

RECORD

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Camporee
a High
Point
for Many
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Gratton
Pathfinders

AWR Offering
Next Week

RECORD

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Cover: The Treasure Bend
Pathfinder Camporee in January
hosted clubs from Australia and
New Zealand—and even one
club from the USA.

EDITORIAL



Saddam and Prophecy

A new wave of evangelism is gripping the Adventist Church. The Berlin Wall has fallen. Europe seems to be uniting. There's war in the Persian Gulf. People are searching for security and certainty—and that's when evangelism is most successful.

I say, Go for it! If people are asking questions, we should be out there giving the Bible's answers. When the times make people willing to listen, our energies, our budgeting, our planning should be to sound the gospel trumpet.

Evangelism happens in public campaigns. It happens in small groups. It happens one to one. So we should all be involved in evangelism.

It's fascinating to listen to Adventists' reaction to the Gulf War. However, their comments often presupposes that somehow Iraq is fulfilling prophecy—or the conflict is leading up to the fulfilment of prophecy. Maybe we're on the verge of Armageddon, they say.

I'll happily concede that the Gulf War *could* be the event that will trigger the chaos preceding the second coming. But I'm concerned about how we present the war in the Persian Gulf—particularly when we link it to Bible prophecy.

1. We shouldn't overemphasise the Middle East. We need to be careful that we don't say more in our evangelistic approach than the Bible tells us. We have an interest in the Middle East and Palestine because that's where the Son of God walked. But let's hold it to that.

We've consistently denied dispensationalist and Christian Zionist interpretations of Bible prophecy. They see a literal fulfilment of Old Testament prophecies for Israel. That includes war outside the walls of Jerusalem, with God intervening and setting up His kingdom.

The Adventist position has been that Israel lost its birthright by rejecting the Messiah. *Christians* are now the new Israel. With that in mind, the Gulf War probably has as much significance for Armageddon as the Vietnam War did.

2. The final conflict is a spiritual conflict. While the final conflict may involve weapons, it's basically a spiritual

conflict. Worship is the key point in contention (read the middle chapters of Revelation).

The final conflict is described in terms of a coalition of all forces against God's true followers. Let's not give the Gulf War greater end-time significance than it really has.

3. Let's not forget to provide a balanced ministry. There's a danger in bringing people to Christ and into the Adventist Church on the basis of end-time prophetic speculation.

One would assume that nations with a combined population of some 400 million will soon defeat a nation of 18 million. Then what?

Those who become Adventists on the basis of end-time prophetic speculation may stay only as long as there's another drama somewhere to feed their fears.

Jesus talked about end-time events. They were an important part of His ministry. But He spent a lot more time preaching about our relationship to God and our relationship to each other.

Certainly, we should take advantage of world events to attract people's attention to the Bible. However, it should be seen as a starting point to introduce them to God, commitment, devotional life and service for others.

4. The Iraqis are real people. In our presentations there's a danger that we'll present the Iraqi people as the enemy of God. They're not. The cross on the Judean hill was for them as much as for anyone.

We should be praying for all the people of Iraq. God loves them all—not just the Iraqi Christians; not just the Iraqi Adventists.

5. What about Saddam Hussein? He may be the biggest drawcard to evangelistic programs since dead men first told their tales. But even though we use his notoriety to attract people's attention, let's ensure that we have a greater purpose in mind.

Our role isn't to introduce people to Saddam Hussein. Our role is to help them find salvation in Jesus Christ.

Bruce Manners.

LETTERS

Lest We Forget

If God forgets our sin at the time of forgiveness ("Agreeing With God," January 12), it eliminates the need for the cleansing of the sanctuary, the investigative judgement and a sanctified life centred in Christ.

I agree that we shouldn't keep reminding God of our sins. But we're told: "He who is truly penitent does not forget his past sins, and grow careless about them as soon as he has obtained forgiveness. On the contrary, the clearer the evidence he has of divine favour, the more he seems to regret his past life of sin."—*Signs of the Times*, Vol 3, page 167.

Isaiah 65:6, 7 (NIV) states: "See, it stands written before me: . . . both your sins and the sins of your fathers." This necessitates the cleansing of the sanctuary, accomplished by the removal—blotting out, erasing from memory—of sin, through the investigative judgment. This results in my being sealed to stand firm in the time of Jacob's trouble. Then I can truly say that God has forgotten my sins and cast them "into the depths of the sea." Micah 7:19. Vicki Poyser, NSW.

Good Work!

I'm 80 years of age and have been a Seventh-day Adventist for 50 years. I've always looked forward to and enjoyed the RECORD. I think it's good reading for young and old. I enjoy your editorials, the news, the letters and the spiritual studies. Keep up the good work, and may God bless your staff.

W. L. Kimpton, SA.

Extra-biblical

At the last two General Conference sessions the delegates wisely declined to approve guidelines on keeping the Sabbath. Yet, not so wisely, the RECORD (January 26) published those rejected guidelines. And it did so with the heading "GC Session Statements," which was particularly misleading.

The guidelines thus published say: "Intensive physical exertion [is] out of harmony with true Sabbath observance." But in Joshua 6 we read that the priests walked around Jericho on Sabbath, carrying the ark. It would have been "intensive physical exertion" to carry that heavy metal-covered chest with its metal statues. The modern guidelines say the priests would have been breaking the Sabbath. Fortunately,

God said otherwise.

We see much unbiblical criticism of Adventist young people for physical activity on Sabbath. Publishing these rejected guidelines gives more ammunition to those who try to make the Sabbath a burden for young people.

I'm not a liberal. I would rather die than break the Sabbath. I've been sacked, missed promotion, and even missed being employed because I wouldn't break the Sabbath. But I say we're going too far when we suggest that "intensive physical exertion" is out of place. The Bible didn't say it. Neither should we.

The Fourth Commandment had only one rule about Sabbath keeping—you were not to do your secular work on Sabbath. We should rigidly avoid creating more rules than the Bible has.

Phil Ward, Qld.

Hard to Apply

I found that the General Conference Statement on Sabbath Observance was sensitively and thoughtfully presented. However, it wasn't very helpful to me.

My husband isn't a church member, my two teenage children are allowed to choose their own level of religious commitment, and each Sabbath my immediate relatives (non-SDAs) come for tea. Apart from disowning or ignoring the guidelines, it's extremely difficult for me to fully enter into their spirit.

Name Supplied.

Big Thank You

I would like to express on behalf of the Gosnells Pathfinders (and many other clubs, I'm sure) our gratitude to all those involved in organising the Treasure Bend Camporee. The amount of work involved didn't go unnoticed.

A thank you as well to the kind people who opened school rooms or halls, and provided meals at little or no cost to those of us who had to travel long distances. What a great family to belong to.

Dave Rupe, WA.

Rewarding Job

As I reflect on my congregation's "new officers" report for 1991, I note that the position of Pathfinder director remains unfilled and will have to be appointed by the board. This is the norm for each year.

Questions come to mind. Why are parents so unconcerned about their children? Why is the church as a whole so complacent? Why are other offices filled before electing a Pathfinder leader?

Why not give the job a go? You may not receive thanks for your efforts, but the joy of seeing these little ones in the kingdom will be reward enough.

K. Fatnowna, Qld.

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The Awe of *Textus Receptus*

W. A. Townend

The term *Textus Receptus* came from an advertisement.

Perhaps we could all profit by discovering the origin of the impressive-sounding Latin title *Textus Receptus*, which in ordinary English means "received text."

And that's where the awe seems to have gathered—around *Textus Receptus* as a kind of brand name on a certain Bible manuscript. It has given us the impression that in some special, perhaps even mysterious way, *that manuscript*, and *only that manuscript*, came direct from God to us. It was thus the "received text."

There's only one "received text," some feel. All others should be viewed with suspicion, and then carefully analysed to confirm that suspicion. They may even be false. Worse still, in a subtle way, they are anti-Christ.

Many *Textus Receptus* supporters honestly believe things such as that. Who are we to judge them, criticise them or doubt their sincerity?

But where did *Textus Receptus* come from? How did the expression get into circulation? Is it biblical?

No, it's not biblical. But that fact by itself doesn't discount it. Remember that the word "Bible" isn't found anywhere in the Bible.

The first Greek New Testament was first published under the editorship of a Dutch scholar, Desiderus Erasmus, who lived during the years 1469(?)–1563 AD. There were a number of editions of his work, for which he had drawn on several Greek manuscripts, none of which were earlier than the 12th century after Christ. None represented a complete New Testament.

It's interesting to discover that for the book of Revelation Erasmus had only one manuscript, and it was minus the last six verses. So Erasmus translated the

Latin Vulgate version of those verses back into Greek and published them!

In several other places in his translation Erasmus preferred to use the wording according to the Latin Vulgate rather than that of the Greek manuscripts that he had before him. Like translators before and after him, he used his human judgment.

And, of course, it's fairly widely known that Erasmus omitted the Trinitarian ideas today found in 1 John 5:7–8, KJV. He omitted them, he said, because he hadn't found them in any Greek manuscript. Yet he finally put them into his translation.

The story of how that came about is told by researcher Bruce M. Metzger: "In an unguarded moment Erasmus promised that he would insert the *Comma Johanneum*, as it is called, in future editions if a single Greek manuscript could be found that contained the passage. At length such a copy was found—or was made to order!

"As it now appears, the Greek manuscript had probably been written in Oxford about 1520 [a year after the publication of the second edition] by a Franciscan friar named Froy (or Roy), who took the disputed words from the Latin Vulgate.

"Erasmus stood by his promise and inserted the passage in his third edition (1522), but he indicates in a lengthy

The word "Bible" isn't found in the Bible.

footnote his suspicions that the manuscript had been prepared expressly in order to confute him."¹

Erasmus's work was later reprinted by the Parisian publisher Robert Estienne, the first man, as far as we know, to divide

Scripture into numbered verses. His work, with but few changes, was later published by Theodore Biza, successor of John Calvin the reformer. The translators of the King James Version relied heavily on Biza's editions.

Some 13 years after the publication of the KJV, Bonaventure and Abraham Elzevier, brothers, published a Greek New Testament that was substantially Biza's. With their second edition, in 1633, there appeared an advertisement that read, in Latin: *Textum ergo habes, nunc ab omnibus receptum: in quo nihil immutatum aut corruptum damus*, which says in plain English: "The text that you have is now received by all, in which we give nothing changed or perverted."

And that's how the term *Textus Receptus* came into being. That's where it came from—from an advertisement that appeared 13 years after the publication of the KJV! The Latin words *textum receptum* were simply put into the nominative case, giving us *Textus Receptus*.

They have no reverential significance when it comes to translations of Scripture, nor do they confer superiority on a translation that relies heavily on the work of Erasmus, Stephanus, Biza and the brothers Elzevier. Those men, like others before them, were Bible translators and publishers who probably did their best with the few manuscripts available to them. And the world was blessed through their labours.

Later translators had virtually thousands of manuscripts of various sizes for their study, comparison and evaluation. We today benefit from their work.

I thought of these things on a recent sunny Sunday afternoon as I wandered in the extensive gardens of Hampton Court, upstream from London, on the Thames. For it was at Hampton Court that James I of England held a conference of scholarly church leaders (both high church and Puritans) that resulted in a new translation of the Bible—the King James Version.

The KJV derived from what was years later to be called *Textus Receptus*. And that title came from but two words from an advertising announcement. That's all. □

References

1. Bruce M. Metzger, quoted in Carson, D. A. *The King James Version Debate: A Plea for Realism*, Grand Rapids, Michigan: Baker, 1979, page 35.

Pastor W.A. Townend is a lecturer in the Department of Theology at Avondale College, Cooranbong, New South Wales.

Struggling Through Life

Trudy Rankin

With a proud look on her face and beaming all over, she at last handed over the books.

We had been on a flying trip to the public library. The book bag was heavy with treasure just begging to be dug into. I was in a hurry to get home and start reading.

But Sarah, my two-and-a-half-year-old, wanted to carry the book bag. No amount of persuasion or bribes would change her mind.

I counted to 10, gritted my teeth, and let my stubborn little girl have her own way. Staggering under the load, she grinned up at me. "I'm helping you, Mummy."

I rolled my eyes toward the sky and groaned inwardly. I wanted to get home quickly. But it was more important that I not destroy Sarah's will to help.

It was an agonisingly slow walk. I got yelled at if I so much as touched the bag, so I walked a couple of paces behind, helping as much as Sarah's pride would allow.

There were tears a couple of times. Once when she tripped and fell, the other when the momentum of the heavy books rammed her into the wall. I picked her up, brushed her off, and asked again

if I could carry the load.

The answer was always the same. "No, Mummy. I can do it myself."

Finally, we made it home. With a proud look on her face and beaming all over, she at last handed over the books. "I helped you, Mummy," she shouted triumphantly.

I had to agree that she'd carried the load for me. "You sure did, Sarah." I smiled at her enthusiasm.

I got to thinking how true it is that children make God's care for us vividly real. You've heard the comparison before, I'm sure. God is like a loving parent who watches in concern while we, His bumbling children, stagger and stumble our way through life.

I started comparing the concept of God as a parent to our little journey. The comparison was all fine and good for a while, but the comparison fell apart a bit at the end.

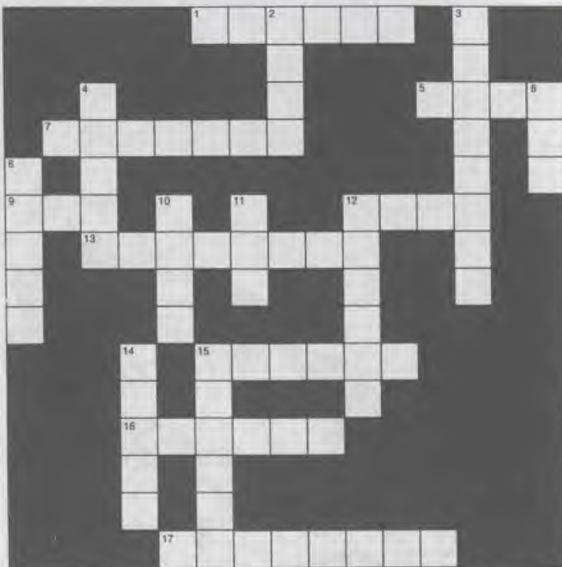
We don't slow God down by doing more than our share of the work, carrying a too-heavy burden.

Or do we?



Trudy Rankin is the mother of Sarah and Daniel, and the wife of David. This story was written when the family were living in Los Angeles, California, USA.

22. Marriage and the Family



ACROSS CLUES

1. Has children. (Matt 19:4)
5. Man was formed out of this. (Gen 2:7)
7. This should never happen. (Matt 19:3)
9. When a man and a woman marry they form this. (Matt 19:6)
12. The place of the family. (Deut 6:7)
13. Apt, expedient. (Gen 2:18)
15. Finished product. (Gen 2:19)
16. A special parent. (Gen 2:24)
17. Showing great knowledge and insight. (Eph 5:32)

DOWN CLUES

2. Created first. (Matt 19:4)
3. Wanting another's wife. (Matt 19:9)
4. Women who are married. (Eph 5:22)
6. The number of people in a marriage. (Eph 5:31)
8. Respect highly. (Eph 6:2)
10. Indicates Eve's equality. (Gen 2:21)
11. Named the animals. (Gen 2:19)
12. Companion for Adam. (Gen 2:18)
14. God made this from Adam. (Gen 2:22)
15. Caretaker of the family. (Gen 2:24)

The Gulf War—Does Prophecy Tell?

Alfred S. Jorgenson

The Bible nowhere gives us a detailed catalogue of endtime events in the precise order in which they will happen.

With Iraq's invasion of Kuwait, the Middle East has again seized the attention of the world," wrote Clifford Goldstein toward the end of last year in the *Adventist Review*. "Prophecy students are scouring verses of Holy Writ in an attempt to find, hidden in the writing of the prophets, tomorrow's headlines."

There's nothing surprising about this. "Prophesying" of this order has been going on for years. In 1977 Professor Dwight Wilson wrote, "History is littered with the torn-up pages of prophetic scholars who have linked antichrists, wars, and other biblical elements with specific events."

He explained that, not only had this "mass of erroneous speculations . . . undermined their credibility," but that "the net result has always been the same—an increased scepticism toward premillennialism."

When one inquires how even reputable biblical scholars identify with this speculative "prophesying," one doesn't have to scout about for an answer. There are evident flaws in their methodology of prophetic interpretation. Which raises another question: What is the proper role of Bible prophecy?

The purpose of Bible prophecy isn't to make us prophets. Rather, by its fulfillment, it confirms our confidence in God and His Word.

But how can we know when any specified event fulfils a particular prophecy?

Such an event must satisfy three criteria:

- Has the event been completed?
- Have *all* the details of the prophecy been matched by *all* the relevant details of the event?
- Does what seems to be the fulfillment of the prophecy harmonise with what's revealed elsewhere in Scripture.

The *focus* of a prophecy is always on the *terminus* of the predicted event. For example, Revelation 14:12 says, "Here is the patience (endurance) of the saints: here are they that keep the commandments of God, and the faith of Jesus."

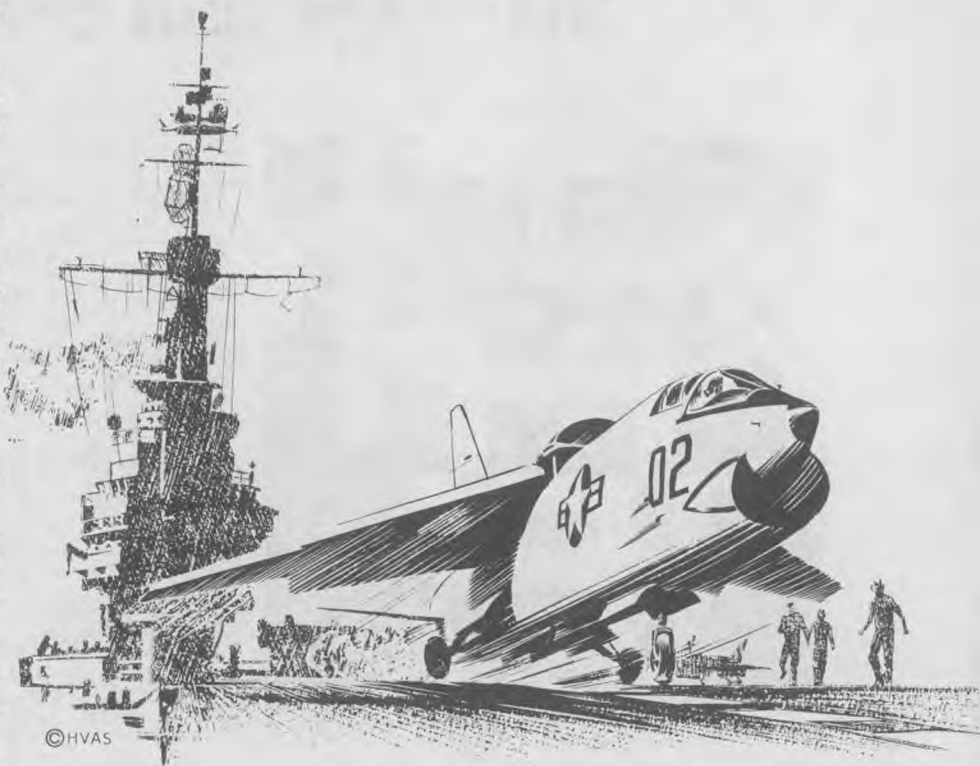
What's envisaged here? The three angels messages have been proclaimed. The "loud cry" of Revelation 18:1-5ff has accomplished its purpose. The "remnant of her [the woman's] seed" have responded by embracing "the faith of Jesus" and have demonstrated their obedience by keeping "the commandments of God," as well as holding to "the

testimony of Jesus" (Revelation 12:17). Now, as probation's hour closes, the Revelator points to them as being "here."

Oh yes, the prophecy surely began to be fulfilled in 1844. But it won't be until the close of probation that it has been completely fulfilled.

So what restraint does this impose upon us today?

When international crises flare up, we need to remember that "wars and rumours of wars" will continue to the end of time. So we must not expect every military action to erupt into whatever conflict will be taking place when pro-



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The Boy Who Flew

by Heather Potter

“What’s the matter, Daniel?” sneered Mark. “You aren’t scared, are you?”

Daniel shook his head vigorously. “No, of course I’m not scared.” He lied.

“Daniel, don’t do it,” said his sister, Jessica. “Remember what Mummy said about climbing on the garage roof.”

“You’re just a scaredy-cat, Jessica,” said Mark.

“Leave her alone,” said Daniel.

“Well, don’t just stand there,” said Mark. “I have to go home at lunchtime and I’m going to see you fly before I leave.”

“How are you going to do it, Daniel?” asked Jessica, her voice trembling.

“Easy!” he replied. “I’ll fly just like the birds do.” Daniel reached behind and dragged out two umbrellas. “With these I should take off in no time. Remember what it was like during the storm last week? I could hardly keep myself on the ground. The wind was just blowing the umbrella away and taking me with it.”

“There’s no wind today.”

“Oh don’t be a pain, Jess,” Mark cried in exasperation. “He’s got *two* umbrellas. Are you ready yet, Daniel?”

Daniel gripped the umbrellas tightly, one in each hand. Then with a mighty shout, he launched into space.

Mummy’s scream as she walked through the front gate accompanied his abrupt landing. And the scream of the ambulance accompanied him to the hospital emergency room.

It was several hours before he regained consciousness. He awoke to see Mummy bending over him as he lay in bed.

“I’m sorry, Mummy,” he said. “I disobeyed you because I thought you were trying to ruin my fun. But I guess you just wanted to keep me safe.”

“That’s OK, Daniel,” she said. “But you may be best to leave the flying to the birds from now on.”

“I think so,” said Daniel. “I’ve never seen a pigeon break its beak on the driveway.”

bation closes. Revelation 7:1-4 assures us that the angels will hold the winds of strife until the servants of God have been sealed!

It follows, therefore, that until the present crisis is resolved, we won’t be able to say whether it has been of any specified prophetic significance.

It follows, too, that we should exercise caution in making any dogmatic claims for the European Economic Community as a fulfilment of Revelation 17:13-17. Present developments may appear to be in line with the projections of this prophecy. But there could yet be dramatic reversals of this situation. We must therefore wait and see what the final outcome will be.

But surely, above all else, the need for such caution should alert us to the peril that can result when inordinate claims are made about an alleged fulfilment of prophecy. No other practice brings the whole subject of Bible prophecy and its interpretation into such contempt and disrepute.

Sir Isaac Newton, three centuries ago, rightfully spoke of “the folly of interpreters” who try to foretell times and things by the book of Revelation, “as if God designed to make them prophets.”

He adds, “By this rashness they have not only exposed themselves, but brought the prophecy into contempt.”¹

He then explained that “the design of God was much otherwise.” God gave prophecies “not to gratify men’s curiosity by enabling them to foreknow things.” Rather, it was His intention that these prophecies, when fulfilled, might be “interpreted by the event.” They could then be brought to the attention of the world as an evidence of “His own Providence.” This would be “a convincing argument that the world is governed by Providence.”

“Till then,” Sir Isaac Newton concluded, “we must content ourselves with interpreting what hath already been revealed.”

He also referred to “the many and clear prophecies concerning the things to be done at Christ’s second coming,” and said that they “are not only for predicting, but also for effecting a recovery of the long-lost truth.”

Surely if there are “many and clear prophecies” about Christ’s second coming, we should know what they are. But here, again, we should also bear in mind that some things haven’t been disclosed. With all due respect to the time

lines we have drawn, the Bible nowhere gives us a detailed catalogue of end-time events in the precise order in which they will happen, so that we can tick them off in rail-timetable style.

By the same token, Scripture does present a general scenario of the last day that embraces what is without question the most exciting news that could be published. For it assures us that the universal proclamation of the gospel, the triumph of truth over the forces of apostasy, and the deliverance of God’s people out of the time of trouble, will be the church’s finest hour! (Revelation 14:6-12; 12:17; 15:2-4; 7:9-17.)

This is the *telos*—the objective, the goal—of Bible prophecy. This is the “hope” that should engage our vision. God never intended that we should try to fit every current “crisis” into some eschatological jigsaw puzzle!

“Occupy till I come” is what the Lord would have us do (Luke 19:13). And how better can we do that than by using such clear knowledge of prophetic truth as God has granted us to “make ready a people prepared for the Lord” (Luke 1:17)?

This isn’t to suggest that we shouldn’t study prophecy. God forbid that any readers should gain such an impression! The Seventh-day Adventist Church arose in response to the fulfilment of prophecy, and every member of the church should be familiar with the great prophetic issues that are to be resolved in this last age.

Ellen White has counselled us that “there is need of a much closer study of the word of God; especially should Daniel and the Revelation have attention as never before in the history of our work.”—*Testimonies to Ministers*, page 112.

We shouldn’t deplore the legitimate study of prophecy. But we should guard against the all-too-natural proclivity to become obsessed with side issues or to run ahead of what has yet to be fully disclosed.

We’ve always claimed that God has raised us up to be the last-day “John the Baptists.” Then let us fulfil our mission, not in idle speculation and prognostication, but in addressing ourselves seriously to the evangelistic challenge of these stirring, prophetically indicated last days. □

Alfred S. Jorgenson, former field secretary for the then named Australasian Division, lives in Bayswater North, Victoria.

Heather Potter is a student at Avondale High School, New South Wales.

Adventists Safe

As of February 1, all members of the four Seventh-day Adventist congregations in Iraq and their properties were safe, according to information received at the church's world headquarters in Silver Spring, Maryland, USA. Of the allied forces in the Persian Gulf or its staging area, 16 military chaplains and approximately 2,500 service personnel are Seventh-day Adventists from the USA.

ADRA Response

The Australian Overseas Disaster Response Organisation announced in its February 5 bulletin that Adventist Development and Relief Agency in the South Pacific had given \$US30,000 for ongoing relief in evacuee camps in Jordan. It further stated that ADRA International was the lead agency within a group of relief services in the Middle East.

Feeding Escalates

The Adventist Development and Relief Agency is stepping up its feeding program at the Andalus Refugee Camp in Jordan, and at the Amman International Airport. ADRA helps feed many of the estimated 2,000 people who cross the Iraq-Jordan border every day. In addition, ADRA is making plans for future refugee needs throughout the Persian Gulf region, according to James Neergaard, ADRA director for the Middle East Union.

Support Services

Some churches in the USA have commenced support groups to help families with loved ones deployed in the Persian Gulf. "It really helps the family when you keep in touch on a day-to-

day basis," says Paul Van Buren, who pastors one of two Adventist churches in North Carolina, home base for one of the first US units to enter Saudi Arabia. "Since more of our soldiers have access to VCRs, our church records a video of special messages and part of the worship service."

Alpine Award

The Adventist Alpine Village at Jindabyne, New South Wales, has been awarded a Certificate of Merit for the Best Landscaped New Resort by the Jindabyne Tidy Town Committee, in association with the Keep Australia Beautiful Council. During the first full year of operations at the Adventist Alpine Village, a total of 1,695 people registered as guests. Concrete foundations for the central building facility of Stage 2 of the project have been commenced, and completion is expected by September.

Cartoonist Baptised

A former cartoonist for *The Australian* and the *Dunedin Herald* has been baptised at Brisbane's Caboolture church. Owen Forsyth (OLF in cartoons such as the self-portrait above) met an Adventist



journalist and his wife 12 months ago. The friendship and Bible studies that developed led to his baptism. Mr Forsyth had been a Buddhist from the days when he worked with Associated Press in Japan. His desire now is to return to Japan and tell his Buddhist friends of the peace and satisfaction he is experiencing since becoming a Christian.

Media Testing

The Adventist Media Centre has prepared three 60-second television advertisements on the topics of health, archaeology and the biblical record, and death. These advertisements, with Media Centre evangelist Pastor Geoff Youlden as presenter, will be tested in three television markets during this month—the Riverland and Spencer Gulf areas in South Australia, and in Perth in Western Australia. Each message

Bomb Explodes Under Pastor's Car

A bomb placed under the car of a Seventh-day Adventist pastor in Amman, Jordan, on January 28, injured one person but left no casualties, according to Svein Johansen, president of the church's Middle East Union. The bomb, placed under the front of the car as it was parked in Pastor Kameel Haddad's garage, exploded when Mrs Haddad and their 21-year-old daughter started the engine. The daughter was hospitalised with wounds on her face, head and legs, but was not seriously hurt. Mrs Haddad was unhurt, although the front of the car was demolished. The blast shattered windows in the Haddad's home as well as those in a neighbouring home. Jordanian authorities continue investigations.

carries an invitation to enrol in a correspondence course.

Indian Evangelism

Pastor B. M. Kujur, from the Southern Asia Division, has been invited to visit the Adventist Media Centre in Wahroonga to prepare a series of evangelistic video tapes for Indian evangelism. He will also conduct an evangelistic campaign in Fiji during his visit.

Fiji Broadcast

National Radio Fiji broadcast the service from the Tamavua SDA church in Suva on January 12. Central Pacific Union Mission secretary Pastor David Hay preached the sermon and the Redemption Singers provided special music. Morning devotions, along with pre-recorded church services, have been allocated to the Adventist Church for the entire year, reports Fiji Mission communication director Pastor Wapole Talemaitoga.

Sister Unions

The North Pacific Union Conference, in California, USA, recently voted to adopt the Russian Union as a sister union for special outreach. Called Operation Bear Hug, the new agreement will include three evangelistic campaigns in the Soviet Union conducted by evangelists from the NPU. A fundraising program will also be launched to purchase Russian-language Bibles for use with the campaigns, reports Morten Juberg, editor of the NPU *Gleaner*.

New Position

Former General Conference president president Pastor Neal C. Wilson is now a special consultant to the Soviet Union Division.

He replaces Pastor Harold F. Otis, who has requested reassignment.

Victorian Missions

Pastor Peter Roennfeldt commenced an evangelistic series in the Matthew Flinders High School in Geelong, Victoria, on February 22. Pastor Gary Kent opens a campaign in Ballarat's Regent Theatre this weekend. Both of these regional centres have been hard hit by the economic downturn. Later in the year campaigns will be held by the North Fitzroy, Oakleigh Polish, Traralgon and Maryborough churches.

Media Update

"Focus on Living" telecasts on TCN 9 Sydney and QTQ Brisbane have been discontinued for 1991 because of 100 per cent increases in the cost of advertising correspondence courses screened in conjunction with the telecast. "This would have meant \$80,496 for the year for Sydney and \$53,664 in Brisbane," says Adventist Media Centre manager Nat Devenish. "We do not have funds to meet such costs." Negotiations with the Seven and Ten networks have also proved unsuccessful, with the exception of Channel 7 in Adelaide, which has aired the program for some years. "We now hope to screen a new series of 60-second message advertisements under the title 'Discovery,'" says Mr Devenish. But there is some good news. "Focus on Living" will be telecast this year for the first time in Cairns/Townsville/Mackay, on Friday afternoons at 3.30. The series will initially run for 26 weeks.

March Radio

"Focus on Living" radio broadcasts for March include: March 3: Breakfast—Is it Important?

plus an interview with ethicist Dr David Larson on Euthanasia; March 10: Life with a Teenager, Part I, plus an interview with financial adviser Noel Whittaker on Financial Tips for Children; March 17: Life with a Teenager, Part II, plus an interview with plastic surgeon Dr Williamson on Plastic Surgery for Burns; March 24: Looking Out for Number 1, plus an interview with nutritionist Judy Lansdown on a Balanced Menu.

WCC Agenda

The largest religious conference in Australian history, the Seventh Assembly of the World Council of Churches, held in Canberra

during February, attracted more than 4,000 people, even though some delegates were unable to attend because of the Gulf War. This meeting of the highest governing body of the ecumenical movement was the first held in the Southeast Asia/Pacific region since the council was formed in 1948. The council has 311 member churches, representing about 350 million Christians from the Orthodox, Protestant and Anglican traditions. Catholics—and a number of other denominations including Seventh-day Adventists—remain outside the council's membership. However, the Vatican sent a 23-member delegation with "official



Sydney Couple Married for 75 Years

Ernest and Eileen Maisey (nee Patching) celebrated their 75th wedding anniversary with family and friends on January 13. Their daughter, Nerelle, and her husband, Robert McIntyre, hosted the event in their Pennant Hills home. The couple also have another daughter, Earlene, three grandchildren and three great-grandchildren. Mrs Maisey's parents had joined the Adventist Church through the ministry of Pastors Tunny and Starr in 1893. As a baby she attended the Ashfield church with her parents. Following the death of her mother she was, at 15 years of age, the youngest student to attend Avondale College. She became an expert seamstress, and is now aged 96. Ernest Maisey, now 97, is a fourth-generation descendant from Thomas and Jane Rose who, with their four children, were among the first 14 free settlers to arrive in Australia in 1789. Ernest became a Seventh-day Adventist prior to his marriage to Eileen in 1916. He worked as a literature evangelist and has been a tireless lay worker. For 14 years he conducted a Saturday-night street mission in Sydney. He served as an elder at Ashfield church and later at Erina church. The couple now live at Empire Bay, New South Wales.

observer" status. Delegates drew attention to the vastly different international climate since the last meeting of the council in Vancouver, Canada, in 1983. Changed conditions in Eastern Europe, the Middle East War and conditions in South Africa have all had profound effects on the church.

Dual Robbery

The offices of both the Greater Sydney Conference in Strathfield and the South Pacific Division in Wahroonga were robbed during the first week of February. In each case the robbers used oxy-acetylene equipment to break into the office safe (two in the case of the Greater Sydney Conference). In both robberies the intruders were poorly rewarded for their efforts. "We don't carry large amounts of cash in our office," said a spokesperson for the Greater Sydney Conference. Police investigating the robberies say the intruder(s) wore gloves. Investigations are still under way.

Video Evangelism

Some 150 people were trained in video ministry during the recent Victorian campmeeting. Many churches are moving strongly into this form of outreach. The Katoomba church, New South Wales, with a membership of only 40 members (65 per cent of whom are over 65 years of age), has 40 contacts viewing Kenneth Cox video tapes.

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.

Camporee Creates Many Memories

What you have achieved here is amazing! To think that just two weeks ago this was a paddock. How did it all come about?" asked the mayor of Bairnsdale, Victoria, after a tour of the Treasure Bend Pathfinder Camporee site.

The camporee, a joint venture organised by the two union conferences in Australia and New Zealand, was located on a rural property near the Mitchell River in southeastern Victoria.

"It was just peaceful pastures, with cattle grazing among the grass and trees," says Trans-Australian Union Conference youth director Pastor Allan Walshe. "And then they came—12 semi-trailers and 20 truckloads of materials and equipment, 400 tonnes of road gravel, six pressure pumps, 4,000 metres of poly piping, hundreds of fittings and taps, truckloads of "Supa-loos," eight generators, staff tents and machinery!"

After a total of more than 20,000 hours of labour, it began to take shape—just in time for 4,000 Pathfinders from throughout Australia and New Zealand to move in and experience the time of their lives.

The camporee provided time for . . .



Plenty of Activities

During the morning and afternoon activity periods, cheers, groans and squeals punctuated the air as Pathfinders climbed, swung, pushed, pulled, water-slid or swam their way through Persian Panic, Water Escapade, Sacrifice, Haman's Revenge and the Skirmish at Susa—activities that left participants panting but fulfilled.



Spiritual Challenge

Specially prepared morning worships and evening programs, used songs, drama and messages from guest speaker Pastor Dick Duerksen to provide challenge for the young campers. They were admonished to "Be Bold, Be Strong," and like Esther, "Be Not Afraid." More than 2,400 young people responded to the challenge to stand up and be counted for Jesus Christ.



Friendship

Treasure Bend provided an opportunity to experience the reality of belonging to the worldwide Pathfinder program. This was especially true for young people from smaller churches. The camporee gave opportunity for Pathfinders to discover that there are thousands of others who stand for Jesus and belong to the Adventist family.



A Journey Back in Time

The camporee gave opportunity for Pathfinders to be immersed in the sights and sounds of Bible days. Activities and devotions highlighted the life and times of Esther.

Reflection

"I just want you to know that the camporee will live a long time in my life," one girl shyly confessed to the director on the Sunday morning.

But it wasn't just the Pathfinders who had that opinion. A senior church administrator described the Treasure Bend Camporee as "one of the most significant youth ministry events in the church's history."

At Treasure Bend the dust has now settled. The tents are gone. The stage has been dismantled. All is quiet again, except for the cattle lowing and the wind in the trees. But if you were to return and sit long enough and quietly enough in Jim Treasure's pasture, you might just hear echoing up the valley the sound of 4,000 voices singing, "Be Bold, Be Strong, Be not afraid, for the Lord your God is with you."

And if you waited until the sun sank below the horizon, you might just see the night sky emblazoned with a message from Jesus, *See You There—Soon!*

And if you sat just a little longer, doubtless you could hear the camporee staff coo-ee, "Thanks, Pathfinders. See you in heaven. *See you there—soon!*"

Signs Publishes Books in Kiribati

Signs Publishing Company last year completed a milestone in the history of church publishing in the South Pacific. Almost 20 years after the idea was first proposed, literature has been produced in the Kiribati language—*Steps to Christ* and tracts on the Sabbath, the Second Coming and the Fundamental Beliefs of the Adventist Church.

Steps to Christ is the first Ellen White book to be translated into Kiribati. The completion of the task, largely accomplished by the Abemama pastor, Fred Langley, is the fulfilment of a vision caught by Kiribati school principal Tekemau when a student at Fulton College more than two decades ago.

Pastor Langley commenced the task in earnest in 1985. Referring at times to the work done previously by Tekemau, he completed the translation in two years. But it wasn't until Alvin Coltheart, president of the Kiribati Mission, arrived in 1988 with a computer that progress accelerated.

"We looked into the feasibility of sending a disk to the Signs for printing," says Pastor Coltheart. "When this checked out OK, we put it on disk. Pastor Fred got a computer printout, and there was a long period of revision and checking."

Pastor Coltheart explains that Kiribati is a young and developing language. It was largely produced by the first missionary to Kiribati, Hiram Bingham of the London Missionary Society.

Pastor Langley found many words hard to translate because of the cultural differences. "Even the title *Steps to Christ* didn't make proper sense in Kiribati," says Pastor Coltheart. "The title used, *Mwaneka Nakon Kuristo*, has a curious meaning. *Mwaneka* is the word used to describe steps cut into the trunk of a coconut tree to allow a person to climb the tree to cut his "toddy" (juice from the bound up flower).

In addition to the Kiribati project, last year the Signs Publishing Company produced a Samoan Church Hymnal. "We're also working on the possibility of printing *The Great Controversy* in Samoan," says General Manager David Woolley. "But this, too, is a drawn-out project because of translation difficulties. We're also working on a reprint of *The Great Controversy* in Fijian."



The Beveridge family has become rather scattered since the parents left for Thailand in February.

Couple Staff Golden Triangle School

A Victorian dairy farmer and his wife, who is a teacher, left Australia in February to work in the Burma triangle, famous as the source of much of the world's heroin. And they say their three elder children, who won't accompany them, influenced them to make the decision.

Don Beveridge and his wife, Marilyn, will live on the Adventist school campus at Chiang Mai, 60 km from the Burmese border. Mr Beveridge will work with the Adventist Development and Relief Agency carrying out overseas-aid projects involving water supplies for villages and encouraging villagers to be more innovative and productive farmers.

Mrs Beveridge, who has been principal of a Christian school at Nyora, on the way to Phillip Island, will be administrator of the Chiang Mai Adventist Education Center. The centre covers three schools: a day school for Thais, operating from 8am—4pm; a tribal school for adults, commencing at 5 pm for four hours; and a vocational school teaching sewing, mechanical skills and horticulture.

The Beveridge's two youngest children, Melinda and Kirralee, will accompany them to Thailand. Their eldest, Dean, will stay in Melbourne completing law studies, Sherelle will attend Avondale College this year and then Loma Linda University, in the United States. Lynelle will stay with Mr Beveridge's mother while she completes Year 12.

"The children were wonderful about the move," says Mrs Beveridge. "Young people have a vision of what can be achieved, and when they saw the way God worked out the details of disposing of our farm, etc, they were convinced we were meant to go. We appreciate their support, especially since it involves sacrifices for them, too."

Mrs Beveridge (nee Goldsmith) grew up in Warburton, where her parents were well-known in business. Following graduation from Avondale College, she returned to her home church school for her first appointment. She married Don Beveridge, who came from a farming family in the Gippsland district, and they spent five years in Papua New Guinea.

Mr Beveridge already has long-range plans to develop the agricultural aspect of the Thai school's outreach. He plans to educate by example. "The local people don't conserve their resources," he says. "I'm hoping to buy the manure their animals produce—usually where they're stabled beneath the family's high-set homes—and use it to fertilise the school gardens."

This, Mr Beveridge considers, will provide instruction in hygiene, provide a small income and demonstrate more productive methods of gardening. "We want to grow ample food for the students, and I understand several major hotels have offered to buy produce from the college," he says. "It's an exciting prospect, though we realise there are dangers. But it's a faith venture."

Mrs Beveridge agrees. "Right now I'm praying for the gift of tongues so I'll be able to communicate with the staff and students," she says. They'd enjoy hearing from friends (Box 1194 Mae Ping PO, Chiang Mai, 50001, Thailand). "But especially we'd like people to pray for us," she says.

Doors Open for Adventist World Radio

Who would have thought, even a few months back, that 1991 would see the Eastern Bloc dismantled and the Iron Curtain ripped apart! These events have created the opportunity to reach people once barred from hearing the gospel message by prejudice, oppression and persecution.

Adventist World Radio, with its powerful shortwave stations, now has high priority in fulfilling the church's Global Mission. In the new freedoms sweeping Europe and parts of Asia, people are open to new ideas and to a call to faith in Christ.

In China there are reports of several churches largely formed from listeners to AWR-Asia. In Europe, AWR approaches its 20-year anniversary with a record of hundreds of people baptised. In Central America, a new voice will soon be heard adding power and distance to those already in place. In Africa AWR beams into the heart of Islam and across the continent's vast spaces.

In an unexpected bonus, Papua New Guinea, the Solomon Islands and other island groups in the South Pacific are hearing the message broadcast from AWR Asia. The Guam facility doesn't beam directly toward the South Pacific Division region, but the programs are heard clearly. Papua New Guinea is now one of the major response areas for AWR.

AWR and Global Mission

The planning of the church is quite deliberate. Four shortwave facilities, owned and operated by the church, will broadcast the Advent Message throughout the world by the close of this decade.

AWR-Asia already uses two 100-kilowatt transmitters and carefully tuned antennas to reach China, North Korea, India, Indonesia and other east-Asia countries. These are prime target areas for Global Mission. On a visit to Guam last November I saw the response map showing that the broadcasts are being heard throughout Asia. Piles of letters thank God for the message.

The General Conference Session offering in 1990 benefitted AWR-Europe. Though short of the projected total, the offering will help purchase land in Italy near the Adriatic coast. AWR-Europe broadcasts target Muslim North

Africa and the former socialist nations of Eastern Europe. Pakistan, Turkey and the Middle East countries are also part of the plan.

The offering taken March 9 will help the message reach these and other areas. Many will only hear through radio. Programs are already being broadcast from transmitters and antennas in Italy, though much greater power is needed.

Marvellous providences have brought AWR-Latin America close to being the second fully operational Adventist shortwave facility. An existing station, bought for \$US200,000, includes land, transmitters and a limited antenna array. New antennas are being erected and links provided to the existing studio. This station will cover Central America, the Caribbean and much of South America.

Africa challenges us all. Today we are broadcasting only one hour daily from the tiny nation of Gabon. The station is powerful but restricted funds make it impossible to increase languages and broadcast hours.

Protecting Hand

The church's two most-developed facilities—AWR-Asia and AWR-Latin America—escaped serious damage from two natural disasters last December. Typhoon Russ damaged the antennas on Guam, but the station was only off the air for 24 hours. An earthquake rocked Costa Rica, but only cracked a few walls and scattered documents.

A few weeks ago two Chinese Adventists arrived in South Korea and told of a new church in Harben on the north coast of China. AWR made that church happen.

In China, Eastern Europe and the heartlands of Islam, a new voice is being heard. The doors are open. We are entering in ways never dreamed possible. Your gifts on Sabbath, March 9, will help extend these opportunities to language groups that still wait the gospel message.

By Pastor Walter Scragg, director of Adventist World Radio.



Mullumbimby Celebrates Golden Year

On Sabbath, December 1, members of the Mullumbimby church (New South Wales) celebrated the church's 50th anniversary. During the day, the church honoured Marion Nowlan, the only remaining member of the original congregation. Cess Chilcott, now in his 90s and living in Coffs Harbour, is the oldest living founding member. Eileen (Win) Wyborn (left, pictured with her daughter, Elsa Apostaloff) was honoured as the oldest present member attending the church.

More than 400 people, including past and present members, attended the celebrations that commenced with Sabbath school and ended with a social evening in the Civic Hall.

Former South Pacific Division president Keith Parmenter took the morning sermon on the theme "God's Great Guarantees." An afternoon meeting traced the history of the Mullumbimby church—from the original nine members to the present congregation of 195. In addition, the Mullumbimby church has spawned the Ocean Shores church and the development of a primary school, a Pathfinder club and community services.



Central Pacific Union Mission president Aisake Kabu, retired Auckland pastor Papalii John Ryan, church elder Tuato Ryan, Fulton College principal Dr James Meaole, Union Education director Dr Nemani Tausere and American Samoan members Mr and Mrs Pulous Samana visited Vaialele.

Photo: David Hay

New Church Opened Near Apia, Samoa

A new Adventist church in the village of Vaialele, in Samoa, was recently dedicated. Some 1,500 people attended a feast following the dedication. The village is only six kilometres east of the administrative capital, Apia.

"Sixty enthusiastic members planned and built the \$200,000 church and community centre," says Central Pacific Union Mission secretary Pastor David Hay. "Completed only 18 months after they decided to build, the attractive concrete brick-and-steel structure is a testimony to the congregation's courage, sacrifice and trust in God's leading."

Fund raising efforts included sales of food and copra, gifts from relatives and friends both near and distant, and second tithe contributions from members. Representatives of Adventist churches in New Zealand, Hawaii and the United States attended the dedication. Donations on the day amounted to \$T65,000.

Dignitaries who attended the dedication included the Deputy Head of State, Mataafa Patu Puela, the Prime Minister, the Hon. Tofilau Eti Alesana, as well as members of cabinet and parliament, and prominent church and business leaders.

Qld Uni Students Plan Programs

The Queensland Universities Seventh-day Adventist Society is starting activities for the new academic year. The society aims to provide an association that will support tertiary students while attending secular colleges or universities in Brisbane and environs.

"Membership and participation last year was excellent," says Darrin Marshall. "New members are extremely welcome. We want to support them in their endeavours. Those who have been through the experience realise how difficult it can be for a student undertaking tertiary education for the first time, especially if they're living away from home. We aim to give special support."

Mr Marshall can be contacted at 955 Moggil Road, Kenmore, Qld 4069.

Club Thanked for Christmas Gifts

In December Lilydale church Pathfinder Club collected tinned food for needy families, and directors Devon and Cheryl Deppeler have received responses from a number of those helped.

One mother wrote:

"I hardly know where to begin, for every time I think of you I'm overwhelmed by the love and care you showed. This letter of thanks seems so inadequate.

"I've had such a struggle this year meeting all the bills. Every cent had been saved to pay expenses, and I was dreading Christmas. I honestly didn't know how I would manage. It all seemed too much to cope with—I didn't know what I would do.

"Then you arrived at my door bearing two huge boxes of groceries. I just

cried—it was so wonderful. I'd been feeling so overwhelmed. Here were four little children looking to me to meet their needs. I didn't want to disappoint them, but I didn't see how I could manage.

"I've never had so many groceries in my cupboards! I even left the doors open just so that I could look at it all! You can't possibly know how much I needed help, and you gave it so freely! How can I thank you enough—and for all the presents you gave for my children!

RECORD Costs Down for 1990

The charge sent through to the South Pacific Division for RECORD production in 1990 was down by nearly \$4,000 compared with 1989, according to figures released by Signs Publishing Company.

"There are three factors involved in the lowered costs," says RECORD editor Pastor James Coffin. "First, we have computerised increasingly over the past four years. Second, we are constantly looking for ways to streamline our operation. Third, we are generating much more income from advertising. So even when production costs rise slightly, we've been able to compensate some by the added advertising income."

The RECORD editorial staff say they are pleased with the cost reduction. "In the current inflationary environment, the costs would have risen by something like \$30,000 if we had just kept pace with inflation during the year, Pastor Coffin says. "To actually have a decrease is better than we could have hoped for."

However, he is quick to warn that even though RECORD cost increases have been only a fraction of the inflation figure over the past four years (less than 8 per cent for the entire period), there does come a point at which there's simply no more streamlining that can be done. Then the impact of inflation can no longer be avoided.

"That's why we said in our RECORD Offering promotion this year that it would cost someone \$A22 for each household to have the privilege of reading the RECORD for a year—even though we had used the figure of \$A20 for the past three years," Pastor Coffin says.

The RECORD has been sent free of charge to the churches in Australia and New Zealand since the early 1980s.

NOTICEBOARD

Appreciation

Slade. Frank and Mary (Mollie) Slade, Judith and Warren and their families wish to thank all who have expressed their sympathy by visits, phone calls, floral tributes, prayers and cards, following the death of their dearly loved son and brother, David. Would each one personally accept this notice as their sincere thank you.

Weddings

Arthur—Benham. David Alwyn Arthur, son of Lynden and Lynette Arthur (Morisset, NSW), and Julie Michelle Benham, daughter of Roy and Sheryl Benham (Home Hill, Qld), were married on December 30 in the Ayr SDA church. David works in the laboratory at the Sanitarium Health Food Company, Cooranbong, NSW, and Julie plans to complete the primary teaching course at Avondale College. A. J. Croft.

Butcher—Godfrey. Grahame Joseph Butcher, son of Joan Butcher (Stockton, NSW), and Karen Lea Godfrey, daughter of Vince and Violet Godfrey (Greenbank, Brisbane, Qld), were married on January 6 in the Eight Mile Plains SDA church. Grahame and Karen plan to set up their home in Newcastle, NSW, where Grahame works in the Public Service. Pastor Earle Tonges conducted the service. M. M. Kennaway.

Drinkall—Boehm. Calvin George Drinkall, eldest son of George and Linda Drinkall (Cooranbong, NSW, formerly of Perth, WA), and Gaylene Joy Boehm, only daughter of Ray and Del Boehm (Belgrave South, Vic), were married on January 20 in the Lilydale SDA church, Vic. Calvin, a sales rep for the SHF, and Gaylene, a nurse at Knox Private Hospital, will establish their home at Vermont, Vic. George W. W. Drinkall.

Epps—Hoyle. Daniel Epps, son of David and Leone (Lee) Hale (Greensborough, Vic), and Cathleen Jayne Hoyle, daughter of Aileen Hoyle (Eltham North) and the late David Hoyle, were married on February 2 in the garden at the Tatra Hut, Mount Dandenong. Danny is a building supervisor, and Cathy is a secretary. They plan to set up their home in Montmorency. Ray W. Eaton.

McGrath—Thyer. Sean Patrick McGrath, son of Patricia Anne McGrath (Adelaide, SA) and the late Alfred Roy McGrath, and Adelle Elizabeth Thyer, daughter of Leslie George and Dawn Elizabeth Thyer (Mackay, Qld), were married on December 16 in the Murwillumbah SDA church (NSW). Sean and Adelle, who met while studying at Avondale College, plan to set up their home in Murwillumbah. Adelle will be teaching at the SDA high school. Glenn I. L. Roberts.

Ratulevu—Vula. Apimeleki Ratulevu, son of Samuela and Salanieta Ratulevu (Suva, Fiji), and Varanise Vula, daughter of Melaia Nailatici, and the late Tomasi Nailatici, were married on October 18 at the Suva SDA church, Fiji. They plan to establish their home in Suva, where Apimeleki serves in the Treasury of the Fiji Mission, and Varanise works as a bank officer with Westpac. Aisake Kabu.

Turner—Toutou. John William Turner, son of Fred Turner and Olive Bhurrah, and Kalesi Bua Toutou, daughter of Jope and Varanise Toutou, were married on January 24 at the Suva SDA church. John is assistant accountant for the Fiji Mission, and Bua teaches at the Suva SDA School. W. Talemaitogo.

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.

Bartlett, Leslie Norman, born December 7, 1921, at Little Plains (Inverell, NSW); died January 22 at the Grafton Base Hospital, after an accident while felling trees. Following his father's death, Les cared for the wheat farm, then went to Avondale College, where he studied theology subjects. He spent 12 years as a missionary in Papua New Guinea. He also worked in Warburton, Vic, and at the SHF Company in Cooranbong, NSW. Later he returned to farming, retiring in 1985. He is survived by his wife, June (Kungala); children, Valerie Scott (Sydney), Peter (Cessnock), Sheryl Brereton, Calvin, and Janelle Montgomery (all of Kungala), four brothers and one sister. Pastor John Kosmeier and Ron Staveley, senior elder of the Grafton church, were associated with the writer in the service. Lance F. Hooper.

Dunn, Thea (nee Brooks), born August 13, 1918, at Murrumbidgee, NSW; died January 19 at Royal Perth Hospital, WA. A service was conducted at the Karrakatta Crematorium on January 23. Thea's early years were spent at Quirindi, NSW. In 1939 she went to the Sydney Sanitarium and Hospital to do her nurses training. She made lifelong friends of her classmates and maintained close contact through the intervening years. Thea married Lloyd Dunn in 1944 and they set up home in Western Australia after the war. As they moved around the state, Thea continued to widen her circle of friends. She is survived by her husband; children, Ken, Bob, Dennis, Lynette Prior, and Stephen, and their spouses; 12 grandchildren; brothers, Ken and Cec; and sister, Gwen Peet. A brother, Max, predeceased her. H. W. Gunter.

Foggatt, Doris May (nee Rufus), born September 19, 1907, at Broken Hill, NSW; died January 7 and was buried in the Avondale Cemetery, Cooranbong. In her early years Doris cared for her ailing mother until her death. The family then moved to Sydney, and it was there she met her husband, Jack William Foggatt. Over the years they lived in the Newcastle, Kincumber and Penrith areas, before moving to the Kressville Retirement Village, Cooranbong. Her husband predeceased her, and Doris's last few years were spent in the Kressville Hostel. Baptised 20 years ago, Doris looked forward with anticipation to meeting her Saviour. She is survived by her two sons, John and Tom; daughter, Ruth; and their families. F. L. Mackay.

Frankland, Bindi Michelle, born August 7, 1972; died November 26 at Stathewan, Vic, in a road accident. Bindi received her education at the Yarrambat SDA School, Hurstbridge State School, and Nunawading SDA High School. She attended the Greensborough church and was a member of the local Pathfinder Club. More recently Bindi was involved with the Challenge Group. She is survived by her parents, Noel and Margaret; and brothers, Bridger and Joe (all of Cottles Bridge). Ian Jackson and Allan Horne, elders of the Greensborough church, assisted in the service. The Nunawading Adventist College Choir sang at the church. Gilbert Cangy.

Gilbert, Amelia Myrtle, born in Guyong, NSW; died January 3 in New Plymouth, New Zealand, in her 97th year. A faithful church member of long standing, she had been unable to attend the New Plymouth church for the past several years, due to ill health. She is survived by her two nieces and nephew, and their families. D. H. Thiele.

Gillis, Ivy May (nee Masters), born June, 1925, in Port Macquarie, NSW; died January 28 in St Vincents Hospital, Lismore. Ivy married Stanley Gillis, a teacher, in Gisborne, New Zealand, in 1944. Together they served in a number of locations in Australia, New Zealand and Papua New Guinea. Their first child, Graeme, died while they were serving in a remote area of Papua New Guinea. Ivy is survived by her husband; daughter, Carolyn; son Alwyn; and their families. Pastors Ernie Krause and Frank

Pearce were associated with the writer in the remembrance service and burial. Frank Dyson.

Greenfield, Paul James, born October 4, 1962, in Whangarei, New Zealand; died January 22 in a truck accident. The Whangarei church, where Paul was head deacon, overflowed with family, friends and workmates who came to pay their last tributes to a fine, Christian man. Many testified of how Paul's quiet, consistent life had influenced them. He is survived by his wife, Anita (nee Thompson); parents, Jan and Lauretta; brother, Michael (Whangarei); and sister, Sheree Strawbridge (Palmerston North). Pastor Lionel Smith and Murray Strawbridge, Paul's brother-in-law, assisted in the service. John Horvath.

Hales, Roy Lionel, 56, died December 3 in New Plymouth, New Zealand. Born into an Adventist home in Greymouth, Roy and his family moved to New Plymouth in 1964. In the years that followed, Roy provided strong spiritual support to the congregation there. He is survived by his wife, Joan; daughters, Suzanne and Christine; sons and daughters-in-law, Bevan and Michelle, and Nigel and Michelle; and six grandchildren. The writer assisted Pastor Wayne Gredig in the service. D. H. Thiele.

Phillips, Florence May ("Flo"), born November 26, 1893, in Moonta, SA; died January 20 in the Moonta nursing home. Baptised by Pastor Gerald Norman on December 31, 1976, Flo was a member of the Kadina church. She is survived by her grand-daughter, Jan Doody; great-grand-daughter, Elizabeth Burden; and great-great-grand-daughter, Stephanie (all of Gawler). George Hirst.

Wastney, Joan Evelyn, born September 21, 1919, in Nelson, New Zealand; died January 26 in Nelson. As a child, Joan attended Sabbath school in a friend's home. Prior to her marriage, she was baptised on December 17, 1949, following studies with Pastor A. S. Herbert. Joan is survived by her children, Avon, Janice, Ian and David. A R. Larsen.

Advertisements

Physiotherapist. Warburton Health Care Centre and Hospital has a position available for a physiotherapist. There are exciting prospects for development in a community physiotherapy, hydrotherapy and rehabilitation centre. Applications should be made in confidence to the Hospital Manager, PO Box 300, Warburton Vic 3799. Phone (059) 66 9010.

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Adventist Reviews requested for pastoral visitation. I would be grateful to receive clean and recent *Reviews* to put to good use. *Reviews* only may be sent to Pastor G. D. Giles, 76 Mackenzie Street, West Golden Square, Bendigo Vic 3555.

Lilydale Church Anniversary. Lilydale church is celebrating the 10th anniversary of the dedication of the church on March 16. All past members and friends are invited to attend this day of praise.

Queensland Tertiary Students. A free luncheon for all Queensland tertiary students is being held March 3, 1 pm, at Orleigh Park, Westend. All students welcome. Come and meet new friends. Inquiries (07) 378 2805.

Preventive Medicine Conference for lay people, Warburton Health Care Centre, August 4-11. Speakers: Dr Richard Neil, Loma Linda; Dr Ray Swannell, Health Dept, Qld; Pastor Don Bain, South Pacific Division. Inquiries: Health Promotion, Warburton Health Care Centre, Warburton 3799.

Class Reunion. Did you do Year 12 in 1980 at Sydney Adventist High School, Strathfield? Please contact Angela Maevsky regarding the possibility of a class reunion. Write to "Kedron," Bundarra NSW 2359. Phone (067) 23 7313.

Whereabouts Known. Would any person knowing the whereabouts of a Mr L. H. Street, whose last known address was C/- Mail Service 825, Ipswich Qld 4306, please get in touch with the Manager, Adventist Media Centre, PO Box 15, Wahroonga NSW 2076.

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Real Estate—Melbourne, Ringwood Area. For all your real estate needs contact Raymond J. van Schoonhoven for personal service. C. E. Carter & Son Pty Ltd, Est 1923, 128 Maroondah Highway, Ringwood Vic 3134. Phone (03) 870 6211, A/H (03) 879 9001.

Real Estate—Adelaide. Selling or buying in Adelaide? For personalised and friendly service, contact Rosy Hodgkinson—the specialist in the northeastern suburbs and adjoining hills areas. L. J. Hooker—Modbury. Phone (08) 263 2022 A/H (08) 380 5466.

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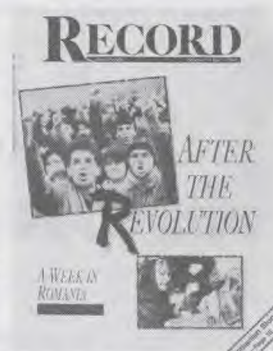


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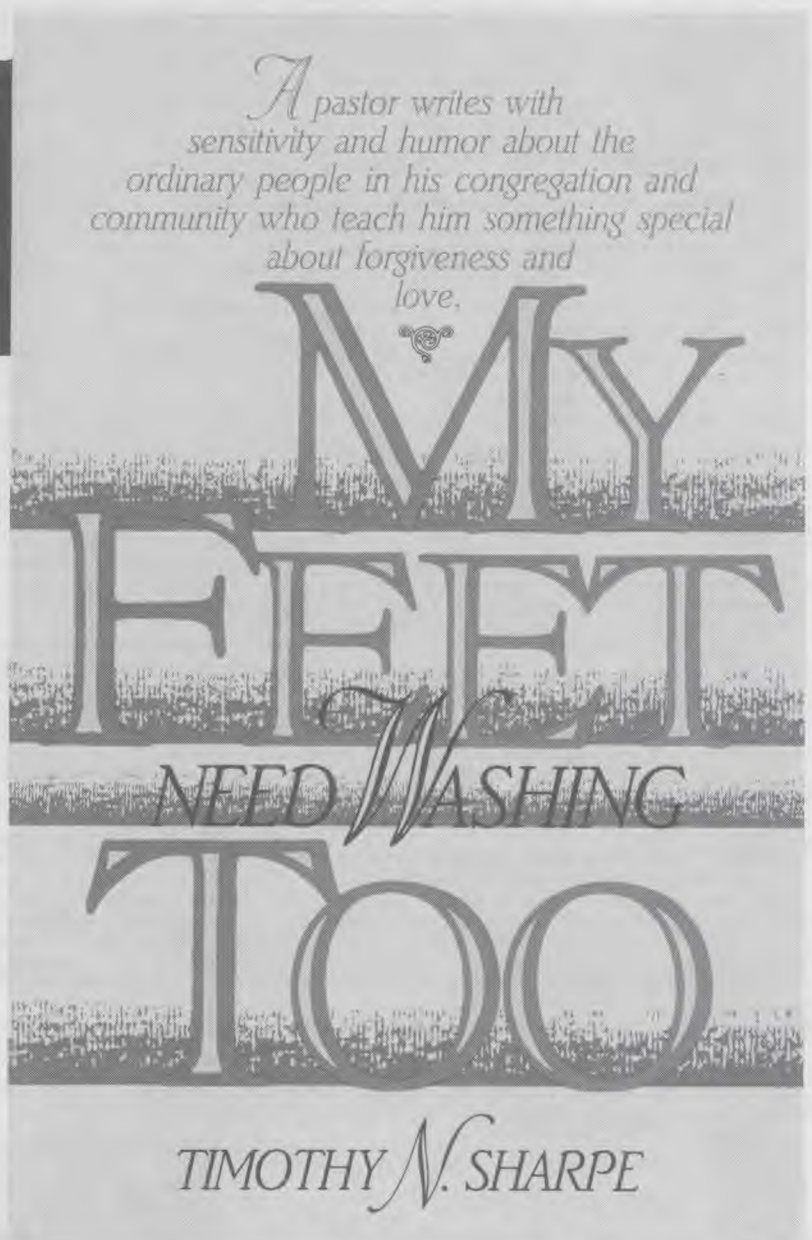
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