

RECORD

ISSN 0819-5633

VOL 96 NO 4 February 8, 1992



Timestory

More than 300 people witnessed *Timestory* a puppet presentation of the Bible story from Creation to Christ by the Talking Hands Puppet Ministry in Gosford recently. Ministry members Adelle Bryant (left) and Aletia Berkley, two of a team of 20 led by Marie Twist and Pastor Wayne French, display Talking Hands Puppets used in the *Timestory* program.



**RECORD Offering February 22
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RECORD

Official Paper
Seventh-day Adventist Church
South Pacific Division



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Subscriptions South Pacific Division, \$A31.00 \$NZ43.40.

All other regions, \$A64.00 \$NZ89.60. Air mail postage rates on application. Order from Signs Publishing Company, Warburton, Victoria 3799, Australia.

Manuscripts All copy for the paper should be sent to The Editor, RECORD, Signs Publishing Company, Warburton, Victoria 3799. Phone (059) 66 9111. Telefax (059) 66 9019.

Printed weekly by Signs Publishing Company.

Directory of the South Pacific Division of the Seventh-day Adventist Church, 148 Fox Valley Road, Wahroonga, NSW 2076.

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EDITORIAL



Songs in Exile

How can we sing the songs of the Lord while in a foreign land?" asked the Israelites who were captives in Babylon. It's a rhetorical question, given in reply to the request of the Babylonians: "Sing us one of the songs of Zion."

The Hebrews were a singing people and they had many musical instruments. They sang songs for worship, weddings and war. However, one day in the year 538 BC, when encamped alongside a river of Babylon, they refused to sing. They hung their harps on the poplar trees.

This record of the silent singers in Psalm 137 certainly invokes sympathy. But these verses in the "Psalm of the Captives" teach vital lessons for those waiting to enter the heavenly Canaan.

1. The Advent people need not be captives in a strange land.

The children of Israel were captives in Babylon. Unfortunately it seems that some of the Advent people are captives, rather than pilgrims. There are striking parallels between the ancient Babylonians and our world. Babylon was the embodiment of worldliness.

That raises the question, "What in the world is worldliness?" Worldliness is the enthronement of something or someone other than God as the object of one's affections. It's clearly defined in the Scriptures and the Spirit of Prophecy, and one of the best definitions is found in 1 John 2:15-17.

2. The Advent people need not be discouraged.

Jesus promises freedom from the captivity of the spirit of the world and of our sins. "Often He met with those who had drifted under Satan's control, and who had no power to break from his snare. To such a one, discouraged, sick, tempted, and fallen, Jesus would speak words of tenderest pity, words that were needed and could be understood" (*The Desire of Ages*, page 91).

There are times of weeping and sorrow, but we don't need to hang our harps on the poplars for we can claim, and believe, the promises of God. We

can act on those promises, and discover that we "can do all things through Christ . . ." (Philippians 4:13).

3. The Advent people do have songs to sing.

(a) The song of salvation. "The science of salvation is to be the burden of every sermon, the theme of every song. Let it be poured forth in every supplication" (*Evangelism*, page 502).

(b) The song of faith. The Bible is abundant with instruction and examples on the necessity to have faith. Paul reminds us that without faith it is impossible to please God (see Hebrews 11:6).

(c) The song of service. "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" (Mark 10:45, NIV). We have been saved to serve.

(d) The song of gratitude and praise. Paul states that we are to "give thanks in all circumstances, for this is God's will for you in Christ Jesus" (1 Thessalonians 5:18, NIV).

(e) The song of the Word. The majority haven't heard of the written and living Word, or choose to ignore its claims on their lives. The Advent pilgrims need to share with all the message of the Scriptures.

(f) The song of commitment. We need to sing a song of commitment that shows our unconditional love for God and for our fellow human beings, regardless of who, what or where they are.

(g) The song of the Advent. The person of the Advent is Jesus, the promises are prolific, the prophecies are certain and the pointers show that He's coming soon.

An epitaph for a dead church is: "Always challenged but never changed." Christians have an extraordinary capacity for assimilating challenges without acting them out. Our challenge is to act on our convictions and sing the songs of the Lord.

Desmond B. Hills,
President,

Trans-Australian Union Conference.

LETTERS

God Alone

The world today is confused with its endless craving for the acknowledgment of knowledge. But does a Christian need so much theory that the brain seems unable to unravel, or put into practice, the theory?

How many times have the words of a child confounded the knowledgeable! The simplicity of a child, whose faith has not been spoiled, can confound the mighty.

Humans can seldom handle much learning without the human ego coming between the person and God. The human ego is powerful. It can destroy the owner—and others—both mentally and spiritually.

We need the simplicity of Christianity. We don't need the frills of disguise. We need God and Him alone, the more so as time closes fast around us.

V. Mitchell, Vic.

Thought Provoking

Errol Webster's article about church youth ("Disturbing Implications of Valuegenesis," November 30) is thought provoking. I hope that others took the time to digest it all.

Ken Love, NSW.

Spiritual Challenge

Grenville Kent's well-argued case in "Stop the Brain Drain" (December 7) should encourage church members and leaders to provide more support for Adventist tertiary students. Young Adventists are less likely to stray from the truth when they and their tertiary societies gain proper recognition.

The article highlighted the need for the church to provide adequate pastoral care and financial resources to local societies and their umbrella organisation, the Adventist Students Association (ASA). I agree.

The Adventist student movement in Australia and New Zealand has recently entered a phase of revival and growth. At last year's annual Adventist Students Association convention in Melbourne it was decided to establish a committee to review the organisation's constitution.

The challenge confronting the leaders of the church and the ASA in the coming year is to build a trusting relationship and negotiate a comprehen-

sive reform package that will allow the ASA to responsibly pursue its mission freely and democratically. That will enhance the church's capacity to meet the special intellectual and spiritual needs of university students.

Philip Smith, Qld,
Former ASA Executive Officer.

Encyclopaedia Concern

I read with concern the letter "Rich Blessing" (November 30) likening Ellen White's writings to inspired encyclopaedias. At the 1901 General Conference she advised: "Don't say—'Sister White said this,' and, 'Sister White said that,' . . . I don't want you ever to quote Sister White until you get your vantage ground, where you know where you are. Quote the Bible."

The first and seventeenth fundamentals reiterate this concept. *Seventh-day Adventists Believe* states: "We have not written this book to serve as a creed . . . set in theological concrete. Adventists have but one creed: 'The Bible, and the Bible alone.'"

Ellen White gave inspired counsel, but she never intended her writings to be used, either as inspired encyclopaedias or out of context.

In a 1919 Bible Conference the president of the General Conference, A. G. Daniells, warned, "I am sure there has been advocated an idea of infallibility in Sister White and verbal

inspiration in the testimonies that has led people to expect too much and to make too great claims. . . ."

Heather A. Dixon, NSW.

Restricted Views

We refrain from unclean foods, not because we believe that all the regulations of the Old Testament are binding upon us, but because we believe that what the Lord has said about certain animals suggests that they were and still are unhealthful for food. The discipline imposed on the people in the wilderness is, in its details, not necessarily applicable in modern conditions. If hats made of rabbit fur should be shunned (Letters, November 9) so also should dogs not be petted or handled in any way.

On the other hand "Still Searching" (Letters, December 14) should not allow restricted views of a few persons on this, or any other, topic to so influence him that he should cease church-going. That denies the body of Christ the leadership skills that he appears to possess.

Noel Clapham, NSW.

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Just a Coincidence...



Contending With the TEGO Factor

by James Coffin

The TEGO factor in a congregation is potentially the most devastating situation a preacher can encounter.

The other day in church I suddenly noticed that the majority of people sitting near me showed the unmistakable symptoms of the deadly TEGO factor.

Now, the TEGO factor in a congregation is potentially the most devastating situation a preacher can encounter—mainly because the preacher so often is unaware of its presence or how widespread it is or the magnitude of its impact.

Moreover, once the factor emerges, it's almost certain to recur regularly. And a lasting cure can be brought about only by a major infusion of insight, which usually is lacking where the TEGO factor is present.

The term TEGO doesn't derive from Latin or Greek. Nor can this acronym be found in any dictionary. It simply stands for the four simple English words "Their Eyes Glaze Over." But it's a lethal situation. And it can and it must be brought under control.

To the average preacher, the absence of noise, the absence of movement and the direct gaze of the congregation imply the effective communication. That's the subtlety of the TEGO factor—the person in the pew fixes the eyes on the speaker with a devotional gaze, but shifts the mind into neutral, or turns the attention to things far away—and usually not in heaven. So what can be done? Let's take a look.

Nothing has so dramatically affected communication as the advent of television. Today the would-be communicator faces formidable competition that didn't exist three or four decades ago. For one thing, for well over a decade would-be communica-

tors have faced an entire generation who have never known life without television. Yet too often preachers ignore nearly every rule of communication that makes television so powerful—and then wonder why the response is so lackluster.

The single greatest truth brought to light by television technology is that the human attention span is shorter than most people realize or care to admit.

Researchers have found that even keenly interested people usually can't give him or her their full, uninterrupted attention for more than 20 minutes. If the speaker doesn't give them the needed mental break, they'll simply take it—settling into the devotional gaze of the TEGO factor.

Keep in mind that we're talking about people who are already interested in the topic. If a preacher has to capture a congregation's interest, if the congregation is made up of various age groups, and if their levels of understanding vary significantly, the average attention span will be even shorter.

The immediate response of many is to say, "If these people were true Christians . . ." or, "If they didn't watch so much TV . . ." or, "They could learn to listen if they really wanted to . . ."

But that's sidestepping the issue. Research has clearly shown that we're not dealing here with spirituality or self-discipline. We're dealing with basic laws of physiology and psychology that are in varying degrees applicable across the board. Certainly, people can be trained to sit quietly, without obvious movement, for however long the speaker wants to continue. But

somewhere along the way the TEGO factor will surface.

Ironically, some of the most outspoken people concerning the spirituality allegedly connected to tolerance for long sermons are, from any objective analysis, not only victims of the TEGO factor, but also of the TECIS factor (Their Eyes Close In Sleep). And in a few cases, I've noted that they fall victim to the TES factor (They Even Snore).

In light of what communication research has shown, and because we know that the competition is going to avail itself of that research—and because we know that when the competition does so it's so highly effective—what should we do to capture a congregation's attention more with our sermons? I offer the following suggestions:

1. Strive for short sermons. If the average attention span of an interested listener is about 20 minutes, that should be the sermon length to aim for.

To adapt a maxim often given to writers: (a) Cut out everything you would have liked to say before you get to what you really want to say. (b) When you've said what you really want to say, stop talking. (c) Take the shortest route between *a* and *b*.

Another maxim: People don't mind how much the preacher says—as long as he says it in a few words. Almost without exception sermons would make more impact if abbreviated. My motto: Anything, even castor oil, is palatable in small doses.

And while we're in the realm of one-liners, it might be worthwhile to remember Mark Twain's cynical but

pertinent comment that "few sinners are converted after 12 o'clock."

2. Don't be afraid of short sermons. The preacher isn't obligated to fill a certain time period, but he is obligated to feed the congregation—and to feed them meals they can digest.

If you can achieve your purpose in 10 minutes, or even seven minutes, then why speak longer? Some points can be driven home more effectively in a short time than if hammered to death.

For example, if you want the congregation to take home a deeper understanding of God's love, then a few carefully chosen texts and a beautiful story that illustrates perfectly what you want them to see may be adequate. Stop, then. Quit while you're ahead.

3. When you can't make a sermon short (and there are topics for which even I'll admit that a preacher needs considerable time, even after having pruned the material brutally), break the sermon into two parts and preach the conclusion the following week.

4. When you feel you can't make it short, nor can you break it into two, then break it into 10-minute segments. Make your first point, and then have a break while the offering is taken. Recap briefly, make your second point, and have a special musical item. Recap, make your third point, and then have the congregation stand and sing the second hymn. And so on.

The interruptions will give the congregation the mental breaks they need, and you'll have their full attention for a much higher percentage of your sermon than if you try to give it to them in one dose. (Have you ever noticed how much food you can put away when the meal is given to you in bits and pieces over a period of time?) The same holds true for sermons.)

5. If you absolutely must have a long sermon, remove enough of the other elements of worship so that you still keep the total service to one hour. A welcome, one short hymn (and maybe only a couple verses of it), the offering, and one prayer may be all that you can fit in. And it may be that on that day you could arrange for a

separate service for the children!

6. If you absolutely must preach a sermon that is really long, that can't be broken into segments, and that can't be fitted into an hour-long period, no matter what you do, then announce it the week before as something really special.

Whet the congregation's appetite and pique their curiosity concerning "a sermon that deals with a topic so complex and so vital that it will take until 12.30 to deal with it adequately." Tell them they absolutely can't afford to miss it. Encourage them to bring plenty of coloring books for the children—and maybe even their lunch, so they can start eating almost the moment the service is over. Then, of course, make it so good that it's worth staying late for.

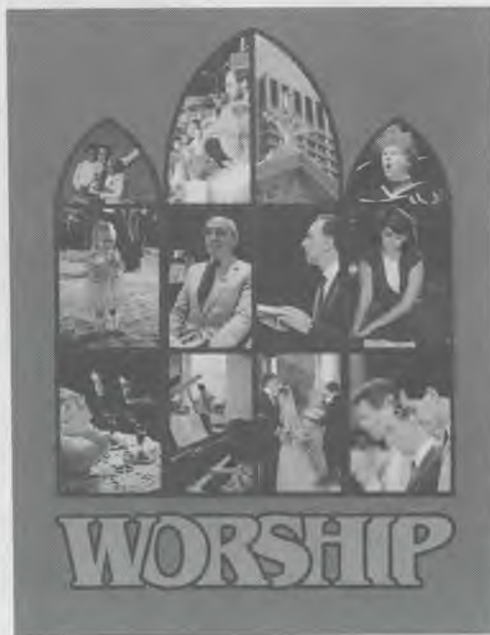
But don't be so discourteous as to allow people to arrive thinking they'll leave at 12 o'clock, and then hold them captive until 12.30, knowing they would be embarrassed to get up and walk out. That is rudeness, any way you slice it. Whether it comes from a preacher or not.

7. Finally, remember the golden rule—treat others as you would have them treat you. As a group, ministers are poor listeners. They find it nearly intolerable to sit through the droning of another preacher who isn't striking oil. And if ministers—men of the cloth—find it that way, how much more so would the average person in the pew?

So, never preach without asking yourself if you're being fair to the young widow with the three children under four years of age. And fair to the great-grandmother who faithfully comes every week, even though sitting on those hard, cold seats makes it feel like her rheumatism is doing hand-springs.

When you reach the point that you're timing your sermons specifically for these people, you won't be far off the mark. And your congregation will not only stand up and call you blessed, they'll be sitting in the pew week after week to cheer you on. **E**

James Coffin, a former editor of the RECORD, is the associate pastor of the Markham Woods church in Orlando, Florida, where he's putting these principles into practice. This article was excerpted from Worship.



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Permit the Little Children

by David G. Gibbons

Is it possible that the Adventist Church has missed its mission to the world through the Adventist classroom?

Jessica* no longer lived with her parents. They had died a number of years before. But she attended an Adventist school and for the first time in her life heard the story of Jesus. One day she stayed behind in the classroom when the others went out to play.

With tears in her eyes Jessica went to her teacher. "Sir," she sobbed, "I haven't seen my parents since I was four years old. Today I discovered that Jesus will give them back to me when He comes again. Is that true? Will they be raised from the dead?"

Many Adventists trace their conversion back to their school days in an Adventist classroom. They may not have come from homes where their parents were Adventist, but they found their Lord and salvation through the fellowship of friends and the sincerity of committed teachers.

Unfortunately, statistics researched earlier this century are no longer valid. It used to be that 80 per cent of those who attended an Adventist school stayed loyal to the church and became committed Christians.

It can be readily observed that the percentage has dropped considerably. What has gone wrong? Has Adventist education missed the boat? Is there still a place for Christian education in the church?

There has always been, and will always remain, a need for Christian education. From the time of the Exodus (Deuteronomy 6:7), and throughout the history of Israel God has ordained that there be an education that would be God-centred, to teach truth and be evangelistic.

As the world faces its eleventh hour of history, a Spirit-filled education—which uplifts Christ as Saviour and disregards humanism, evolution and materialism—is as necessary as ever.

Another question needs to be

asked. Why are Adventist schools struggling to survive while the number of Christian schools has dramatically increased?

Is it possible that the Adventist Church has missed its mission to the world through the Adventist classroom? While the Lord has never left His church, He has sought out others in other denominations to complete the task.

Adventist schools have not grabbed the opportunities that exist to take the gospel to *all* the world though the classroom. God has given the church a gift in Christian education centres, but the church is perilously close to losing this gift.

Some feel threatened by the inclusion of other students "from the world." But it's time to realise that if Adventism is everything positive that it purports itself to be, then its membership will be the ones doing the influencing.

In recent months, the South Pacific Division Education Department moved in this direction with a policy change that allows Adventist schools to increase the percentage of non-Adventists from 15 per cent to 25 per cent.

That's a positive step for those who look forward to the day when percentages are scrapped altogether. But it still reeks with separatism and discrimination. As one parent commented in a parent meeting recently, "Please don't call us non-Adventists—we too are looking forward to the soon return of Christ. It makes us feel that we haven't quite made it."

We Adventists don't have a history of treating fellow Christians as brothers and sisters. For example, Adventist schools charge fellow Christians full tuition fees while Adventists are given a discount (because the local church gives offerings to support the Adventist schools).

But that also means that other Christians in Adventist schools provide a financial boost to the system. If the financial pressures being faced in the schools were solved tomorrow, would the 25 per cent non-SDA quota be reduced?

Adventist schools should never lower their standards. No one should ever advocate that the doors should be opened to all and sundry. The devil would quickly hasten to destroy in such an environment.

Rather, Adventist schools should be positively marketing themselves within their communities, promoting themselves to those families in the community who seek the values, standards and, most importantly, the Christ-centred integration of faith and learning.

This promotion and a continual emphasis on learning and experiencing a personal relationship with Jesus Christ would make Adventist schools an evangelistic tool second to none. Then the issue is no longer about accepting or rejecting children and young people from different walks of life. All are accepted as the same and they can be placed in an environment that encourages the Holy Spirit to work upon each individual soul.

Jesus said, "Let the little children come to me, and do not hinder them. . . ." (Mark 10:14). Christ did *not* say "Let the little children with Adventist parents come to me. . . ." Surely Christ-centred schools should adopt the same attitude as did Jesus, and plan to include those whose inheritance is a little different from their own. [E]

* Not her real name.
David G. Gibbons writes from Sydney.

VIEWPOINT articles are featured from time to time to allow readers to express their opinion on various topics. Viewpoints expressed are not necessarily those of the editors or the Seventh-day Adventist Church. We welcome your reaction.

I Saw God at Work

by Reg Millsom

Her head rolled from side to side. She frothed slightly at the mouth.

When I was based at Dubbo in the central west of New South Wales, I had a huge district that seemed to go way beyond the proverbial "Black Stump." But I'd been brought up on a farm and worked in the country for most of my early life. I found it easy and enjoyable meeting country people.

One afternoon I arrived at a sheep-stud property. The station owner was at his windmill doing some repairs. After the usual greetings I said, "And how is your wife?"

"No good. She's in hospital," he said.

"Whatever is wrong?" I asked.

He tapped his head and said one word, "Bonkers."

There was little more explanation. I grew alarmed and said, "I must go into town and see her."

"Don't think you can do any good," he remarked as I got back into my car.

The hospital was an old converted country home. It looked as if it could do with a coat of paint. The town was no more than a settlement.

I was met inside the door by the matron, a serious-faced lady who had a commanding build and a shock of red hair.

"I'd like to visit Mrs G," I said.

"No visitors!" she replied firmly.

I explained that I was the pastor of her church and that I regularly visited her. I really had the right to see my sick members, I insisted.

"Oh well, if you must," she said. She picked up a large door key from the table and started off down a long veranda that had several doors opening from it. Inserting the key into one door she just stood back and said, "You can't do anything for her." She then strode back to her office.

Looking in, I was shocked at what I saw. She lay on a bed and her head rolled from side to side. She frothed slightly at the mouth and she mumbled

about a red devil that had "got her."

"Lord, what can I do?" I murmured. I went close and spoke her name and told her who I was. There was no response. Her eyes remained shut tight.

"Lord, show me what to do," it was almost a demand. I dropped to my knees alongside the bed and began praying aloud that God would show me what to do to help her. Finishing my prayer, the words of a text from the Bible came into mind.

"Sister," I said, "I have a text for you; it's in 2 Timothy 1:7, and it says 'God has not given us the spirit of

"What did you do to that woman?"

fear, but of power, and of love, and of a sound mind."

I watched for any change.

I repeated the text a few times. Did I fancy it? or did she seem quieter?

"Sister, I have a promise for you." I spoke slowly, repeating the text again with emphasis on the sound mind.

She seemed to show a slight change for the better. "Sister, repeat this promise after me," I demanded.

I pronounced the first few words slowly. To my amazement, I saw her lips trying to mouth the words.

I forget how many times I tried or how long it took, but after several attempts she followed me right through with the words.

Then it happened. Her eyes flickered open. I can still see the surprised look on her face as she said, in a weak voice, "Oh hello pastor, how long have you been here?"

"Just a little while. Sister, do you remember a text in 2 Timothy 1:7?"

"No," she said, "what does it say?" I started the words again and she went along with me again.

"Oh yes," she said, "I have heard

that one before."

"You have been pretty sick, Sister," I said. "Would you like to transfer to our hospital in Wahroonga?"

"Yes," she said, "that would be nice."

After chatting for a while and praying again, I went to see matron. I was told she had gone out and would be back soon.

I raced over to the doctor's house to ask for permission to take Mrs G to Wahroonga.

"So long as you get her out of my hair," he said. "I can't do anything with her." He made the arrangements with the local ambulance.

When I got back to the hospital I found myself face to face with the matron.

"What did you do to that woman?" she demanded sternly. (*O Lord, don't tell me she has passed out or something, I thought.*)

"I didn't do anything," I defended.

"Yes you did," she said aggressively, "and whatever was done, you 'done it.'"

I was a bit confused so I said, "I've made arrangements with the doctor to have her transferred to our hospital at Wahroonga."

"Why don't you just take her home?" she asked.

I didn't know whether we were talking about a hopeless case or a corpse. So I asked, "Well what is her condition, Matron?"

"She's as sane as I am," she said, "and you done it."

"I had prayer for her, and God has answered my prayer. It was He that has 'done it,'" I told her.

A few weeks of good food and TLC treatment in Wahroonga and Mrs G was back on the station. It was God who "done it." [R]

Pastor Millsom is retired and writes from East Gosford, NSW.

FLASHPOINT

Student Housing

Housing for Adventist students attending Wollongong tertiary institutions is to be made available in 1992 by the local Adventist church. A house will be rented by the church for students (6-8) to share with the possibility of hiring domestic help for cooking and cleaning. Any prospective "uni" students interested in this arrangement can contact Pastor Ross Chadwick on (042) 85 1645 for further details.

Russian Print

Presses and other equipment from Germany have arrived in Zoaski, Russia, as the initial equipment for a Russian Adventist publishing house. *The Source of Light Publishing House*, as it is to be called, will be capable of printing 1.5 million Bibles a year. Funded by private donations, it is thought to be the first private publishing house in Russia.

Infant Belief

The Church of Scotland recently suspended a highland minister because he refused to baptise infants. The Reverend Sandy Shaw of Auldearn parish church believes baptism should wait until an individual is able to repent and believe in God.

Freedom Talks

A three-day international symposium on "Freedom of Conscience—Basis of Social Peace" will be held in Tirane, Albania, on March 17-19. Co-sponsored jointly by the University of Tirane, and various international religious freedom associations, the conference will concentrate on issues currently discussed by state

legislators and religious communities in Albania.

Child's Paper

The *Angel Protector*, a 36-page Seventh-day Adventist magazine for Russian children of the Euro-Asia Division (formerly the Soviet Union Division) is to be published early in 1992. The colour magazine will be printed six times a year. Because there are presently no Adventist materials available for children in Bulgaria, the magazine's editor Ann Lahu (pictured) hopes to translate the *Angel Protector* into the Bulgarian language.



See Scroll

Israeli custodians of the Dead Sea Scrolls have ceased their 45-year monopoly on the scrolls use. Unreleased fragments, held in the vaults of the Rockefeller Museum in East Jerusalem, can now be viewed by archaeologists not belonging to the custodial group.

World Time

A Geochron—a world time indicator—was donated to the Sydney Adventist Hospital by Ray and Doris Pickup and family of Robertson, NSW. Mr Pickup is the Australian distributor of the clock. The Geochron accurately shows the date, hour and minute

at any point in the world and the position of the sun. US President George Bush presented a Geochron to the then USSR president, Mikhael Gorbachev, last year.

Methodist Park

A 10-acre site in the centre of the Russian city of Katerinburg was recently renamed "Methodist Park," according to *Religious News Service*. Mayor Yuri Samarin and about 400 local residents joined with an 18-member United Methodist delegation for the ceremony, which symbolised the official establishment of the first United Methodist congregation in Russia. During the ceremony 199 persons responded to an invitation for baptism. The congregation now numbers about 600 members.

Gift Given

A recent donation of \$590,000 was made to the Adventist International Institute of Advanced Studies in the Philippines by a Hong Kong businessman. The funding will be used to build 24 two-bedroom housing units and a block of classrooms.

Evacuation

Missionaries have recently been forced to leave their work in Zaire due to civil unrest. About 10 Adventist missionary families fled Zaire along with missionaries of other denominations, reports associate secretary of the General Conference Ted Wilson.

Caring Carols

More than 3000 people attended the Sydney Adventist Hospital's annual Carols by Candlelight held on December 5 on the lawn

in front of the hospital. The \$1,108 offering collected will be given to the Australian Bible Society and the hospital's paediatrics ward to help buy children's toys.

Appointments

Philip Laws—ministerial intern, Northern Australia.

Tania Ellis—office secretary, division office.

Sharon Bazely—to Prescott Primary northern/, South Australia.

Dianne Hillsdon—to Mawson Adventist Primary, South New South Wales.

Darcy Robinson—to Beulah College, Central Pacific Union Mission.

Suzanne Clark—to Aore Adventist High, Western Pacific Union Mission.

Suzanne Imrie—to Doonside Adventist Primary and High, Greater Sydney.

Julia Lawson—to Sydney Adventist High, Greater Sydney.

Karyn Stanton—to Avondale Adventist Primary, North New South Wales.

Suzanne Haslam—to Toowoomba Adventist Primary, South Queensland.

Quentin Oaklands—to Longburn Adventist College.

PAC Appointments

Dorcas Ivai—to clerk, Papua New Guinea Union Mission.

Eunice Wala—to office secretary, Pacific Adventist College.

Berton Jones—Aore Adventist High, Western Pacific Union Mission.

Joses Seth—Aore Adventist High, Western Union Pacific Mission.

Returning

Eric Fehlberg—from

International Health Foods, General Conference.

Derek Binning—from the Southern Asia Division.

SHF Appointments

John Davey—assistant manager, Brisbane, to advertising manager, head office.

Allen Windus—assistant manager, Castle Hill, to assistant manager, Brisbane.

Doug MacBalrae—assistant manager, Melbourne, to assistant manager, Castle Hill.

Tom Sullivan—accounts executive, Melbourne, to assistant manager Melbourne.

Adrian Iredale—computer services department to production systems manager, head office.

Neale Schofield—assistant to marketing director, head office, to assistant national sales manager, head office.

Kevin Harde—corporate affairs manager, head office, to marketing development manager, head office.

Lance Rogers—projects director, head office, to manager, head office.

Martin Stohr—private employment to accountant, Castle Hill.

Carter Paper

An eight-page, two-colour newspaper has recently been printed to support John Carter's Carter Report programs on radio and TV. Entitled, "Report From Russia," it describes the Christian awakening in Russia. The paper focuses on interviews with individuals and reports from missions collated by Pastor Carter while he was recently in Moscow.

Protection Bill

"The Whistleblowers Anonymous Bill" will be introduced into the

China Seventh-day Adventist Church

An Adventist church in Zhenjiang Province, China, built only a few years ago to seat 1000 now has a membership of 2000. Recent statistics indicate that there are an estimated 80,000 Seventh-day Adventists in China. A study by Beijing University calculates that there are more than 200,000 Sabbath-keeping Adventists in China.



Australian Senate to give protection to those exposing waste, fraud and corrupt practices in government. John McNicol, a former Baptist minister in London, has led in the campaign for the Bill after witnessing the pressure placed on a Christian friend who was a "whistleblower."

ABC Religion

The Australian Broadcasting Commission has a new specialist editor of religious programs. The Reverend Dr Paul Collins, a broadcaster and writer on religious affairs, has been a prominent figure in the Australian Catholic Church.

Calling Youth

The next youth congress in the Trans-Tasman Union Conference will be held at the Ilam University, Christchurch, New Zealand, from December 29, 1992, to January 3, 1993.

AWR Relations

Adventist World Radio director Walter Scragg has announced that Andrea Steele is the new associate director for public relations and development for AWR. "We plan to use the skills of our staff members wherever they work to benefit the whole AWR system," he said. Mrs Steele assumes her new role in addition to being full-time public rela-

tions and development officer for AWR-Asia, where she has worked for the last six years. She will work from her Guam office.

Old Culture

China's northernmost province, Xinjiang, can now be reached by AWR's Hong Kong programming studio. "People in Xinjiang are different to the rest of us Chinese in appearance and culture," says Richard Liu, Hong Kong studio manager. "They speak their own Russian dialects and the only things that bind them together are their understanding of Mandarin and their Muslim belief."

Women Preach

Nine women led a team of 21 women in conducting an evangelistic series on the north of the island of Sulawesi in Indonesia. The women organised various committees, gave hundreds of hours to visiting, prepared and delivered sermons, followed up interests with home Bible studies and prepared 42 people for baptism. This was their fifth annual crusade. They have been responsible for 260 baptisms and developing one congregation.

Working On

Adventist leaders in the Euro-Asia Division (formerly the Soviet Union Division) continue to carry

the full work of the church despite political changes that have occurred. "They can still hold worship services and conduct evangelistic meetings as usual," says Richard Wilcox, assistant to the General Conference president for Soviet Affairs. He reports that more than 4300 people were baptised last year in the Euro-Asia Division.

Timestory Tells

Timestory (see cover) will be presented for the Combined Christian Churches in Ryde, New South Wales, from February 26 to 28 to several thousand school students. In May the Combined Churches "Breakfree" program will sponsor the puppets in Newcastle. During the school holidays in July *Timestory* will tour to Port Macquarie, Coffs Harbour, Lismore and Murwillumbah.

Avondale Entry

A new course at Avondale College entitled "Foundation Studies" aims to help students who have not qualified, either through the Higher School Certificate or the Avondale Mature Age Examination, to gain entry into Avondale College. "It is a one- or two-semester program involving full-time study," says assistant principal, Dr Timothy Gorle.

"Admission is at the discretion of the admissions committee." Prospective students should contact the Registrar's office on (049) 77 1107.

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.

Ordinations in South Queensland

Pastor Mario Ernesto Guzman was ordained at the Morningside Spanish church (Queensland) during a Friday evening service on November 22.

Pastor Guzman studied theology in an Adventist college in Chile. He and his wife Elizabeth (nee Ascencio) have three sons: Mario, aged 16, Gerson, aged 14, and Stephen, aged 11. He has worked as a pastor in Brisbane since 1984.

Pastor Chester Stanley, conference ministerial secretary, conducted the ordination service. He was assisted by Pastors Gordon Oaklands, Brian Christian and Peter Raymer. Pastor Peter Colquhoun, president of the South Queensland Conference, welcomed Pastor Guzman to the ranks of the ordained ministry of the Seventh-day Adventist Church. Pastor Guzman will pastor Spanish congregations in the Greater Sydney Conference area.

Gavin Peter Rowe was ordained into the ministry on the afternoon of September 21 at the South Queensland Camp.

Those taking part in his ordination were Pastor Melvyn Hayden, a guest speaker from the USA at the camp, Pastors Peter Colquhoun, Harold Harker, John Gate and Chester Stanley.

Pastor Rowe, originally from Kingaroy, has worked as a pastor-evangelist in Charters Towers, Cairns and Mackay. Pastor Rowe was extensively involved in public evangelism for each church he worked with.

Pastor and Mrs Rowe (nee Chilcott) have two children: a daughter, Nicole, aged 4, and a son, Darren, 15 months.

During Gavin's extensive work in public evangelism, including his year spent with Geoff Youlden in Charters Towers, he still considers his first year in Mackay as his most rewarding.

Gavin ran his first Revelation Seminar in Mackay, which was attended by nine non-Adventists, six of whom were baptised. Gavin still recalls this as the highlight of his ministry thus far.

They will continue their work in the



Those involved in the ordination service on November 22 included (left to right) Pastors Gordon Oaklands, Brian Christian and Chester Stanley who stand with newly ordained Pastor Mario Guzman and his wife Elizabeth (nee Ascencio). To their left is South Queensland Conference president Pastor Peter Colquhoun and Pastor Peter Raymer. Pastor Guzman will work in Sydney.



Present at the South Queensland camp ordination were Pastors Melvyn Hayden, Peter Colquhoun, Gavin Rowe, wife Julie (nee Chilcott), Pastors Harold Harker, John Gate and Chester Stanley.

Gladstone and Biloela churches, where they have already run three major evangelistic programs.

Graduates to Offer Family Support

Recent Australian graduates from the master's program in family studies at Loma Linda University (California, USA) intend forming a professional association. They plan an inaugural meeting in Sydney in March.

"Considering the emphasis placed by the church on the family as a Christian structure, it's important that a professional network be created," says Pastor Trafford Fischer, who with Pastor Brad Strahan is initiating the association. "There is often a difference between our ideals for marriage and family relationships and the way these relationships are experienced."

"A Christian approach to and philosophy of family care, and support for Adventist professionals in this area is needed," says Pastor Strahan.

The Association of Adventist Marriage and Family Professionals propose the following objectives:

1. To provide contact opportunities

for the Adventist Marriage and Family professionals.

2. To provide a forum for sharing ideas in marriage and family research, education and support.

3. To generate and publish literature on marriage and family education and intervention.

4. To provide opportunities for in-service training for marriage and family professionals.

5. To provide professional assistance to Adventist colleges, schools and other training groups.

6. To promote and facilitate research into Adventist families in the South Pacific.

7. To provide a consultation service to the South Pacific Division in relation to the development of family ministries and the accreditation of educators and therapists.

8. To advocate the employment of family professionals in leadership positions in family ministry and to encourage the appointment of marriage and family professionals to boards and committees at all levels of church organisation.

The inaugural meeting will consider a proposed constitution and establish the association. Anyone interested in marriage and family life education and/or therapy is invited to join the association. It will be held at 3 pm on Saturday, March 21, in the Thornleigh Adventist church, Sydney. For more details contact Carol McKean on (02) 498 8822 or Bryan Craig on (02) 489 7122.

Sepik River Carries Healing Pathfinder

Medical missionaries working on the Sepik River, Papua New Guinea, recently volunteered their services to repair and recommission the MV *Pathfinder*—a mission boat.

For eighteen months the *Pathfinder* had lain unused on the river bank. Deck panels had rotted, and ferns and small trees had sprouted from the decaying timber.

With effort, Harold and Kaye Wilson and others pushed the boat back into the water. Local Ambunti church member Lamek Loup was paid for a month to repair the boat. He

New Church Opened in Victoria



Participants at the opening of a new church in Healesville, Victoria, included (from left): Deage Farmer, Kingsley Andrews, Owen Twist, Jim Plowman, Geoff Briggs, Mrs Patricia Briggs, Pastor Calvyn Townend and Mr Hector Kemp. Adventist influence in the town began in the 1950s.

More than 250 people attended the official opening of a new brick church for the Adventist congregation at Healesville, north-west of Melbourne, Victoria, on November 23. Building committee chairperson Hector Kemp declared the church open and charter member Deage Farmer outlined the history of the congregation.

Others who participated in the special service included Victorian Conference officers Pastor Calvyn Townend (president), Pastor Eric Greenwell (secretary), Owen Twist (treasurer), church pastor Kingsley Andrews, local MP Mr Jim Plowman and Councillor Geoff Briggs and his wife, Patricia.

The congregation especially honoured Carl Stoneman for his contribution as both architect and builder of the new church, which seats 200.

The history of the Healesville church dates back to the 1950s when members, mostly from Warburton, conducted a Vacation Bible School there. In 1961 Warburton members began a branch Sabbath school in the town.

Eventually a small company was formed and met in the Independent Order of Rechabites Hall. In the 1970s the Victorian Conference purchased the small hall for \$3,000. Members recall that on windy days the building moved visibly and appeared to be kept in place by large trees growing on each side of the hall.

Ron Bailey and Ivan Goldsmith helped the group with renovations and fundraising. Eventually a new church hall was built and opened in 1984. Members met in the hall for some years while options were considered.

Eventually, they decided to rebuild on the original hall site. After demolishing the old hall, they integrated the new hall and kitchen facilities with the new church. The completion of the final stage of the complex provides adequate accommodation for the needs of the church members in Healesville.

then donated his services for another month. Boat pilot Chris Baras repaired the engine.

On a recent clinic run the *Pathfinder* and her crew were based at Avitap. In one day the team saw 208 patients. The following day they made runs up smaller tributaries in the *Pikinini Pathfinder*, a smaller boat.

Departure from Avitap was delayed

because of the number of patients. Finally they felt they were able to leave.

Before they left, Mr Wilson ran to the trade store on a last-minute errand. As he returned he noticed a one-legged man on crutches coming along the track. But he continued back to the boat.

With all the team on board, the

pilot started the engine. The engine kicked over and then cut out. After repeated efforts the diesel engine failed to start.

"Before we got too worried about it we prayed," says Mr Wilson. "We knelt in Chris Baras's cabin and prayed along this line: 'Heavenly Father, we're tired, we don't know why the engine won't start, but You do. Lord, if for some reason you want to hold us here that's fine, but if so please give us another sign so that we don't flatten the battery. If not, Lord, please let us start the engine on the next try. Thank you, Lord.'"

A canoe came alongside bearing a patient with a severe case of malaria. At the same time the man with crutches also arrived. He was in desperate need of medication.

After these people were treated they tried the engine again. It responded to the starter and burst into life.

Just as they were to pull away another canoe came alongside bearing two patients who were very sick with malaria and another with a badly infected hand. One, an infant

with malaria, would have died had it gone one more day without treatment.

"If God didn't intervene for the sake of humanity, then I'd like to hear the scientific explanation for the behaviour of that engine," says Mr Wilson. "There is none."

The MV *Pathfinder* continues its work on the Sepik despite hydraulic problems and the need for diesel outboards to add strength and pace to its journeys.

Health Food Company Closes in Scandinavia

Scandinavian health food industries Nutana-Denmark and Norway were sold and Nutana-Finland was closed down completely during late November and early December 1991. The Scandinavian countries are now without an Adventist-run health food company.

Lack of necessary large-scale capital

to aggressively expand and market the products, and the lack of key management personnel were the reasons given for the sale.

"During the last three to four years the operations of these industries have drained considerably the financial resources of our church in Denmark, Norway and Finland," said Dr Jan Paulsen, president of the Trans-European Division—in a written statement regarding the industries.

"In order to account for and acquaint the church constituencies with these developments and their impact on the church, extraordinary constituency sessions have been called in early 1992 in the West Nordic Union comprising the countries of Denmark and Norway in the Finnish Union.

"Our church in these Nordic countries," says Dr Paulsen, "is anxious to get on with the task of being a spiritual witnessing community. By consolidating and redirecting its resources, the church will move forward with its attention and priority on what the Lord has called the church to be, namely, an instrument of His Global Mission."

Columbians Set High Evangelistic Goals

The Upper Magdalena Conference in Bogota, Columbia, has challenged its pastors and members to reach unprecedented evangelistic goals—including establishing 33 new congregations.

At the recent triennial conference session, the conference president, Arturo Weisheim, reported that there are currently 67 congregations in the capital. He reported extensive growth throughout the conference.

Since July 1990, when the Global Mission thrust began, the conference has organised 27 churches and entered 71 new areas. And in the past three years it has organised 40 new churches.

"The greatest challenge now is to build churches to house the thousands of new members," Pastor Weisheim says. At present 23 church buildings are being constructed, each with seating capacities of 400 to 700.

ADRA to Feed One Million People

The Adventist Development and Relief Agency (ADRA) will distribute 67,000 tonnes of surplus food from the US Department of Agriculture to an estimated one million people in 1992 reports Lars Gustavsson, ADRA's director for food-supported development.

ADRA received a grant from the United States Agency for International Relief (USAID) to distribute food in seven developing countries during 1992. ADRA is the third-largest surplus food recipient and distributor among non-governmental humanitarian organisations receiving USAID grants.

They will distribute the food in Bolivia, Ghana, Haiti, Mozambique, Nicaragua, Peru and Sudan. The primary foods to be distributed are vegetable oil, powdered milk, wheat products, beans, lentils, peas, and different corn and soy blends.

"People tend to think of food programs as just passing out food, but there's a lot more to it than that," says Mr Gustavsson. The US government donates the food to combat world hunger and malnutrition, promote development and foster private enterprise and democratic participation in developing countries.

"Famine and civil strife in Mozambique and Sudan mean ADRA supplies food there on a relief basis, but in the other five countries ADRA is focusing its efforts on mother-child health and food-for-work projects.

"In one poor community of Lima, Peru, 40 women came to us to get potable water in their community," says Mr Gustavsson. "They dug ditches and installed pipes and we distributed food to them. The food made it possible for them to accomplish a project that will benefit the community."

By Nina Martinez, assistant director for news and information, ADRA.

NOTICEBOARD

Weddings

Aiono—Boucher. Francis Philip Aiono, son of Sam and Julia Vui (Palmerston North, New Zealand), and Esther Ruth, youngest daughter of Bill and Betty Boucher (Tauranga), were married on November 24 at the Palmerston North SDA church. Francis, an engineer at the Longburn SHF Company, and Esther, who recently gained a degree in education from Massey University, will be setting up their home in Palmerston North. W. D. Boucher.

Bernaliva—Sleight. Simione Bernaliva, son of Filimoni and Rusila Bernaliva (Suva, Fiji), and Desiree Sleight, daughter of Bill and Vera Sleight (Suva, Fiji), were married on January 5 at the Woollahra SDA church, NSW. Simi will be studying, and Desiree will continue as a music teacher at Riverstone High School. They plan to set up their home at Kings Langley. Pastors Bill Sleight and Filimoni Bernaliva, fathers of the bride and groom, assisted the writer, brother of the bride, in the service. Lindsay Sleight.

MacCallum—Barber. Rodney John Stewart MacCallum, son of Iain and Elizabeth MacCallum (Coonabarabran, NSW), and Lucille Jann Barber, daughter of John and Adrienne Barber (Gold Coast, Qld), were married on November 24 at the Coonabarabran SDA church. They have a sheep and grain property, "Stormaway," 50 km from Coonabarabran. Pastor Des Potts was associated with the writer in the service. John Fretten.

Southern—Libeau. Desmond James Southern, son of Harold and Annie Southern (Te Puna, Bay of Plenty, New Zealand), married Lorraine Mavis Libeau, daughter of Leslie and Felicity Libeau, on December 10 in the Tauranga SDA church. W. D. Boucher.

Obituaries

Arthur, Donald William, born February 1, 1912, in Lismore, NSW; died November 15 at the Ballina Hospital. He married Rita Hampson on November 26, 1930, at Lismore. He was a foundation member of the Ballina church, where he served as an early treasurer, and held a number of other church offices. He also served on the North NSW Conference executive committee. He was elected to the Ballina Council in the mid 60s and was a member and past president of the local Rotary club. He is survived by his wife (Ballina); son and daughter-in-law, Ivan and Monnie (Alstonville); daughters and sons-in-law, Mavis and Arthur Hill (Runaway Bay, Qld), Enid and Colin Norton (Ballina); brother and sister-in-law, Eric and Marj (Alstonville), and sister, Thelma Marshall (Coffs Harbour). He was predeceased by his brother-in-law, Harry Marshall. Pastor Frank Pearce assisted the writer in the service. Ernie Krause.

Campbell, Mervyn, born June 10, 1930, at Oatlands, Tas; died November 15 in the Royal Hobart Hospital. Despite suffering from polio, contracted when a boy, and cancer in 1972, he worked hard in the timber and trucking industry. During his lifetime he attended New Norfolk, Collinsvale and Glenorchy churches, but it was in 1985 that he really committed his life to the Lord. He is survived by his wife, Marj (nee Maguire); son, Darrel; daughter, Leonie; and nine grandchildren. Glenn Townend.

Christensen, Dorothy, born May 18, 1908, in Dannevirke, New Zealand; died December 1 at the Waikato Hospital, Hamilton, church Married at Dannevirke in 1941. Dorothy and her husband, Walter, had 50 years together. A woman of strong faith, Dorothy loved the Adventist message, and had been a member of the Hamilton for the past 10 years. She is survived by her husband; children Ronald

(Palmerston North), Juleen Kennedy (Hamilton) and Jan McCutchen (Auckland); sisters, Gladys and Gwen; and brother, Bob. Phillip M. Leenhouders.

Coltheart, Fredrick Reginald Coltheart, born in April 1893 at Blue Tier, St Helens, Tas; died February 5, 1991, in Launceston. Fred worked as pay clerk at the Anchor Tin Mine, Lottah. At the Launceston church, Fred stood in the foyer each Sabbath giving out hymnbooks. He was first to answer any questions asked in church, and was always correct. He is survived by his son, Donald (Launceston); and daughters, Joy Melville (Whangarei, New Zealand) and Beth Barbendse (Melbourne, Vic). He was predeceased by his son, Jack. Keith Jackson.

Frampton, Leicester Ernest, born April 11, 1909, at Coopers Creek, Oxford, New Zealand; died October 30 at Burwood Hospital, Christchurch. His mother, Laura, and her brother, Walter Wright, were among the first Sabbathkeepers in North Canterbury. Leicester and his wife, Agnes (nee Aldridge), had four children. Following her death, he married Yvonne Parlange (Auckland), and they had two children. She predeceased him in 1980. Leicester was baptised in his 80th year at the Rangiora SDA church. He is survived by his children, Spencer, Beverley Sullivan, Theby Caulkwell (all of Christchurch), Joan Jolly (Nelson), Faye Patel (Auckland) and Glenda Thomass (Koromiko, Picton). Pastor Eric Kingdon assisted the writer in the services. Anil K. Patel.

Fraser, William Swan, born December 23, 1911, at Dunfermline, Scotland; died December 9 at Boddington, WA. Bill was baptised in 1945 by Pastor D. A. Speck in the Hotham River, Boddington. For many years Bill served as head deacon at the Boddington church. He is survived by his wife, Mary (Perth); son, John (Wahroonga, NSW); daughters, Heather Grosser (Hahndorf, SA) and Margaret Turton (Perth); grandchildren and great grandchildren. Pastor Laurie Evans, a long-time friend of the family, was associated with the writer in the services. Philip M. Rhodes.

Harvey, Eileen Elsie, born November 24, 1925, in Richmond, Tas; died November 27 in the Launceston General Hospital, after a prolonged illness. Eileen married Bruce Harvey in 1942. She lived her life for her family, her friends, and her church. Eileen served as a deaconess for many years. She is survived by her husband, Bruce; children, Judith Atkinson, Michael, and Rosemary Eisele (all of Launceston); 10 grandchildren; four great-grandchildren; sisters, Joy Smith and Marjory Long; and brother, Doug Pullen (Tas). Keith Jackson.

Hawkes, Colville, born October 28, 1896, at Allondale, near Ballarat (Vic); died November 21 at the home of his son, Lester (Redland Bay, Qld), Col's mother, together with the younger members of the family, accepted the Adventist message in the early 1900s under the ministry of Elder Corliss, who accompanied Ellen G. White to Australia. Col married Hughina Dunlop of Warburton, Vic, on March 30, 1918. All of Col's working life was spent with the Signs Publishing Company and Sanitarium Health Food Company. He is survived by his children, Lester, Colville (Cooranbong, NSW), Laurel Thoresen (Oregon, USA) and Alvin (Brisbane, Qld); sister, Emma Stockton (Vic); 18 grandchildren; and 30 great-grandchildren. Pastor I. R. Stratford and Ron Gray assisted in services at the retirement village chapel and at the Mount Thompson Crematorium. R. J. King.

Hefferon, Norah Florence, born June 1, 1908, at Sidmouth, Tas; died November 3 at the Launceston General Hospital. Norah and her husband, Arthur, were first attracted to the Adventist Church through Pastor Roy Naden's radio broadcast, and had begun paying time before receiving Bible studies. They were baptised in 1950 by Pastor Claude Judd. Norah was a Cradle Roll teacher for many years. Tributes were

read at the service on behalf of Monica Reid and Trevor Lloyd. Keith Jackson.

Johnson, Myrtle Gertrude (nee Scrimshaw), born May 14, 1899, in Broken Hill, NSW; died September 12 at Hampstead Centre, Adelaide, SA, and was buried at the Enfield Lawn Cemetery. After moving to Adelaide, Myrtle married Roy Whitehead Johnson in 1920. After studying Bible truths with T. A. Brown, a dentist of Prospect, Myrtle joined the Prospect church in the 1950s. She was a kind-hearted and charitable person. She is survived by her daughter, Myrtle; sister, Doris; one son-in-law; four grandchildren; eight great-grandchildren; and three great-great-grandchildren. She was predeceased by her daughters, Ruth, who died as a child, and Jean Wakefield in 1986. Cyril R. Were, Lynn Burton.

Kemp, Alfred, born September 25, 1898, at Wallsend, NSW; died October 21 at Caroon Nursing Home, Lismore, NSW. Alfred received his schooling at Plattsburg, Wallsend, and represented NSW in schoolboys soccer. He married Annie Harde on January 28, 1920, at Wallsend. From early 1930 he worked at the SHF Company, Cooranbong. In 1949 he shifted to Main Arm, Mullumbimby, and was later based at Brunswick Heads. Two years ago he moved to the Caroon Nursing Home. He is survived by his wife, Annie (Lismore); sons and daughters-in-law, Alf and Daphne, Alwyne and Del and Max and Marg (all of Mullumbimby). Pastor Keith Parmenter, a family friend, assisted in the services. Ernie Krause.

Lacey, William James, born in 1920 at Goulburn, NSW; died December 6 at the Campbelltown Hospital. Bill and his wife, Daphne, were married in 1941. Daphne became an Adventist in early 1974 through the Voice of Prophecy Correspondence Course and subsequent visits from Pastors R. N. Kingdon and W. H. Otto. Bill joined the church a few months later. At the time of retirement, they were living on the family property, "Brayton," near Goulburn, and later moved to Campbelltown to be near their family. Bill is survived by his wife; sons, William and Verner; their spouses; three grandsons and one grand-daughter. Trevor Kingdon assisted in the service. A. M. Penman.

Lovett, Ronald Ernest Beresford, born February 19, 1923, in Simla, India; died suddenly on November 16 at Daw Park Repatriation Hospital, Adelaide, SA, and was buried at Centennial Park Cemetery. Ron was educated at Christchurch Church of England school, Simla, India. He trained as a mechanical engineer in the army, and during World War II served in Burma with the Gordon Highlanders Regiment. After the war he worked as a motor mechanic in Adelaide, SA. A loyal and devoted husband and father, he is survived by his wife, Dorothy (nee Raethel) (Adelaide); sons and daughters-in-law, Brenton and Esther and Darren and Darlene (all of Canberra, ACT); daughter, Debbie; sister, Brenda; and brother, Richard (all of Adelaide); and two grandchildren. Cyril Were, Lynn Burton.

Mutch, Alfred Charles, born February 19, 1927; died September 17 at the Temora Hospital, NSW, after his health had deteriorated during the past four years. Alf had lived in Harden, Goulburn, Albury and Temora. In 1960 he married Elizabeth (Betty) Fisher. He is survived by his wife; six daughters; and nine grandchildren. K. W. Love.

Partridge, Ivy, born November 6, 1907, in Gisborne, New Zealand; died November 30 in the Tauranga District Hospital. Ivy was 80 years of age when she was baptised. She experienced much joy in her new-found faith. She is survived by six daughters; 19 grandchildren; and 18 great-grandchildren. W. D. Boucher.

Paterson, Kathleen Emily, 91, died December 6 at the Glen Mae Private Hospital, Auckland, New Zealand, and was buried at the Ruru Lawn Cemetery.

She had been a member of the SDA Church for over 70 years. Well-known for her cooking, Kathleen cooked at campmeetings, Pathfinder camps, and for weddings. She is survived by her daughter, Noeline (Auckland).
W. G. Kissener.

Robertson, Dorothy Elizabeth, born April 12, 1907, in Adelaide, SA; died November 5 at Ashford Private Hospital. Dorothy was loved by her family, and respected by the members of the Melrose Park SDA church. Baptised in 1981, Dorothy was Christianity in action within her neighbourhood. Through her kindness, Christian words and deeds, she was a powerful witness for the Lord. She is survived by her daughter, Valda; grandsons, Craig and Mason; and four great-grandchildren. Pastor David Macdonald assisted in the service.
Branco Stretenovic.

Rotherham—Collins, Elsie Irene (nee Phoebe), born August 20, 1908, in Broken Hill, NSW; died October 27 at the Mary Potter Hospice, North Adelaide, SA, and was buried in the Dudley Park Cemetery. Her youth was spent in the Merbien district, Vic. Following her marriage to Richard Rotherham, they later moved to Adelaide, SA. Baptised on September 17, 1950, after attending lectures by Pastor George Burnside, Elsie was a member of the Prospect church. Following her marriage to Tom Stevens, she transferred to the Queenstown church. In 1991 she married Vic Collins. She is survived by her son, Kevin (Adelaide, SA); five grandchildren; and six great-grandchildren. She was predeceased by two sons, Lawrence and Graham. Cyril R. Were, Lynn Burton.

Schroeder, Ethel May, born October 31, 1918, in Bentley, England; died November 18 at the Gosford Hospital, NSW, and was buried at the Avondale Cemetery, Cooranbong. She was nine when the family migrated to Australia. Ethel and her husband, Henry Schroeder, were married in 1944 by Pastor R. E. Hare at his home in Sydney. Ethel studied dressmaking at Avondale for five years and for many years used her

craft and dressmaking skills in a voluntary capacity in the Cooranbong—Morisset area. She is survived by her children, Henry (Merriwa), Carleen Green (Rathmines), William (Raymond Terrace) and John (Cooranbong); eight grandchildren; and two great-grandchildren.
G. B. Scott.

Smith, Wayne Leslie, born December 24, 1950, at Fremantle, WA; died December 8 at Fremantle Hospital. Wayne had been hospitalised for the past eight months and had undergone four major operations. For six years he was employed by the Sanitarium Health Food Company, and then for the past two years as a bus driver for the SDA school. He was a member of the Fremantle church, and played clarinet with the Perth Advent Band. He is survived by his wife, Helen; and sons, Daniel (9) and Alan (3). Martin Keye, senior elder of the Perth church, was associated with the writer in the services.
Pat Marshall.

Towler, Gwyneth (nee Hughes), born April 26, 1916, at Llandudno, Carnarvonshire, Wales; died December 3 at Rossendale Home, Hamilton, New Zealand, after a prolonged illness, and was buried in the Tokoroa Lawn Cemetery. Until her marriage to Phil Towler in 1961, Gwyneth lived in Llandudno. Shortly afterwards they moved to New Zealand. In the late 1970s Gwyneth became a member of the Tokoroa church. She was predeceased by her husband in 1983. She is survived by her three adopted children, Avril, Alan and Gareth; and sister, Lillian (Wales).
Malcolm J. Bull.

Warren, Martha Lawrence, born February 12, 1904, on Pitcairn Island, died October 5 at Elizabeth Memorial Home, Wellington, New Zealand. She moved from Pitcairn to New Zealand many years ago. She attended the Wellington SDA church until ill health prevented her from doing so. She was cremated at the Karori Crematorium on October 9. Her ashes will be transported back to Pitcairn Island for burial. She is survived by her son, Clinton.
Allen Foote.

Wilson, Lillian ("Auntie Lil"), born March 16, 1897, on Lord Howe Island; died November 26 on Lord Howe Island. She lived her whole life on the island. In 1932 she married Herbert Thomas Wilson. A follower of the Adventist Church for more than 60 years, she was baptised in 1958 by Pastor Albert Watts. She served as a deaconess for some years. She is survived by her children, Clive (Lord Howe Island), Lance (Sydney), Janice (Esther Someville Nursing Home, Sydney) and Gower (Lord Howe Island). Pastor Percy Holmes assisted the writer, Lillian's son and the senior elder of Lord Howe SDA church, at the services.
Clive M. Wilson.

Winch, Mona Gregory, born August 1, 1904, in Western Australia; died November 18 in the Lumeah Nursing Home, Castle Hill, NSW, and was buried at the Northern Suburbs Cemetery alongside her husband who had predeceased her in 1949. Following their mother's death when Mona and her twin sister were 10 days old, they were brought up for many years by "Cliffie," an Adventist nursemaid/housekeeper who took the girls to Sabbath school. Mona did not continue her association with the church. But her husband, and his children from his first marriage, became Adventists. It was the writer's privilege to lead Mona to the Lord about four years ago. She is survived by her two stepchildren, Colin (president of the Western Pacific Union Mission) and Barbara Rampton (USA, wife of Pastor Harold Rampton, former GC church ministries director); and twin sister, Meg. R. H. Parr.

Advertisements

Charters Towers Church, North Queensland, 50th anniversary, February 22. Program commences Friday evening. Renew friendships, enjoy fellowship, brush up memories, at 25 York Street. Contact (077) 87 1438.

URGENT NEEDS

Doctor

To serve at Sopas Hospital in the Highlands of Papua New Guinea. The successful applicant will be a church employee and should be willing to perform minor surgery. Furnished accommodation is provided.

All inquiries should be directed to the Associate Secretary or the Adventist Health Director, South Pacific Division, 148 Fox Valley Road, Wairoa, NSW 2076. Phone (02) 489 7122.

Please include a resume and appropriate references.

Fly 'n' Build

A fly 'n' build team is urgently needed in Samoa to rebuild the Adventist school at Lalovea in Apia. The school buildings have been destroyed by a cyclone.

If you can help, please contact Karen Sabbo, Volunteer Services Department, South Pacific Division, 148 Fox Valley Road, Wairoa, NSW 2076. Phone (02) 489 7122.

House for Sale—Central Coast, NSW. Builder's own home. 3 B/R plus study, closed in veranda. Modern kitchen, double garage, carport and spa. Large corner block—100 metres to boat ramp. 7 kilometres to Sydney/Newcastle train station. \$185,000. Phone (043) 69 1384.

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Urgent—Work Vacancy. Houseparents sought to commence duties early 1992. ABPM is seeking a dedicated person/couple to live-in at a small hostel for up to 10 tertiary students in Sydney. Accommodation would be provided in exchange for duties. This is a new project of the Association of Business and Professional Members. Students mainly from country or interstate. Skills should include ability to communicate with young people and provide a nurturing Christian environment for students to call "home." Please apply to Pastor Wal Simmonds, ABPM Admin Officer, 153/2 Dawes Road, Belrose NSW 2085.

Apprenticeship Wanted—builder-joiner, carpenter, or chef. Willing worker, references available. Melbourne area or Sydney. If unsuccessful in these fields, willing to take on other work. Contact: Leigh Quodrill, 1 Shield Street, Huonville Tas. Phone (002) 64 1590.

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

Long Arm of the Law. If you're buying a home or a business, reappraising your Will and you want the Long arm of the law on your side, contact Ken Long, Solicitor, Long & Company, 16-20 Barrack Street, Sydney NSW 2000. Phone (02) 299 4081.

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