friends for their loving sympathy and kind words in the great loss recently of their son and brother, John. Awaiting the call of the Life-Giver.

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Secretarial Class Reunion. A 15th-year reunion is planned for the Avondale Secretarial Class of 74 in Sydney, November 1989. Could the following people please contact us: Miriam and Roslyn Coventry, Robyn Darrell, Bev Hatch, Teresa Melville, Marika Radovanovic, Sharelle Sheffield, Sue Parkinson, Mary Binns, Janie Adams. Write to: Reunion 74, 7/7 Peachtree Road, Macquarie Park NSW 2113.

Longa Life Products. Longa Life meat alternative smallgoods available in most health food stores around Australia are now also sold in Coles Stores throughout Victoria and Queensland; Woolworths throughout New South Wales and Queensland; and Franklins throughout Queensland and New South Wales.

Lilydale Adventist Academy Silver Jubilee Fair. Lilydale Academy campus, Sunday, October 29, 10.30 am—2.30 pm (Melway Ref: Map 38 F12). Garage Sale; novelty stalls; music; auction; novelty events; food. All proceeds toward Academy gymnasium. See you there!

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