

RECORD

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**Should
Adventists
Ordain
Women?**

—Pages 4-6

RECORD Offering Today

RECORD

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EDITORIAL



Healthy Intentions

For those readers who might be bewildered about what's happening at Signs Publishing Company, let me assure you that the magazine you received at church two weeks ago wasn't a new-look RECORD.

In fact, the magazine was nearly four times as thick as a RECORD, was in full colour, and carried the name *Good Health*.

Why did I deprive you of the RECORD's normal gripping editorial, stimulating letters, pithy Berto cartoon, riveting news, exciting list of weddings, sobering list of deaths—to say nothing of the attention-grabbing want ads?

Well, because in all fairness to you, I had to let you see a sample of a class production that I know can make a major contribution to you, your family and your friends.

If you had discovered how good it was from some other source, you would have held me accountable for not informing you earlier. You could have accused me of a cover-up.

You might even have suggested that it was due to my professional jealousy of the *Good Health* editor.

OK. I'll admit that I'm not just a little envious of what Gary Krause has done with the magazine. I wish I could take credit for it. I think it's one of the best products Signs Publishing Company has produced. However, I'm merely one of the magazine's associate editors—at least I was the last I heard.

But what I can take credit for—and it hurts me to have to admit this—is the absence of the postage-paid envelope that was promised on the bottom of the order form on the *Good Health* wraparound.

You see, Gary had to race off to a string of camp-meeting appointments just as the wraparound was being prepared. Thinking he could trust an associate editor with a basic level of responsibility, he asked me to line up the envelopes.

I now hang my head. He had every confidence in me. I thought I could do it. But I muffed it.

And not content with that level of bungling, I had to go even further. Because the address of where to send pay-

ment was to have been on the envelope, it wasn't included *anywhere* on the order form!

Now stop and think about the treachery that could easily be imputed to me. To be honest, I know of only two things that can clear me of the charge of sabotage. (1) For me to totally come clean with you, as I'm doing. (2) For you to support the product in the manner that such a product deserves to be supported.

If enough subscriptions come in, there's hope that Gary will forgive me. If not, be assured that the RECORD will be in the market for dozens of articles on the Christian's moral obligation to forgive *and* forget! And you can be sure I'll make the associate editor of the RECORD edit them!

I beg you not to allow my oversight to deter you from subscribing to *Good Health*. Please post your order today for a subscription for yourself and any friends or relatives to whom you wish to send this beautiful publication as a gift.

Send \$A15.95 (\$NZ23.90) per subscription direct to your local Adventist Book Centre, or to Signs Publishing Company, Main Street, Warburton Vic 3799, or give personally to your local church ABC secretary.

Good Health has faced hard times over the past few years. In 1966 it enjoyed a circulation of nearly 27,000. By last year it had dropped to below 10,000. More sobering still, only some 1,000 Seventh-day Adventists were subscribing by the end of 1988.

Now that *Alert* has stopped production, *Good Health* is the church's only health magazine in this Division. But Adventists and the general public still need to hear the Seventh-day Adventist health message. I believe that *Good Health* packages that message in a positive, readable way.

If we can raise the circulation among Adventists to just 5,000 (there are more than 50,000 Adventists in Australia and New Zealand), the product will become financially viable. Then we can begin aggressively marketing *Good Health* to the general public.

Thanks for hearing my confession.

James Coffin.

LETTERS

Over-Quoted

Phil Ward's article on gossip ("Antichrists in the Adventist Church," December 10) was excellent. However, I was disappointed that he followed the increasing trend of, in my opinion, over-quoting Ellen G. White.

Sure, she was a great writer. But does that justify quoting her work eight times and referring to it once, while quoting the Bible only once and referring to it three times? Don't you think the Bible should take first priority? It would be a pity if we started taking our Ellen G. White books to church instead of our Bibles.

A. Madell,
High School Student, Qld.

Worldly Magazine

In your editorial "The Real Equality Issue" (January 14) you question whether the person born into a Christian home and the pagan have the same chance of salvation. You say: "I find it hard to believe that they do—much as I'd like to think otherwise. However, I find it equally hard to believe that none but those who have heard detailed accounts of Christ's life and sacrifice will be saved."

You are an unbeliever and a doubting Thomas. You should not be holding the office of editor at an SDA publishing house. Since you became editor you have changed the RECORD into a worldly magazine.

You should read all of Psalm 87—and believe what it says. I would also advise you to get the book *Counsels to Writers and Editors* and bring your writings up to its standard. Ernest V. Appleton, Qld.

Thank You

I would like to express my thanks to Pastor Walter Scragg for the devotional book *Such Bright Hopes*, which we have just finished.

I have thoroughly enjoyed having Pastor Scragg's "mini service" each morning. The book did indeed renew my sense of hope each day.

Marie Aitken, NSW.

Perks Slashing

Having recently perused a copy of the South Pacific Division policy book for the first time in 34 years of church attendance, it struck me that a significant proportion of the policy could be rendered nugatory by paying church em-

ployees a cash sum rather than by the constant readjustment and assessment of claims relating to salary perks. Surely the saving of significant administrative costs would be appealing.

Peter Brohier, Vic.

Bugle Blasts

I have for many years felt the name RECORD is an awkward name for a church periodical. Thus I commend the editors for the recent name change. The new name could be better, but I believe it is an improvement on the old. The motto is neat, fitting, catchy and very appropriate.

I am, however, puzzled about two things: Was it a printing error that the new name has been appearing on the inside back cover instead of on the front page? Also, wouldn't "weekly"—as opposed to "daily"—be a better description for a once-a-week publication?

Stephen Buckley, NSW.

Don't Blame the Brethren

Perhaps Marye Trim (Letter "Good Work, Brethren," December 3) should send a similar protest to God regarding His selections of penpersons for the Bible. I notice that He selected only penmen. Or did the fault lie with the church fathers when they determined which books were to be included in the canon? However, Peter's comment is that "Holy men of God spoke. . . ." Emphasis mine.

Leonard Sonter, NSW.

Gender Insensitivity?

Marye Trim comments on the limited number of women listed as contributing to the book *Seventh-day Adventists Believe . . .* (Letter, December 3).

Appointments other than those made at General Conference level were handled by individual divisions. As Pastor Ken Wade has pointed out, this may have led to less gender sensitivity for at least two reasons: (1) There was no single person or committee overseeing the appointments to ensure gender sensitivity; (2) In some divisions there is a paucity of women in leadership roles.

It should also be pointed out that this was a Ministerial Association project, and at present we do not have many women in ministry. However, more women than those whose names are mentioned contributed to the book. For example, Mrs Karen Flowers and Mrs Betty Holbrook contributed to the chapter on the Christian Family.

A. David C. Currie, Secretary,
Ministerial Association,
South Pacific Division.

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



Adventists and the Ordination of Women

by R. W. Taylor

Have Adventist attitudes to Bible directives changed since the days of the pioneers? If we agree to the ordination of women, they have.

The approaching 1990 General Conference Session has triggered considerable discussion concerning the ordination of women to the Seventh-day Adventist ministry. Much of the material being presented supports the idea.¹ Yet if the guidelines are as clear as some suggest, why has the Adventist Church not ordained women during its more than 125 years of existence? Let's briefly examine the points used to support ordination.

1. In common with other Protestants, Adventists believe in the priesthood of all believers.

Does this mean ordination for every believer? Or should there now be no ordained ministry? The early Christian church also taught the priesthood of the believer—yet it had only a male ordained ministry.

Priesthood, in this context, means that we may approach God personally. It has nothing to do with ordination or ministry.

2. During the early years of the Adventist Church, women were sometimes used as preachers.

In fact, one of those women, Ellen G. White, made a major contribution to the church as a preacher. We believe she was singularly blessed with spiritual gifts.

Did this indicate that God had called her and other women to the ordained ministry? There were some in the early Adventist Church who said it did. But Ellen White positively opposed the idea that she should be ordained. She strongly supported the role of women in the church and in the home, but she never suggested that they should be ordained to the ministry.

3. Galatians 3:28 says: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Doesn't this mean that males and females are equally acceptable to God for the ministry?

Is Paul talking about the ministry here? Verse 7 says, "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham." Clearly this chapter is not about eligibility for the ministry, but about salvation by faith. Race, status or sex are of no consequence when the believer comes to God.

4. Paul made some rather specific statements about women and church (1 Corinthians 14:33-36; 1 Timothy 2:11-15; 1 Timothy 3:2). However these statements reflect a cultural bias that no longer applies.

The Adventist Church since its earliest days has proclaimed that the Bible means what it says. Situation ethics have been unacceptable. Explaining away the Sabbath, foot washing, Christian adornment or any other Biblical mandate on the grounds of culture and custom has been considered unacceptable.

To now ignore Biblical instruction and precedent in order to accommodate the ordination of women—claiming "local custom"—must mark a new stance in Biblical exegesis. We can no longer reject such critical interpretation by others if we use it ourselves.

Have Adventist attitudes to Bible directives changed since the days of the pioneers? If we agree to the ordination of women, we must admit that they have.

The Bible and the writings of Ellen G. White do not contain a single directive for the ordination of women to the min-

istry. This does not mean that a woman's role in the church is inferior. Rather, it means that it is complementary to, and not synonymous with, the male role.

Women made a significant contribution to God's church in both Old and New Testament times—but they were never ordained as priests, apostles, bishops or elders.

Dr Samuele Bacchiocchi of Andrews University says, "Our church must recognise and encourage the vital ministry that women can fulfil as counselors, educators, musicians, missionaries, Bible instructors, preachers and deaconesses. Spiritual gifts are to be exercised in the church irrespective of gender. However, according to scripture, ordination to serve as pastor or elder is open only to some men and to no women."²

The Bible gives a number of reasons for this obvious discrimination—which have nothing to do with cultural conditions in Paul's day.

1. The order of creation. God could have chosen to create Adam and Eve from the dust at the same time. But He did not.

2. God has chosen to reveal himself as a "Father," not as a Mother. He sent His "Son," not His Daughter. Christ is portrayed as the new Adam, not as the new Eve. God has chosen this male symbolism. Have we the right to try to change it?

3. Man has a God-given paternal role in both the family and the church—the larger family. Inspired counsel reveals, "The husband and father is the head of the household." "In a sense the father is the priest of the household, laying upon the family altar the morning and evening sacrifice."⁴ This symbolism of the father and the family is used to represent Christ and the church.

The relationship between the family

R. W. Taylor was secretary of the South Pacific Division at the time of his retirement. He currently lives at Elanora, Queensland.

and the church is clearly outlined in the Scriptures.⁵ In earliest Old Testament times the father (the patriarch) was the priest of the family. Then came a priesthood, starting from Aaron and his sons, and following through their male descendants to the time of Christ.

Christ chose 12 *men* as disciples and appointed them apostles to take the gospel to the heathen world. This was in contrast to local custom, where female deities and priestesses were common.

4. *All Biblical examples of ordination involve only males.* There is no precedent for female ordination in all the Scriptures.

The Adventist Church, although strongly pressured in some places, has so far refused to accept the ordination of women to the ministry. The church has limitless opportunities for women to use their special gifts and talents for God in the church and in the world. Full use should be made of these gifts as the women of our church. They can make a special complementary contribution to that of the lay men and the ordained ministry to prepare a people for our Lord's return.

We should think very carefully before we agree to something that lacks divine character and that God, for His own

reasons, has not chosen to implement during the long history of His church on earth. **TR**

References

1. See RECORD, October, 29, 1988; *Ministry*, September 1988.
2. Samuele Bacchiocchi, "Ministry Without Ordination," *Ministry*, October 1986.
3. Arthur Patrick's "The Seven Point Agenda," RECORD, October 29, 1988.
4. *The Ministry of Healing*, pages 390, 392.
5. 1 Corinthians 11:3; Ephesians 5:23-25; 1 Timothy 4:5.

10 Questions About the Ordination of Women

The following questions were submitted by Pastor John Knopper, Publishing director for the South Pacific Division, in response to the article "Adventists and the Ordination of Women" in the October 29, 1988, issue of the RECORD.

1. Many women have spoken for God, such as Deborah, Huldah and others. Does this provide Biblical grounds for women to be ordained today? (These women were not ordained for their ministry.)

2. Women—who were not ordained, as far as we know—also preached the gospel in the past. Does this mean that women preachers today should be ordained?

3. Adventism in the past gave a higher profile to the ministry of women than it has in recent years. Does that mean we must ordain women today to rectify things?

4. We believe in spiritual gifts for women as well as for men. Does that mean we must ordain women who have spiritual gifts? Does a belief in spiritual gifts necessarily include a belief in the ordination of women as elders and ministers?

5. If the General Conference in session voted in 1881, on Biblical grounds, to ordain women, why do we need another vote? Or was the vote taken on non-Biblical grounds and therefore never implemented? Are General Conference Session votes infallible?

6. Even though the ordaining of women as elders may seem to work, does that mean it is Biblical?

7. Does the fact that other

Christians ordain women make it Biblical? And must we follow suit?

8. Doesn't the Bible say that an elder should be the "husband of one wife"?

9. What should be the basis for our faith and practice? Culture? Women's liberation? Or a Biblical "Thus saith the Lord"?

10. If the Bible is so clear on this subject, why has it taken so long to discover its true teaching? If the Bible is *not* clear on the subject, why move ahead with a practice that can cause division and schism?

Most of the foregoing questions have been addressed in depth in articles both for and against the ordination of women in the Adventist Church. The following list of articles may be helpful to those who wish to acquaint themselves with what has been said on the topic during the past few years.

Ministry

- Editors, "Annual Council—1984," December 1984.
- Roger L. Dudley, "Women of Mission," October 1984.
- J. Robert Spangler, "Ordination of Women," March 1985.
- Roger L. Dudley, "Ordination of Women: A Question of Status or Function?" October 1985.
- Bernard E. Seton, "Should Our Church Ordain Women? No," March 1985.
- Willmore Eva, "Should Our Church Ordain Women? Yes," March 1985.
- Samuele Bacchiocchi, "Women: Ministry Without Ordination," Oc-

tober 1986.

Roger L. Dudley, "Religion Teachers' Opinions on the Role of Women," August 1987.

Russell Staples, "Ordination of Women: To Ordain or Not," March 1987.

John C. Brunt, "Ordination of Women: A Hermeneutical Question," September 1988.

Floyd Bresee, "Women in Ministry," August 1988.

Adventist Review

- Miriam Wood, "To Ordain or Not?" June 14, 1984.
- James Coffin, "Women of the Cloth?" February 28, 1985.
- William G. Johnsson, "The Church Faces an Important Issue," March 7, 1985.
- Mary Gordon, "Should Women Be Ordained to the Gospel Ministry? Yes," March 7, 1985.
- Louise Rivers, "Should Women Be Ordained to the Gospel Ministry? No," March 7, 1985.
- William G. Johnsson, "A Significant Meeting," May 2, 1985.
- "Commission on Women's Roles to Meet," February 4, 1988.
- Neal C. Wilson, "Role of Women Commission Meets," May 12, 1988.

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- James Coffin, "Slaves and Women," September 26, 1987.
- Arthur Patrick, "Adventists and the Ordination of Women," October 29, 1988.
- Lynden Kent, "It Wasn't Sackcloth," December 17, 1988.

Should Adventists Ordain Women?

by W. E. Rudge

There is no directive and no precedent in all of Scripture for the ordination of women to the gospel ministry.

Any decision regarding the ordination of women to the ministry must be based upon the Bible and the writings of Ellen G. White. Because the General Conference Session in 1990 will probably discuss and vote upon this issue, it is imperative that each church member study the matter and be certain in his or her own mind concerning what the Bible has to say about this subject.

Four statements in "The Seven Point Agenda" set out in the *RECORD* (October 29, 1988) deal with the Bible:

1. The Early Chapters of Genesis. God created Adam and Eve in His image, making them equal in person. Eve was created from the side of Adam, denoting equality.¹ She was not a superior model, nor was she the "ultimate creative expression." Ellen White says that "Adam was . . . the noblest of the Creator's work."² It is of little consequence what humans say "about" the Word of God. What is important is what God says.

Before the Fall, in the very first marriage service, God declared that man, not woman, would lead out in establishing the family unit.³ After the Fall God was explicit in giving man the headship role in the family.⁴ This followed through in the patriarchal system, with man the head and priest of the family.⁵

2. The Life and Ministry of Christ. As in all questions of doctrine and polity, Christ is the final court of appeal. Jesus did not call a woman to be an apostle. He treated women with kindness, love and respect. He taught them, healed them, commended them for their faith. He accepted their ministry of care.

However, He commissioned and ordained 12 *men* as His apostles—to make disciples in all the world, and to feed His church spiritually.⁶ He upheld the leadership position divinely given to man at creation—as head of the home and leader in the worship of God.

3. New Testament Times and the Apostolic Church. The apostolic church followed the pattern set by Jesus. Large numbers of women joined the church and shared in its outreach. But they did not become ministers.

To cite Galatians 3:28 as a support for the ordination of women goes against the context of the passage. Paul is talking about the standing of women before God—as sinners in need of salvation.

Paul's statements in 1 Corinthians 2:3-15 and 14:33, 34 must be studied in the light of Ephesians 5:21-33. There he links the headship role of man in marriage and in the church. Note that these roles are not based on custom, but upon theological reasons, going back to the creation and redemption of humanity.

4. Theological Matters. God has revealed Himself as "Father." Jesus called Him His "Father." Jesus taught His disciples and other followers to address God as "our Father."

It is impossible lexically, syntactically or contextually to interpret the statements of God and Jesus in any other way than as a male symbol. God sent His Son, a *male*—not a female—to represent Him. Jesus the Son is our High Priest, not a priestess. What right does the Adventist Church, or any other church, have to change that symbolism? To change it is to act without the authority of Scripture.

That both men and women receive spiritual gifts is no argument for the ordination of women. The Bible's prophetesses—Deborah, Huldah, Anna,

the four daughters of Philip—all undoubtedly had received the gift of prophecy. But there is no record that any of them were made priests or apostles.

A woman could serve as a prophet because a prophet functioned as a communicator of God's will. But she could not act as a priest, because a priest was the representative of the people to God, and of God to the people.

There is no directive and no precedent in all of Scripture for the ordination of women to the gospel ministry. And should the Adventist Church decide to ordain women to the gospel ministry, certain Scripture passages would have to be left out of the "charge" that is part of the ordination service.⁷

Although God calls men to the ministry, some men aspire to the ministry who have never received the call from God. How does God view women who aspire to ordination, when He has never called them to fill such a place?⁸

Our church has many ways in which women may serve effectively in supportive and complementary roles. Ellen White says: "[Women] can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their labour is needed."⁹

R

References

1. *Patriarchs and Prophets*, page 46.
2. *The Adventist Home*, page 26.
3. Genesis 2:24.
4. Genesis 3:16.
5. Genesis 8:20-22.
6. Mark 3:14.
7. Ezekiel 33:7-9; 2 Timothy 2:3, 4; 1 Peter 5:2-4.
8. Hebrews 5:4; Colossians 1:25; 1 Timothy 1:12.
9. *Testimonies*, Vol 6, pages 117, 118.

W. E. Rudge, a retired minister, lives in Coolangatta, Queensland.

Hardly a day goes by without someone asking, What is the church doing about the temperance message?

These concerns raise issues that are too numerous to solve in one short article. But let me suggest that there are ways to promote drug-free living and a balanced approach to health and lifestyle. These approaches can help to inoculate our families against the inroads of alcohol and other drugs.

1. Practise total abstinence in your family. The best parental instruction leads our children to "do as we do rather than just as we say." However, don't feel that just because you don't drink you have nothing to fear. Research has shown that children from total-abstinence families who *do* start to drink alcohol place themselves at greater risk than those from families who use alcohol in small amounts—although the reasons for this are not clear.

2. Ask your pastor, teacher or leader to live, preach and teach the Adventist lifestyle. If you are a concerned church member, ask your local pastor to prepare a sermon on alcohol. If he doesn't have adequate information, contact the local conference health and temperance director.

3. Seek to develop resistance skills in young people, particularly the ability to say No. Saying No to drugs means saying Yes to life. Remember, *all* drugs—even those with desirable effects—also have undesirable effects. As Harold Burn, professor of pharmacology at Oxford University once said: "[Drugs] should be used as infrequently as possible."¹

4. Take notice of and discuss the impact of the media on behaviour. Advertising is aimed not just at brand-name changes, but also at increasing overall usage and attracting first-time users.

The success of well-known brand names of alcohol and tobacco attest to this fact. The images portrayed are often deceptive. Fosters, Tooheys and XXXX are synonymous with good times—if you were to believe the media. Yet they are used for their mind-altering impact. Drinking in many cases is associated with success and celebration rather than with poor self-esteem.

Media, food, tobacco and alcohol interests are often so closely intertwined, and the lobbying so effective, that the

HEALTH

Temperance in Moderation?

by Harley J. Stanton

For Adventists in the South Pacific Division, the choice has never been clearer.

public doesn't develop a clear picture of the real influences and the conflict of interest. An example in Australia is the Bond brewing and media interest, and in the US the takeover of Nabisco by the R. J. Reynolds Tobacco Company.

5. Use words and messages that portray a positive lifestyle without creating unnecessary barriers. Unfortunately, the word "temperance" is often associated with "wowser." But speaking of a totally drug-free lifestyle is positive and usually acceptable to all.

6. Develop contracts with your children that are aimed at a lifestyle free of alcohol and drugs. This will include setting guidelines for parties without alcohol or other drugs, and discouraging guests who might try to bring alcohol. Anyone arriving at a party with alcohol, or intoxicated, should be asked to leave. A phone call to the parents is a positive way to deal with this situation.

"Guidelines for Parties Without Problems," designed to help establish sound problem-avoidance principles, are available from PRYDE (Parents Reaching Youth Through Drug Education), PO Box 264, Sutherland, NSW 2232.

7. Stand up, speak out and be heard when issues relating to alcohol and its advertising and promotion are discussed in your community, newspapers, church school or family. This also applies to smoking.

Some people believe that the major obstacles for reducing tobacco consumption have been overcome. However, a recent report indicates that 192 children become smokers each day in Australia—and 500 more experiment with cigarettes.

The fact is that 70,000 new young smokers will be attracted to cigarette use in Australia during 1989. And most gov-

ernments are still two-faced about any serious desire to deal with alcohol and tobacco issues. One clear example of this is the reduction in tax on alcohol within Australia in the recent budget.

A good definition of temperance is the moderate use of things that are good and total abstinence from things that are harmful. When we individually decide to choose a drug-free way of life, we are making a decision that speaks loudly both in the church and in the community. The church will have a strong voice on these issues when individuals decide that a drug-free lifestyle is the only Christian choice.

Billy Graham recently made this statement: "It is my judgment, because of the devastating problem that alcohol has become in America, [that] it is better for Christians to be teetotalers except for medicinal purposes."²

For Adventists in the South Pacific Division, the choice has never been clearer. "Wine is a mocker, and strong drink is raging." Proverbs 20:1. It is well not to be deceived by the lies. **RE**

References

1. Harold Burn, *Drugs, Medicine and Man*, Allen and Unwin, 1962, page 228.
2. Billy Graham, *Alcoholism and Addiction*, March-April 1988, page 15.

For the RECORD: If you went to church today forgetting what the offering was for, it's still not too late to help make the RECORD Offering a *record* offering. Put your gift into an envelope, mark it "RECORD Offering," and drop it in the plate next week. Make it 100—\$100,000 and 100 per cent participation.

Harley J. Stanton is associate director of the Adventist Health Department, South Pacific Division.



Photo: Carol-Joy Patrick.

Xmas Festival Reaches Out to Community

The Eight Mile Plains church in Brisbane used the Christmas season to sponsor an outreach to benefit community families. A Festival of Giving and Praise attracted a large audience to listen to items presented by children from the Sabbath school. A youth orchestra provided accompaniment for the carol singing, which concluded the program. "But the most significant part of the evening was the 'giving' time," says reporter Carol-Joy Patrick. "Children poured down the aisles laden with toys for less-fortunate youngsters, while older people brought bags holding gifts and money." Peter Raymer (left), the outgoing church pastor, presented \$1,300 to the local MP for Marsden, Craig Sherrin (right), as a result of the function.

New Churches

The district director at Menyama, Papua New Guinea, reports the formation of four new churches in the district last year—mostly raised up by volunteers and lay members. The churches are at Kambusue, Jipa, Yawi and Yamapa.

Healthy Finns

Finn-Nutana, the Adventist health food company in Finland, reports unprecedented sales during 1988. Last November products worth over one million Finnish marks were sold. During the past year Finn-Nutana underwent management changes and, according to Esa Rouhe from the Adventist News Service in Finland, "received a youthful image." Both the general

manager, Jukka Suonikko, and chief salesman, Rafael Pylkkanen, are under 30.

Record Enrolment

The Pakistan Adventist Seminary, situated at Farooqabad, is experiencing increased enrolments in all areas and now has a total of 500 students. According to the school's magazine, *Reflector*, principal Gilbert Valentine (a South Pacific Division expatriate) is particularly encouraged by the increase in the number of young women attending. The seminary supervises 160 other students studying in satellite schools in nearby villages. These schools are funded by World Vision and are taught by college students in the afternoons—thus enabling the student-

teachers to earn some of their tuition fees while gaining experience. Some 36 people from the village of Dera Dogra, where a satellite school has been established, were recently baptised in the seminary swimming pool. They hope to build a church in their village soon.

Ageing Population

Between 1976 and 1986 the number of Australians 75 years of age or older increased by 44.1 per cent, while those 14 or under decreased by 1.4 per cent.—*The Australian Evangelical*.

School Harvest

Twenty young people from the school in Thailand for Karen refugees, directed by South Pacific Division expatriate Helen Hall, were baptised at the end of the past school year. The school is on the Thai-Burma border area near Mae Sot. "The Animist parents of two were terribly upset," writes Miss Hall. "Now they have been to talk to me about their fear of the spirits. One man, with tears streaming down his cheeks, said he couldn't have his son at home as the spirits were angry. Please pray for our pupils and the villagers, who are experiencing added difficulties because of continued hostilities in the region."

Bible Circulating

One magazine in the Soviet Union plans to serialise the New Testament—a move that is expected to boost circulation of the trade journal *V Mire Knig* (*The World of Books*). Taking advantage of the current climate of openness, scholars have called for the publication of the Bible, in part to enhance the nation's understanding of Western

culture. During a recent visit to Israel, Soviet scholar Sergei Averintsev said he had been asked by the magazine to write the footnotes that will accompany the New Testament.—*Christianity Today*.

Successful Students

All nine third-year nursing students at Atoifi Adventist Hospital in the Solomon Islands passed the Nursing Council final examinations. One came top in the country and another third. Between them, they were first in surgery, paediatrics and obstetrics, and second in medicine. Church administrators in the Solomon Islands say that congratulations are due not only to the students, but also to nurse educators Jim Jays and Lynette Rigby and their assistants. In addition to the positive exam results in the Solomons, three nurses from Atoifi doing postgraduate studies in Port Moresby—Lester Asugeni, Roise Galo and Hetty Asugeni—also have done well. Lester Asugeni topped his class in paediatrics. Rosie Galo came first among those studying operating theatre, and Hetty Asugeni came third.

Dr Oliver

Pastor Barry Oliver has successfully defended his doctoral dissertation at Andrews University. Dr Oliver's study is entitled "Principles for Reorganization of the Seventh-day Adventist Administrative Structure, 1888-1903: Implications for an International Church." He is the first student to complete the requirements for a PhD degree in the area of Adventist Ministry Studies. Barry, a son of Pastor and Mrs Ted Oliver, and his wife, Julie

(nee Allum), and their family, worked in the South Queensland Conference, in Papua New Guinea and at Avondale College before attending Andrews University. He will teach in the Theology department at Avondale College this year.

Russian Baptism

More than 5,000 people watched 22 people be baptised in the city of Kiev last year. The previous Sabbath members had conducted a worship service in the city park, featuring the Kiev youth choir. They had passed out hand-typed invitations to the baptism. (They had received prior approval from the Council of Religious Affairs.) The following Sabbath a similar baptism was held in Sumy, also in the Ukraine. Other public baptisms have been held in Vinnitsa and Zhitomir, as well as in many small villages of the Ukraine.

More Perestroika

For the first time in 60 years members in the Soviet Union have held a constituency meeting in Kiev. Some 200 delegates and 27 honorary delegates attended the history-making meeting last year. The session elected Pastor N. A. Zhukaluk union president; Pastor V. I. Prolinsky Sr, secretary; and Pastor Alexander Romanoff, ministerial secretary. "Perestroika is giving us a lot more opportunities," said Pastor Khukaluk. "We pray it will go deeper in our lives. We believe it is God's will."

ADRA in Armenia

In response to the recent Armenian earthquake, the Adventist Development and Relief Agency has offered medicines valued at \$US250,000, as well as blankets and clothing valued at \$US1 million.

The Australian Overseas Disaster Response Organisation has requested ADRA (South Pacific) to acquire medical supplies needed by the Soviet Government. It is expected that these will be airfreighted by Qantas to Singapore and taken by Aeroflot to Armenia. There are 12 Seventh-day Adventist churches in Armenia, with around 500 members. Several of them are in the affected areas. A special fund has been established for victims of the Armenian disaster. Money raised will provide medicines, clothing, blankets, etc, for quake victims. Contributions may be sent to ADRA, 148 Fox Valley Road, Wahroonga NSW 2076.

Quake Toll

The recent Armenian earthquake caused damage totalling approximately \$US15 billion, according to the Australian Overseas Disaster Response Organisation. Confirmed casualty figures include: 24,944 dead, 31,279 requiring medical assistance, 11,931 taken to hospitals, 2,642 still in hospital, and 113,931 evacuated.

New Office Opened

Some 500 people attended the opening of the new Victorian Conference office on Sunday, January 22. South Pacific Division president Pastor Walter Scragg gave the main address and unveiled a plaque. Pastor Scragg began his ministry in Victoria 40 years ago. Trans-Australian Union Conference president Pastor Desmond Hills cut the ribbon and conference president Pastor Calvyn Townsend opened the doors. Other special guests included the shadow Minister for Education, Julian Beale, MHR; Nunawading councillor Valda Arrowsmith;

Rosemary Varty, MLC; Margaret Ray, MLA; George Cox, MLC; architect Bruce Allen; and builder Rex McCorkell.

Off to NNZ

John Watson, who has been secretary-treasurer of the Northern Australian Conference, has been appointed treasurer of the North New Zealand Conference. He replaces Peter Brewin, who has transferred to Greater Sydney.

Penguin Is 15

The Penguin Adventist School will celebrate its 15th anniversary during the weekend of March 18. The north-western Tasmanian churches will combine for a weekend of celebration at the school. All former students, teachers and friends are invited. For further information phone (004) 37 2705.

PNG Field School

The first of three summer schools for national ministers was held at Kabiufa High School from January 2 to 21, under the leadership of South Pacific Division Field secretary Dr Arthur Ferch. Some 57 graduates from Sonoma College studied Pastoral Duties, Church Growth and Counselling and Grief Counselling, in a Melanesian setting. Dr Ferch was assisted by Pastors David Currie, Alex Currie (a former missionary in PNG) and Doug Robertson. "We also had three lectures on Melanesian culture from the Melanesian Institute in Goroka," says Dr Ferch. "The program has gone better than I had imagined possible. This is typified by the way the union mission president Bert Godfrey and his wife gave up their holidays to assist with the program." Further field schools will take place for ministers

from the Western Pacific Union Mission in June, and for the Central Pacific Union Mission in December.

Soviet Centre

A theological training centre, Seventh-day Adventist Church headquarters and an editorial office were dedicated in the Soviet Union during December. The complex is situated near Tula, in the village of Zaosky. Soviet builders refurbished a burned-out, three-storey, stucco school, given them by officials nearly two years ago. Artisans crafted concrete accents around windows and four marble-covered columns at the entry. The main building contains a chapel, classrooms, library, and dormitory rooms for seminary students, as well as offices for school, church and editorial work. The opening attracted wide media coverage and was publicised in both Tass and *Izvestia*.

Enrolment Hike

Student enrolment at Montemorelos Adventist University in Mexico reached 1,480 for the 1988-89 school year—a 7.6 per cent increase over last year, according to the Inter-American Division.

Popular Signs

An average of 100 copies of *Signs* are being taken every day from the free *Signs* stand in Canberra. The project is sponsored by Adventist businessmen. The stand has been in place since the latter part of December.

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.

New Polish Church Opened in Melbourne



Photo: Eric Greenwell.

Victorian Conference president Pastor Calvyn Townend officially opened a new church for Melbourne's third Polish congregation on October 15. The sanctuary, designed to seat 200 plus, features an upper section that can be opened to more than double the congregational capacity.

More than 600 people witnessed the cutting of the ribbon by Councillor Joan Schultz (pictured), representing the Knox City Council.

"Although the building is valued at \$780,000, it was completed for \$400,000," says church pastor Pawel Cieslar, who paid tribute to the dedicated members and friends who laboured voluntarily to complete the complex in 11 months. "We also express thanks from the members to Carl Stoneman, a Lilydale church member, who assisted with the building."

The complex, designed by Sydney Adventist architect Tony James, stands on Boronia Road, Wantirna. It includes a recreation hall, kitchen, children's

rooms and storeroom on the main level, and a lower section has welfare facilities, Sabbath school classrooms and a caretaker's flat.

Trans-Australian Union Conference president Pastor Desmond Hills also participated in the opening service.

88 Appeal Proves "Snakey" Business

A veteran collector for the Adventist Appeal found herself involved in a mini-drama while collecting last year. But she can still verify that Appealing does have benefits—for people both near and far.

Mrs Muriel Piez lives in Kenilworth, Queensland, and each year visits her neighbours in the interest of those less fortunate. She knows most of the residents and can anticipate their responses.

At one house she found the elderly

couple absent. On her return down the street, Mrs Piez noticed them at the woodheap. They appeared agitated.

Quickly running down the path to them, she discovered they had seen a snake slither into the wood. They had poured hot water between the logs, but to no avail.

Knowing she needed to do something to help, Mrs Piez called for a garden spade. Thus armed she approached the woodheap and thrust her missile through a space between the logs. Alas, she managed no gladiatorial strike.

Armed with a further tool from the shed, Mrs Piez made a second strike and captured a 145-centimetre brown snake.

"You know, I'm sure the Lord meant me to call on you at this time," Muriel told her neighbours. "I'm so happy I could help you." The neighbour agreed and invited her into the house for a cool drink.

As Mrs Piez sat counting her blessings, the lady of the house returned with a drink—and a \$20 note! That really made her day.

By Rex Tindall, who lives in Nambour, Queensland.

Sanitarium's New Cookbook Selling in Supermarkets



Photo: Ray Coombe.

Sanitarium's Nutrition Education Service director Gail Ormsby and Marketing manager Alan Holman introduce *Creative Vegetarian Cooking*, produced jointly with *Family Circle*.

The Sanitarium Health Food Company has capitalised on the growing interest in vegetarianism by releasing a new cookbook designed to provide a balanced view about a vegetarian lifestyle, dealt with in a professional and scientific way.

"This does not mean that the book is difficult to follow," says South Pacific Division Communication director Pastor Ray Coombe.

Much of the publication is the work of Gail Ormsby, director of Sanitarium's Nutrition Education Service.

"By including a brief explanation about vegetarianism, we have endeavoured to present a glimpse of the Adventist lifestyle in a non-threatening way," she says. "The main objective is to show that vegetarian cooking is not only appealing, but also offers lifestyle benefits."

The glossy publication, attractively coloured and with mouth-watering illustrations, is being distributed by *Family Circle* through supermarkets and news-agencies.

Creative Vegetarian Cooking includes information on the principles of good nutrition and provides nutritional analysis for each recipe. Special diets are catered for—low-cholesterol, lactose-free and gluten-free dietary needs are considered.

"The recipes chosen minimise the use of fat, eggs, cheese and milk, and should appeal to all who are health conscious," says Mrs Ormsby. "The selection includes entree dishes using Sanitarium products, legumes, cereals, nuts and tofu."

The name of the Seventh-day Adventist Church features prominently throughout the books, and will identify good health and Sanitarium with the church. In addition, SHF Marketing manager Alan Holman, who initiated the idea, contributed a historical account of Sanitarium's early beginnings, emphasising their commitment to good health.

"The publication has good potential for use in church-operated cooking classes, stop-smoking clinics, health shops and libraries," says Pastor Coombe. If churches are interested in bulk ordering, they should contact the local conference Adventist Health Department or the Nutrition Education Service of Sanitarium at 146 Fox Valley Road, Wahroonga NSW 2076. The retail price is \$A6.95 plus postage charges.

New Members Welcomed at Springwood



Photo: Geoff Took.

Seven new members joined the Springwood church in Brisbane on October 2. From left: Clive Hennig, David Cherry, Angela Harrold, Bronwyn Cherry, Megan Cousins, Joy Shearer and Betty Shearer.

"Before his baptism, Clive Hennig gave a personal testimony of his search for Christ," says communication secretary Steve Cinzio. "He pictured the emptiness of life as he tried to find meaning among the confusion of the world."

Pastor Peter Cousins conducted the baptism, and candidates were later greeted by church members and welcomed into the fellowship of believers.

Covenant of Commandment Keepers in Tas

Margaret Barton-Johnson, who attends the Rosny church, in Tasmania, has researched the beginnings of Adventism in that state.

Historical research in Tasmania during Australia's bicentennial year—which coincided with the Adventist anniversary of the 1888 Minneapolis Conference—has uncovered the beginnings of Adventism in that state.

Colporteurs Arnold and Newman began selling *Thoughts on the Books of Daniel and the Revelation* in Hobart during 1887, in preparation for the arrival of Pastors Israel and Baker for a tent mission in Sandy Bay. The mission commenced in February 1888, on the corner of Regent and King Streets.

The following month, 24 people were organised into Tasmania's first Sabbath school. The Sandy Bay mission closed on April 21, and the next day a series commenced in the Federal Hall, on the corner of Murray and Liverpool Streets.

During May 1888, Sabbath services held in Sandy Bay transferred to the home of a Sister Roberts, in King Street. About the same time 45 people met for the first Sabbath service in the Baptist church in Harrington Street. And on June 2, 1888, some 75 people in Hobart signed a Covenant of Commandment Keepers—the document is still preserved. Among the names listed are Emma L. and James Staples.

"These were my great-grandparents," writes Margaret Barton-Johnson, who attends the Rosny church. "I have a copy of *Daniel and the Revelation*, with the date embossed on the flyleaf and the inscription: 'To James Staples, a birthday present from his wife, May 3, 1888.' I'm thrilled to realise that five generations of this family have served the local church. Other descendants have moved beyond Tasmania, including one division president, numerous pastors, teachers, Bible workers, doctors and missionaries."

Volunteer Visits Vanuatu "Homeland"

Retiree Milton Smith recently revisited Malekula, on the island of Atchin in Vanuatu, where his parents went as missionaries following the death of Norman Wiles from blackwater fever in 1920. Mr Smith, who was in the area on volunteer service to the mission, was born in the then British hospital on the island of Iririki, in Port Vila Harbour, and lived on Atchin or Malekula until he was five years old.

"It was a nostalgic trip for Milton, seeing places he knew in his early childhood and meeting old people who remembered his father, and even him as a toddler," says Elaine Woosley, whose husband is president of the Vanuatu Mission. The Woosleys were in the area for a district meeting, accompanied by mission secretary Pastor Manasseh Josep and retired minister Pastor Simon Garae.

Malekula is the home of both the small Nambus and the big Nambus people, recognised in head-hunting days as the fiercest natives in the South Pacific. Fighting between the two tribes was a particular hazard to the white missionaries when the Smiths lived there. It is documented that they practised cannibalism until 1956, but even today unconfirmed reports suggest such practices still occur.

"On the last day of this trip we visited the west coast of Malekula where the mission staff had to perform a small task," says Mrs Woosley. "After lunch we walked across the road and up the hill

opposite the village to visit the grave of Norman Wiles, just metres from where he had lived. And we remarked on the surprise it will be for Pastor Wiles when Jesus comes to see the people for whom he had worked come forth from their graves also ready for a heavenly home. None of them had accepted Jesus as their Saviour prior to Pastor Wiles's death."

Barely eight days after this trip, Pastor Woosley went down with the very same type of malaria that had caused Norman Wiles's death. "Even though we had taken every known precaution, Ray was so sick he had to be hospitalised when complications developed," says Mrs Woosley. "He is now home, but his usual energy has not returned, and he still has to rest a lot. He says he now knows the agony that afflicted Pastor Wiles, who was not fortunate enough to have medical treatment. And I was fortunate not to be alone at the time—as was Mrs Wiles. Chris Foote from Santo and John Reynaud from Aore were in for a committee meeting and staying in the transit flat beneath our home on the mission compound."

Mrs Woosley relates that they can see positive results from the district meetings held over the past four months. "The people are instructed in the three M's—management, money and morals," she says. "And they are expressing thanks for what they call a revival in the churches. Tithes has increased by over a million vatu—all the result of putting God first."

audiovisual presentation reviewing Adventist history from William Miller to the death of Ellen White in 1915. "The day served not only to increase church member awareness of our heritage, but also to introduce the people and events of those years to the many visitors present," says Pastor Coltheart. "Many members said the day had given them fresh insights into 'the way the Lord has led us, and His teaching in our past history.'"



Photo: Jan Jankiewicz

Stockton Screening

For the first time in 200 years local residents of Stockton, NSW, were able, on October 16, to participate in a free health screening in their own community—at the Stockton Adventist church hall. The project was funded jointly by the local church and the conference Adventist Health Department. It also received support from the Port Stephens Community Health Centre, the Diabetic Education Service of the Royal Newcastle Hospital and the Health Promotion Unit of the Hunter Area Health Service. "As participants left, receptionist Elenora Rea gathered names of those interested in vegetarian-cooking classes," says reporter Malcolm Rea. "Everyone who helped was exhausted at the end of the day, but felt it was well worthwhile. The team worked together well, typical of this small church group."

Civic Service

A community service to celebrate the centenary of the Upper Yarra Shire was conducted in the Warburton church, in Victoria, on November 6. The Seventh-day Adventist church, the largest church building in the shire, was chosen as the venue to praise God for 100 years of blessings in the area. The platform party included representatives from the local Anglican, Presbyterian, Uniting and Catholic churches, and both the Presbyterian and Adventist church choirs con-

CHURCH NEWS

Cessnock to the Rescue

Cessnock church social club, in NSW, organised a "vegeburger, apple pie and donuts" night on October 29 to raise funds for a teaching student at Fulton College who was experiencing financial difficulties. A total of \$350 was raised from the effort.

Heritage Day

On Sabbath, October 22, the 144th anniversary of the Great Disappointment of 1844, members and friends of the Darwin church and the new Malak company, in the Northern Territory, joined to commemorate the occasion with a Church Heritage Day. After singing early Advent hymns, the congrega-

tion heard Pastor David Coltheart present "Christ of the Great Disappointments" as the theme for the worship hour. He linked the triumphal entry of AD 31 with the Advent revival and midnight cry of the 1830s and early 1940s. Following a fellowship luncheon, members browsed through exhibits of early SDA periodicals, samples of Ellen White's handwritten diaries and letters, and even three nails from the house (now demolished) where Ellen White was born. Of particular interest was a 25-centimetre piece of plank from the barn where Hiram Edson and his friends prayed on the morning of October 23—one wit described it as "the original church board." During the afternoon program, Pastor Coltheart gave an

tributed musical items. "The service was a great success, and many people expressed praise for the program, particularly the Adventist choir," says Warburton church pastor Robert Trood.

Pastor on Stress

Adventist Health Department secretary for the South Queensland Conference Reg Harris conducted a series of programs on handling stress at the Westridge church hall from October 31 to November 2. "The programs were well-attended and much appreciated," says communication secretary Joan Chapman. "Pastor Harris also conducted a Sabbath seminar on human relationships, particularly in marriage."

Napier Centenary

The Napier church, North New Zealand, received wide local media coverage of centenary celebrations held over the weekend of November 12. "Many visitors attended on Sabbath," says communication secretary Colin Holder. These included North New Zealand Conference president Pastor Lionel Smith, who taught the Sabbath school lesson, and two former ministers—Arthur Duffy, who preached during the morning service, and Ross Goldstone, who led in an afternoon meeting reviewing highlights of the church's history. "The city's mayor and mayoress also attended and stayed for the luncheon that followed," continues Mr Holder. "They appeared to relish the abundance of vegetarian delicacies. An evening concert brought pleasure to many, and the next day many people enjoyed a bus trip around Napier, visiting sites of historical interest to Adventists. It proved to be a weekend we will long remember."

Chinchilla and Dalby

The Chinchilla and Dalby churches in southern Queensland both held outreach programs during November. Julie Downing led out in a vegetarian cooking series at Dalby for four consecutive Thursday evenings. "An average of 21 attended and greatly appreciated the instruction," says church minister Phillip Downing. And the church women gave excellent back-up support throughout the program. In Chinchilla, a 5-Day Plan to Stop Smoking saw all three participants overcome dependence on tobacco. Both churches took part in a spiritual-gifts seminar, and follow-up Bible studies are continuing. "The year

climaxed with the baptism of three young people on December 3," concludes Mr Downing. "We look forward to 1989 with enthusiasm."

Breakfast Fellowship

Some 200 people attended a prayer breakfast on December 10 organised by the Lilydale (Vic) Sabbath school officers under the leadership of Fred and Chris Eakens. Following the meal, the Ray McMahon family led out in a family worship that involved children of all ages. Then Mrs Eakens told of plans to provide parcels for needy people in the community, and each family was given a

plastic envelope in which to place gifts of money. "It was a lovely way to begin the Sabbath morning," said one member who is the only Adventist in his family. The event proved so popular the church plans a rerun.

Student Honoured

Adelle Ackland, a Year 7 student at Denmark Agricultural High School in WA, received the Freemasons Award for 1988. Chosen from a class of 33, Adelle was honoured for her willingness to go the second mile and complete work of a high standard, as well as displaying integrity and thoughtfulness of others.

NOTICEBOARD

Anniversaries



Mr and Mrs Jock Ainsworth. A surprise party—organised in Albany, WA, by their large family and many friends on December 4—was the way Jock and Nell Ainsworth celebrated their Golden Wedding anniversary. All five of their children were present, including a daughter, Leslie (Mrs Robert Kingdon), who travelled from Tasmania. Also present were grandchildren and great-grandchildren—and a young couple, Tim and Vicky Pierre-Humbert, who recently joined the Adventist Church as a result of Jock and Nell's influence.—Margaret Martin.



Pastor and Mrs Robert Frame. Robert Frame and his wife, Peggie (nee Watson), celebrated their 50th wedding anniversary on November 8, with a large group of friends at the home of Howard and Barbara Rampton in

Hendersonville, North Carolina, USA. Pastor and Mrs Frame were married by the late Pastor L. C. Naden in the old Wahroonga church on November 8, 1938. Two weeks later Bob took up an appointment in Papua New Guinea. By the time of his retirement, Bob had completed 50 years of denominational service. Half of this period was spent at the headquarters office in Wahroonga, where at different times Pastor Frame served as assistant treasurer, associate secretary, secretary and president of the South Pacific Division. Pastor and Mrs Frame have lived in the USA for 16 years, where Bob served as an associate secretary of the General Conference and as president of the Media Centre in California. Their daughter, Judy, joined her parents in the Golden Wedding celebrations, but distance prevented their son, Peter, who lives in Sydney, and his family, being present. Pastor and Mrs Frame reside at 3124 Primrose Drive, Hendersonville, North Carolina, USA 28739.—Howard Rampton.

Weddings

Cain—Donadini. Brian Neville Cain, son of Joyce Esme Cain (Wagga Wagga, NSW), and Assunta Donadini, daughter of Mario and Mary Donadini (Griffith), were married on January 8 at the Griffith SDA church. Brian and Assunta plan to set up their home in Wagga. T. E. Webster.

Drenen—Buckley. John Waterford Drenen, son of Patrick and Rosemary Drenen (Melbourne, Vic), and Carolyn Gaye Buckley, daughter of Leonard and Valda Buckley (Melbourne), were married on January 10 at the East Prahan church, Melbourne. John will work as a medical practitioner in Melbourne and Carolyn will continue her tertiary-level music studies. Roger Nixon.

Evans—Seeber. Glen Evans, son of Laurie and Robyn Evans (Perth, WA), and Sherrylee Seeber, daughter of Mick and Mena Seeber (Mayanup, WA), were married on December 29 at Carmel, Perth. Glen has completed his BEng at Curtin University and will be taking up employment as an electronics engineer in Perth, and Sherrylee has recently graduated from the Advanced Typing and Business Course at Avondale College. L. J. Evans.

Heaton—Woods. Robert John Heaton, son of Clarice Heaton (Dora Creek, NSW) and the late Norman Heaton, and Kay Christina Woods, daughter of Maurice and Marjorie Woods (Kingsford, Qld), were married on December 11 at Pioneer Park, Gosford, NSW. Carole Ferch, long-time family friend and a chaplain at Sydney Adventist Hospital, was associated with the bride's father in the service. Robert and Kay plan to set up their home in the Cooranbong area. Maurice Woods.

Herron—Beale. Phillip Rowland Herron, son of Beryl

Herron (Castle Hill, NSW) and the late Ken Herron, and Arlene Michelle Beale, daughter of the late George and Gwen Beale (formerly of Sydney), were married on January 8 in the Waitara SDA church, NSW. Phil, a sales consultant, and Arlene, a medical secretary, plan to reside at Dee Why. E. B. Price.

Jakupec—Cuckovic. Stevo Jakupec (Yugoslavia) and Milica Cuckovic (Czechoslovakia) were married on December 21 in the Beenleigh SDA church, Qld. They plan to set up their home in Stanthorpe. R. W. Baines.

Kersey—Stayt. William John Kersey, son of Olive Wilkin and the late William Kersey, and Estelle Dawne Stayt, daughter of William and Rita Petersen, were married on December 25 in Mackay, Qld. The branches of two of the oldest family trees in Mackay Adventist circles met through this marriage. Bill and Estelle plan to set up their home in the Mackay district. W. H. Turner.

Le—Cloos. Ahn Dung Le and Eva Elizabeth Cloos, daughter of Charles Cloos (Liverpool, NSW) and the late Margaret Cloos, were married on January 15 at the Liverpool SDA church. Dung, who came to Australia from Vietnam in 1975, at the age of 14, is a baker in Rockdale. The writer had baptised both Dung and Eva. J. R. Richardson.

Lindbeck—Mason. Warwick Lindbeck, son of Lyell and Coral Lindbeck (Newcastle, NSW), and Julie Mason, daughter of Ron and Lynette Mason (Busselton, WA), were married on December 4 in Busselton. Warwick, who was baptised by Pastor Laurie Evans on the day before the wedding, met Julie while both were completing their nursing training at Sydney Adventist Hospital, Wahroonga, NSW. They plan to return to WA, where Warwick later plans to study pharmacology. Chris Dyson.

Martin—Millar. David Glen Martin, son of Colleen Martin (Toowoomba, Qld), and the late Kevin Rumbel, and Lenna Kay Millar, daughter of Amy Millar (Cooranbong, NSW) and the late Frank Millar, were married on December 4 at the Avondale College church. David and Lenna plan to reside in Cooranbong while David completes his ministerial studies at Avondale College. Kerry Hortop.

Newport—Saifoloi. Norman Newport and Arianna Saifoloi were married on January 9 at the Ilam SDA church, Christchurch, New Zealand. Norman and Arianna, who both work in the Sanitarium Health Food Company office at Longburn, plan to set up their home in Palmerston North. Bill Townend.

Petrie—Burns. Kevin John Petrie, son of Ivor and Margaret Petrie (Fulton College, Fiji), and Jennifer Anne Burns, daughter of Murray and Mary Burns (Whakatane, New Zealand), were married on December 11 at the Whakatane SDA church. Kevin and Jennifer plan to set up their home in Invercargill, where Kevin will be teaching at the SDA school. The writer is a long-time family friend. I. B. Rankin.

Powell—Johnson. Timothy John Powell, son of Noel and Melva Powell (Burleigh Heads, Qld), and Lisa Amelia Johnson, daughter of Frances and Kelvin Johnson (Cooranbong, NSW), were married on December 28 at the Avondale Memorial church, Cooranbong. They plan to set up their home in Queensland. L. J. Laws.

Puni—Taylor. Elise Fereti Puni, son of Pua Puni (Apia, Western Samoa) and the late Pastor Fereti Puni, and Maria Jane Taylor, daughter of Noel and Noela Taylor (Invercargill, New Zealand), were married on December 28 in the Invercargill SDA church. Elise will continue his study at Massey University and Maria will continue teaching at Foxton Secondary School, near Palmerston North. Erika Fereti Puni, brother of the groom, from Fuller Theological Seminary, Pasadena, California, USA, conducted the service, assisted by the writer. A. L. Multalo.

Radivan—Jones. David Radivan, son of Max and Aileen Radivan, and Carol-Rae Jones, daughter of Peter and Marlene Jones, were married on November 20 in an outdoor setting at the Sunken Gardens, Western Australian University, Perth. David and Carol-Rae will set up their home in Perth. Tony Robinson.

Ronan—McWilliam. Thomas Patrick Ronan, son of Fay Ronan (Iluka, NSW) and the late Noel Ronan, and Robyn Janine McWilliam, daughter of Kenneth and Jean McWilliam (Hilltop), were married on December 18 in the Avondale College church. They plan to reside in Sydney, where Patrick is doing further studies and Robyn will continue her teaching. Kerry Hortop.

Slade—Mondy. Steven Slade and Gloria Mondy were married on January 1 in the Ourimbah SDA church, NSW. Steven is an auto-electrician and Gloria is a secretary. They plan to set up their home in the Central Coast area. Doug Weare.

Smith—Erickson. Lance Smith, son of Mervyn and Marjorie Smith (Lismore, NSW), and Jennifer Erickson, daughter of Ronald and Fay Erickson (Taree), were married on January 8 at the Taree SDA church. Lance and Jenny, both Avondale graduates, will continue in their careers as secondary teacher and medical secretary-receptionist, respectively. J. P. Holmes.

Swanborough—Scheermeijer. Kingsley Swanborough, son of Graham and Fay Swanborough (Lilydale, Vic), and Esther Scheermeijer, daughter of Leo and Irene Scheermeijer (Upper Beaconsfield), were married on December 18 in the Lilydale SDA church. Kingsley, who is completing studies in naturopathy, and Esther, who will continue as a secretary and music teacher, plan to set up their home at Monbulk. A. D. Campbell.

Toohey—Lewis. Martin Eldene Toohey, son of William and Annette Toohey (Sydney, NSW), and Cheryl Catherine Lewis, daughter of Colin and Naomi Lewis (Sydney), were married on December 11 at the Chatswood SDA church. Martin and Cheryl plan to set up their home in Sydney. E. C. Lemke.

Willingham—Ridgeway. Jason Willingham and Rhonda Ridgeway were married on December 18 in the Port Macquarie SDA church, NSW. Jason is a building estimator and Rhonda a graduate teacher from Avondale College. They plan to set up their home in Wollongong. S. R. Goldstone.

Young—White. Mark Young, son of Kevin and Diana Young (Charlestown, NSW), and Julia White, daughter of Eric and Colleen White (Castle Hill), were married on December 18 in the Parramatta church, Sydney. Mark and Julia plan to set up their home in Sydney, where Mark will continue his engineering career and Julia will be teaching physical education at Sydney Adventist High School. Eric White.

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 editorial staff join the church family in expressing sincere sympathy to those who have lost the loved ones recorded below.

Barras, Lorna Mavis, born February 10, 1914, in North Fitzroy, Vic; died September 9 in the Box Hill Hospital. Lorna worked for a time in the Melbourne Sanitarium Cafe, but the greater part of her life was spent in caring for her ailing parents, her elder brother and her younger sister, as well as several years on the staff of St John's Home for Girls and Boys, Canterbury. Although suffering increasing ill health over the past 20 years, Lorna remained helpful and cheerful. She is survived by her sister, Mavis Kukul (Cooranbong, NSW); niece, Glenys Rigg; and nephews, Rodney, Geoff and Ashley. A service was held in the Wilson Chapel, Springvale Crematorium. John A. Mitchell.

Cherrett, Florence, born September 22, 1899; died December 29 at the Glengarry Hospital, WA. In the years that she served as the union Sabbath school worker, Flo travelled widely. She later worked in the Western Australian Conference until ill health forced her retirement.

Flo was a charter member of the Scarborough church. Pastor Gordon Wilson assisted the writer in the service. Tony Robinson.

Jackson, Ethel Caroline (nee Johnson), born December 12, 1907, in Auckland, New Zealand; died December 28 at "Resthaven," Cambridge. Her husband, James, whom she married in 1924, predeceased her in 1971. Ethel was a strong Christian who, through her patient, kind and loving character, provided guidance for her own family and her many "adopted" children in the church. Always independent, she didn't know what it was to give in. She is survived by her sons, Jim (Cambridge), Rex (Ohaupo) and David (Cambridge); daughter, Jeanette Goodrick (Palmerston North); 14 grandchildren and 11 great-grandchildren. Ian Wallace, elder of the Cambridge church, assisted the writer in the service. I. B. Rankin.

James, Alma Muriel, born March 22, 1910, in Christchurch, New Zealand; died January 1 in Christchurch and was buried at the Belfast Cemetery, Christchurch. Alma was involved in raising 19 foster children over 15 years. During most of her 51 years as a church member, she cared for many children in Sabbath school. Alma became an accomplished artist after suffering a stroke in her 70th year. She is survived by her husband, Arthur; daughters Barbara (Christchurch) and Julie Foote (Wellington); and sons, Kevin and Lindsay (both of Christchurch). Brian Lawty.

Lowrey, Edna Minnie, born August 10, 1913, at Dungog, NSW; died December 31 at the Gloucester Hospital. Edna did her general nursing training at Newcastle, then midwifery at the Royal Hospital for Women in Paddington, Sydney. Edna enlisted in the Australian Army Nursing Service in 1940 and during the years 1942-44 she served at a tent hospital near the Kokoda Trail in Papua New Guinea. She later was first matron of the Gloucester Soldiers Memorial Hospital, and participated in a pilot scheme for education and training of geriatric residents at Stockton Hospital. On her retirement in 1977 she was awarded an Honorary Fellowship from the New South Wales College of Nursing. Baptised at Wingham in 1976, Edna attended the Gloucester church until the time of her death. She is survived by her sister, Vera Ross (Gloucester SDA church). The leader of the RSL was associated in the service with the writer. J. R. Richardson.

Mathews, Wrenford Thomas ("Wren"), born April 20, 1913, at Warragul, Vic; died December 19 at Warragul and was buried in the Drouin Cemetery. Wren was a faithful member of the Warragul church and a respected citizen of the community. He is survived by his wife, Lillian; and children, Wren Jr, Nora and Albert. Alvin Schick, pastor of the Warragul and Longwarry churches, assisted the writer at the service. Eric Winter.

Toepfer, Margaret, born July 23, 1894, at West Wallsend, NSW; died December 15 at the Charles Harrison Home, Cooranbong. At the age of eight, Margaret moved with her family to Mandalong near Morisset. She was baptised in the early 1930s as a result of visits from Avondale College students. Margaret was a member of the College church and later the Avondale Memorial church. Her husband predeceased her in 1942. She is survived by her daughter, Nancy Beasley (Cooranbong). Peter Vaughan, visitation elder of the Avondale Memorial church, assisted the writer in the service. J. N. Beamish.

Tupai, Rangoso Edward Suisala, born November 21, 1932; died November 14 in Auckland, New Zealand, following a long illness. Pastor Tupai was a pioneer of the Samoan work in New Zealand, and pastored the Wellington and New Lynn churches. Family and friends travelled from USA, Australia, Tahiti and Samoa to be present at his funeral. He is survived by his wife, Elma (nee Afaese); and sons, Edward and Arthur. Pastors David Blanch (secretary, North NZ Conference), Tasi Tesese (Brisbane, Qld), Aleni Fepulea'i (Sydney, NSW), Ativale Mulitalo (Christchurch), Siouti Okesene (Wellington), Neone Okesene (Auckland) and Watson Afa'ese (USA), were associated with the writer in the services. Talaitau Sauni.

Wright, Gertrude Florence ("Floss"), born July 30, 1915, in Hastings, New Zealand; died January 8 at the Greenlane Hospital, Auckland; and was buried in the Mangere Lawn Cemetery. She grew up on a farm in the

Whakatane area and during the war years was baptised with her parents at Tauranga. Floss was a very practical person who had an understanding of mechanics. With her brother, Stan, and his wife, Doris, she nursed her aged parents for over 18 years. Floss was a member of the Remuera church, where she served as a deaconess.

R. R. Barriball.

Appreciation

Martin. We wish to sincerely thank all who showed their love and sympathy at "Pop's" passing by cards, flowers and their much-appreciated presence. We believe he will be sleeping for but a short time before he meets his Lord. Enid Martin and family.

Advertisements

Volunteer Teachers. Volunteer English language teachers required in Korea. If you are interested and provided you can give 12 months service, have completed two full years of college and are able to produce a transcript to prove it, a baptised member of the Seventh-day Adventist Church, 18 years and over, single or married (no dependants), then this could be your opportunity to gain first-hand experience in the mission fields. For further information please contact Karen Sabbo, Volunteer Services, South Pacific Division of the SDA Church, 148 Fox Valley Road, Wahroonga NSW 2076. Phone (02) 489 7122. Applications close February 27.

General Medical Practitioner. The Warburton Health Care Centre and Hospital has an urgent need for the services of a general practitioner to take part in the medical work of the institution and the associated general practice. Interested practitioners please contact Dr E. G. Currow by telephone on (059) 66 9010 or (049) 43 1960, or write to Warburton Health Care Centre and Hospital, PO Box 300, Warburton Vic 3799. If any readers know of doctors who may be interested, this information would be appreciated.

Fly'n'Build Project, Fiji. A 10- or 12-man team willing to donate two to three weeks (possibly May, June or July) is needed for a church building project at Navai, Rerivatu, Fiji. If you are interested in organising a team or participating as a team member, contact Karen Sabbo, Volunteer Services, South Pacific Division of SDA Church, 148 Fox Valley Road, Wahroonga NSW 2076.

Study Tour. Avondale College, South Pacific mission lands study tour, July 1989. Tour includes: Papua New Guinea, Solomon Islands, Vanuatu, Fiji, Samoa, New Caledonia. Departing Sydney July 6, Qantas to PNG. For further information and details: Pastor John Banks, Tour Director, Avondale College, Cooranbong NSW 2265. Phone (049) 77 1107, (049) 77 1322 (home). Fax (049) 77 2578.

Pharmacist. A registered pharmacist is required for both hospital and retail work in the pharmacy of the Sydney Adventist Hospital. Contact Sandra Hunt-Mason, Employment Officer. Phone (02) 487 9760.

House to Let. 4 B/R, B/V house with garage, plus bungalow, on large, fenced block. Close to Lilydale Academy and Croydon Adventist Primary School bus route. \$150 per week. Available from April 11. Phone (03) 736 2056.

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Church Members. If you are holidaying in the NSW Northern Rivers area, you are invited to meet with the Ocean Shores company. At present they meet in the Billinudgel school. Turn off the Pacific Highway at Billinudgel, north of Brunswick Heads. Proceed straight on until the road divides, then keep straight on to the school parking area. A warm welcome awaits you.

Love, Restoration, and Renewal. What's so special about humanity? Dr Gladson shows that human life has four vital dimensions. When these are not balanced, people are broken and incomplete. But they can be made whole. Available from your local Adventist Book Centre.

Gisborne Centenary Celebrations. Hurry—applications close March 1 for Gisborne church centenary celebrations. Write now to the Secretary, PO Box 1022, Gisborne, New Zealand.

Penguin School, 15th anniversary. All former students, teachers and friends are invited back to Penguin for the weekend of March 18. For further information phone the school on (004) 37 2705.

Lilydale Adventist Academy 25th anniversary reunion: March 24-26, 1989 (Easter weekend). Commencing with vespers, Friday night, and concluding with Sunday brunch. Please phone the school on (03) 728 2211 for a registration form (if not already on our alumni mailing list!). Plan now to be there.

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Real Estate. For personalised service on all your real estate requirements in the Lilydale/Mooroolbark and surrounding areas, including the Yarra Valley, please phone Milton Gray at Kyatt & Associates, 111 Main Street, Lilydale Vic, on (03) 735 1888 or A/H 735 0283.

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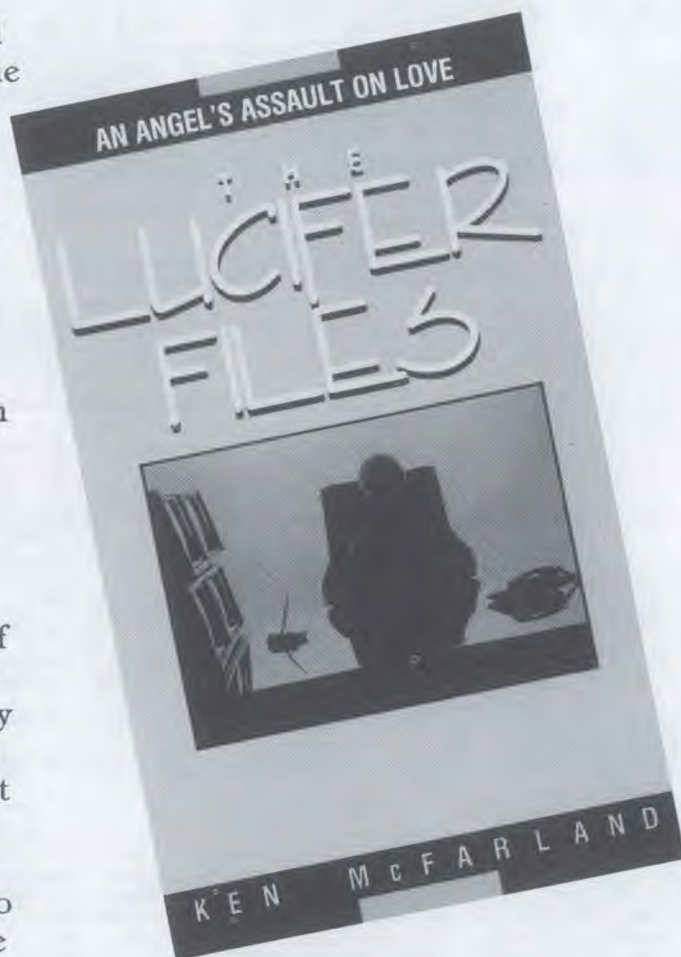
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