

RECORD

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“Time”

by Janet Ashcroft

As rose dawn broke, I gazed into the face of a baby,
Newborn,

Fragile and innocent as the first snow . . .

And I asked of Time:

Take his first faltering steps and set them straight.

In the quiet of silver morning, I ran beside a child,

With glowing eyes and strong brown limbs . . .

And asked of Time:

May the light I saw in those trusting eyes
Never be extinguished by older hands.

At golden noon, I walked alongside drifting Youth,

Who stared at me through defiant eyes . . .

And I asked of Time:

Take the sting of disillusionment
And replace it with new hope.

In the hush of violet evening, I stood beside Adulthood,

Its eyes shut tight and ears closed to the world's woes . . .

And I asked of Time:

Why?

To this Time answered:

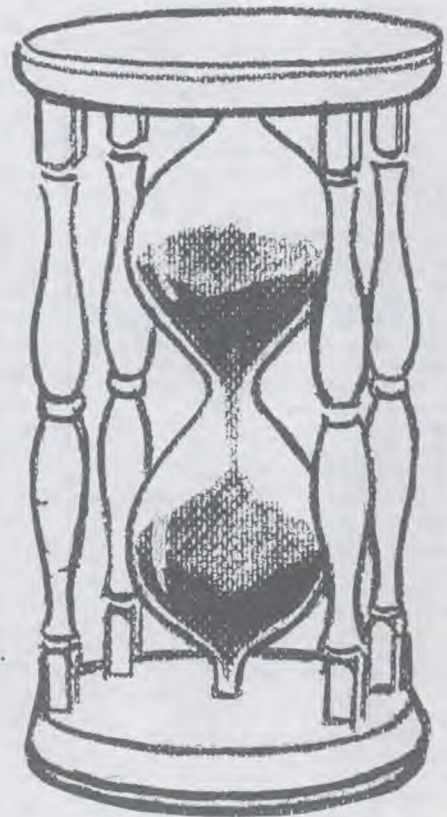
The child of silver morning knocked at the heart's door
many times
Without gaining entry;
And now has gone
For ever.

Then all too soon it was wine-dark night.

I looked down into the face of Age
And saw many other faces struggling to be recognised.
With feeble hands Age clung to the last fragments of life . . .

And I cried out to Time,

As I had done so many times before,
But he was running from me . . .
Without looking back—
Time had gone.



**TODAY: Missions
Extension Offering**

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Janet Ashcroft writes from Hobart, Tasmania.

EDITORIAL



Our Missionary Heritage

I well remember my father returning from a church conference in 1940. We children sat listening to reports of happenings in Wahroonga. And I'll never forget the deep impression made on him by attending the funeral of G. F. Jones while there.

In the early days of this century, the name of G. F. Jones—or "Jonesie" as he became known—was a household word in the South Pacific. Few today know much of this man (small in stature, but big in faith) who pioneered Adventist missions in the southern hemisphere for 40 years.

Born in Wales on May 11, 1864, Griffith Francis Jones grew up with few material advantages. But he did have the blessing of a Christian mother.

At 15 he went to sea as a cabin boy. Diligent study qualified him as a master mariner by the time he was 26. One day, while on watch on a cargo vessel travelling between London and New York, the dapper little captain picked up a scrap of paper lying on the scrubbed deck.

The ship was in mid-ocean, so he wondered where it could have come from. He found it to be a page of *Present Truth*—a religious paper published in London.

Upon his return to London, Captain Jones visited friends, and while in their home, a representative from the Tract Society (as it was known then) called, selling a religious book that explained the prophetic portions of the Bible. Captain Jones recognised the similarity between the book being presented and the paper—still in his pocket—that he'd retrieved from the ship's deck.

Captain Jones ordered a book and read it with interest. When at sea once again, he discovered the ship's mate had a book entitled *Thoughts on Daniel and the Revelation*, which he read.

During another voyage, Captain Jones became convicted that he should forsake the sea and worship with those who keep the commandments of God. This was reinforced as he stepped from his lodgings back in London one rainy morning and found a muddied portion of a *Present Truth* tract lying on the cobblestones. He dried the pages and read every word.

These contacts with Seventh-day Adventist literature eventually led Captain

Jones to join the church and become a literature evangelist.

While working in the north of England, 33-year-old Jones fell in love with and married Marion Vallentine.

Learning that Dr Daniel Kress was opening treatment rooms in London, Captain Jones offered his services. But soon both Griffith and Marion felt the need for further training, so they enrolled at Keene Academy in Texas, USA. Later they were appointed to the Society Islands.

In 1904 the Joneses joined a lone Australian colporteur—Robert Caldwell—in Singapore, where they built a school and eventually a church.

Following a respite from the tropics, Pastor and Mrs Jones were appointed to the Solomon Islands. They used the vessel *Advent Herald* as their base.

Soon after arriving in Viru Harbour, the tired missionaries pulled their sleeping mats onto the deck to escape the stuffy cabin. They'd just fallen asleep when they were awakened by the rhythmic plop of paddles propelling a canoe toward them. The canoe, filled with near-nude natives, drew alongside. Alone on the vessel, the couple were entirely at the mercy of these powerfully built warriors (armed with clubs).

With no defence save the presence of God, the captain stepped into the middle of the group. "Me fella missionary," he told them in the smattering of Pidgin he'd acquired. He then explained that he and his wife had come to help them in sickness and to teach their children.

For a while the black men peered into the faces of the missionaries. Then, after conferring among themselves, a spokesman said, "Me fella wantim mission. Me like you makim school."

This was the breakthrough that Griffith and Marion Jones had been praying for. Before the warriors left, they presented the Joneses with a man to help them navigate the dangerous waters.

Celebrations commemorating 75 years since the landing of Pastor and Mrs G. F. Jones in Viru Harbour will be held next month—December 5 to 9. May all of us find the occasion one to rejoice at our missionary heritage.

Joy Totenhofer.

LETTERS

Perspicacity

Thank you for publishing the letter from Bob Thompson of Papua New Guinea (October 14) concerning the article "Mr McChristian" by Ken Long.

Clearly, Mr Thompson is a man of great discernment and perception. All of his future insightful comments should be published!

Ken Long, NSW.

Perfectly Unacceptable

The editorial "Perfectly Pigeonholed" (October 21) begins: "From time to time various Pharisees, Sadducees or other experts in the law ask me if I believe we can attain perfection in this life."

I was shocked when I read this statement. Why does the editor call his fellow human beings such names? Is this our right—as sinners, as imperfect individuals? Who can read the heart?

We can listen to their questions and offer our answers. But determining whether they're Pharisees or Sadducees is God's matter, not ours. Christian love should forbid us from passing such a judgment.

Stefan Radu, Qld.

Licence to Divorce?

I wonder at the inclusion of the Viewpoint "Divorce and Remarriage in Scripture" (October 14). Is it an attempt to justify the divorce rate among SDAs—which is almost equal to that of the world?

The Scriptures are very clear: The only basis for divorce is adultery, fornication, sexual uncleanness—call it what you will. And you don't need a PhD to recognize this fact.

At this time of crisis in our church, when the very fabric of the church (the family unit) is being threatened, we don't need smooth words to condone our sins. Wrongs must be called wrongs.

It's my prayer that your paper will uphold the standard of truth and seek to draw our people out of the world and back to God.

Marie Schoolderman, New Zealand.

Words Without Knowledge

The Viewpoint "Divorce and Remarriage in Scripture" (October 14) is described by God's words to Job: "Who is this that darkeneth counsel by words without knowledge?" Job 38:2.

To assign the "adultery only" interpretation of Matthew 19 to the King

James translators is biased thinking. The only versions that differ substantially are Douay and the Modern English Catholic Bible published by Nelson. They simply omit the phrase that begins "except," thus eliminating the one valid reason the others give—making divorce for any reason wrong.

I don't accept this mixture of dubious reasoning and doubtful conclusions—albeit, it's smattered with some elements of truth. But for me, I'll stick with James, Paul and Ellen White, the Weymouth, Cambridge, King James and new International Versions.

Walter L. Wilson, Vic.

Most Timely

The Viewpoint "Divorce and Remarriage in Scripture" (October 14) was most timely.

How I fervently hope that a major slice of the church membership will read and study this article—and thus rethink the guilt-innocence stand that has been held for too long (and often with disastrous spiritual results).

Divorce and remarriage is an issue of late-20th-century religion that the church isn't coping with. We urgently need to seek out the Bible's principles and apply them to the world we find ourselves obliged to live in.

Thank you for a RECORD that continues to face the issues I'm confronted with daily.

Jennie Porter, WA.

As I See It

Thanks for the articles in the October 28 issue dealing with our changing society and difficulties the church has faced in the past decade. I'm 21—a "future shock" baby, born in an era when rapid change has been the norm—and I've come to some conclusions.

My church has allowed the psychological-sociological phenomena of a world with a faulty perception (if any) about God to influence its thinking. Can't we see that the "me" generation's problem is that it's selfish (anti-God)?

When the individuals who comprise the church realise their desperate poverty of spirit, when they find the solution *only* in the written and living Word, when they rejoice in the fact that they were reconciled to God on the day when atonement was made, and when they experience the transformed life that believing the gospel *always* brings—then, and only then, will we have a relevance that not even a 60s or 90s revolution can destroy. Relevance can't be found in a church, but in a church that believes the gospel. When my church understands the gospel, Jesus will come.

Sheri Brown, Vic.

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.



Should Adventist Doctors Administer Drugs?

by Bruce Hands

When the cause is incurable, there is, I feel, an obligation to assist life with drug medication.

In the first recorded words of God to humans (in the first chapter of Genesis) we find the statement, "I have given every green herb for meat."

There's no controversy as to whether God's statement constitutes approval for the "innocent, modest-looking white poppy" to be used for opium production for general consumption. Neither can anyone any longer justify tobacco use simply because it's a naturally occurring product. However, we all know that there are naturally occurring remedies in the world around us that are unquestionably beneficial to us.

The following copy of Case 54 in William Wuthering's "An Account of the Foxglove" illustrates the use of the drug digoxin from the plant foxglove in the treatment of cardiac failure, and the emergence of tablet medication:

"CASES. 1780. CASE LIV.

September 30th. Mr A—, Aet. 57. A strong man; hydrothorax and swelled legs; in other respects not unhealthful.

He was directed to take two grains of the Pulv. fol. Digit. made into a pill with gum ammoniac. Forty grains thus taken at intervals, effected a cure by increasing the quantity of urine, and he has had no relapse."

Digoxin is still a commonly prescribed drug for cardiac failure. The heart may fail to circulate the blood for several reasons, and the course of treatment depends on the underlying cause of the failure. Often the cause is incurable, and then there is, I feel, a Scriptural, rational, medical, scientific and moral obligation to assist life with drug (perhaps digoxin) medication.

If the cause of the ill health (cardiac failure and/or fluid retention) is a lifestyle problem (obesity), then the treatment is lifestyle intervention (weight reduction). If the cause of the ill

health is irreversible (cardiac valve destruction by infection), then the treatment by drug usage (to improve circulation) is justified.

Although keystones in preventive medicine include sunlight, ventilation, diet, exercise, water, temperance, rest and trust, there's also a place in Christian health care for drug administration.

On page 139 of *Spiritual Gifts*, Vol 4, we read: "Mercury, calomel, and quinine have brought their amount of wretchedness, which the day of God alone will fully reveal. . . . All are better off without these dangerous mixtures."

Yet a compiler's footnote to a statement appearing on page 281 of *Selected Messages*, Vol 2, records the sad story of a missionary who wouldn't give quinine to his child who had malaria because of the advice quoted above. The child died. After reading both the content of the advice in *Spiritual Gifts*, and the reply given to the missionary by Ellen White when the missionary questioned his own action after the death of his child, I have no hesitation in saying the administration of the dangerous drug quinine is appropriate in some circumstances.

There's no question as to the danger of many drugs. The side effects of digoxin, for example, includes vomiting, nausea,

aches, tinnitus, anaemia, blindness, confusion, kidney failure and death. (Also remember that anyone who asks a mechanic to repair his or her car's brakes runs the risk of an error in judgment during repairs that can result in a traffic accident and death).

The fact that a course of action is known to be dangerous shouldn't be an absolute deterrent. Often the alternative to drug use is death. No amount of sunshine, water and fresh air will reliably cure tuberculosis, scarlet fever, erysipelas or malignant malaria.

Certainly, our health message is one of preventive medicine, one that prolongs the quality and quantity of life, and one that's often of permanent curative value. However, sometimes it's too late—too late because the underlying cause is irreversible.

For example, if the cells in the pancreas of a child have been destroyed, it's impossible for the system to manufacture insulin. Drug therapy is mandatory to supply the missing insulin. This isn't to say that lifestyle intervention may not suffice for a time in some cases—weight reduction in obese adult diabetics will temporarily cure diabetes.

An area that often vexes Adventists is in the area of nerves—anxiety, depression, insomnia, epilepsy. I believe that the same guidelines exist. Our health message gives the best opportunities for a long and disease-free life for both ourselves and our children. However, when health problems arise *after* the principles of healthy living have already been instituted, then drug therapy should be considered. For example, lung disease doesn't have to be caused by cigarette usage. Yet once a problem has developed, life may be prolonged by the use of drugs.

So it is with nervous disorders. Adher-

If the cause of the ill health is a lifestyle problem, then the treatment is lifestyle intervention.

diarrhoea, salivation, abdominal pain, headaches, malaise, drowsiness, depression, confusion, aphasia, blurred vision, palpitations and death. Side effects from quinine include nausea, head-

Who'd Want to Be the Coach?

by Ken Long

While it's torture for a football coach watching a video replay, it's much worse for God.

ence to temperate living standards doesn't *guarantee* that we'll be free from nervous disorders such as anxiety. Once such a problem exists and the standards of health are already being adhered to, then drug assistance may be appropriate (eg sleeping pills or tranquillisers).

This doesn't conflict with Ellen White's advice to use drugs "less and less." Neither does it conflict with the fact that restorative power lies in nature and not in drugs. But we need to recognise that not all health problems can be cured—life isn't yet immortal. As long as death exists there will be irreversible health failings, and these may need to be eased by drug administration.

Our health message has its use in prevention, maintenance of health and restoration where possible. Drug administration has its rule in acute crises where there's no time for nature to work (heart attack, diabetic coma); where the problem is overwhelming (quinsy, tetanus, blood poisoning); or where the problem is incurable (pernicious anaemia, renal failure).

The efforts we make to improve lifestyle habits of the population at large to a great degree fall on deaf ears. The fact is, most people don't want to change their habits. They choose not to give up their cigarettes and high-kilojoule, high-fat diet. They do so knowing full well that "some time in the distant future" they may have to pay the price in the form of ill health. To these people—who are the great majority—"band-aid medicine" is the only medicine we may be able to administer. Although trying to educate them to a better lifestyle, we're still morally obligated to ease the present symptoms and suffering.

I understand that the greatest cause of death in the world is malaria. This illustrates well the need to first change lifestyle standards (nutrition, water, sunshine, clean environment). Then, where problems still occur, and where conservative measures are insufficient, we may need to resort to drugs. **17**

Bruce Hands is a medical doctor in Queensland. He has served on the South Queensland Conference Adventist Health Association and the South Queensland Conference Medical Board.

VIEWPOINT articles 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.

It's Monday evening, and I'm watching a horror movie on television. It's the video of my team's one-point Grand Final loss.

You see, I'm the coach for a famous football team, the Saints. And tonight I'm doing what every football coach does after every match—analysing, dissecting and thinking.

There's no torture like watching—in your own lounge room—a re-run of your team's weekend loss. You know *what's* going to happen. You know *when* it's going to happen. But you don't understand *why* it happened. So you watch to find out.

You watch the winning penalty kick being replayed five or six times in slow motion. You freeze-frame it repeatedly. You know the scene backward and forward.

Throughout the viewing you find yourself willing your video to change the script. Or you find yourself hoping the players will do something differently. But nothing changes. It can almost send you mad!

As I watch these re-runs, I sometimes fantasise that the referee might just walk over to the camera, look into my lounge room, apologise, and change his decision. But it never happens.

Before I even start viewing the video, I know the score. My team, the Saints, have lost—by just one point! I know that our Grand Final opponents will kick that last winning penalty—and in the last minute of play, at that.

But as I sit here watching, it suddenly strikes me: God knows what it's like to be a coach. In life's Grand Final He has the winning game plan. He knows that if the Saints follow His strategy, His tactics, they'll be victorious.

And as with any competent coach,



God knows His players' weaknesses and their strengths. Some have immense courage. Others have an overwhelming desire to succeed. Some totally fail to understand His defensive strategy.

Yet God persists. And while God has devised *team* tactics, the tactics also involve *individual* game plans for each one of the Saints.

Nothing distresses Him more than when one of His Saints doesn't follow the game plan. He takes it personally.

As God watches life's Grand Final unfold, He also knows the outcome. And while it's torture for a football coach watching the video replay, it's much worse for God. Because God has the power to alter the course of the game. Yet He chooses not to. **18**

Ken Long is a solicitor in Sydney. We have no specific information about his coaching ability on the football field.

Problems in the Book of Esther

by Winston Kent

We need to look behind the scenes to appreciate God's providences. The Book of Esther is an account of God in action.

Over the years a number of questions have arisen concerning the Biblical Book of Esther—questions that need to be placed in context.

For example, it has been charged that the book's writer condones a beauty contest in which the winner is to be the second wife—actually, the new chief wife among many—of a rich and powerful man who had procured a “quickie” divorce because his previous chief wife (commendably) refused to expose herself to a drunken crowd.

Or, some say, the book promotes the idea that the end—the salvation of God's people—justifies the means—a debasing of the God-given institution of marriage.

Luther is reported to have been so hostile toward the book as to say he wished it didn't exist. And another writer has observed that the book seems to be so “wholly of a secular character as to deprive it of any claim to be regarded as a book of spiritual teaching, and still less to be entitled to a place in the volume of Holy Scripture.”

The book never mentions the name of God—although the name of the heathen king occurs 187 times. The book never refers to prayer or to the Jewish sacred laws. In fact, acknowledgement of the heathen superstition of observing lucky days is the only reference to the supernatural. And the New Testament never mentions the Book of Esther.

Yet, even though God hid His face from His people because of their iniquities (Deuteronomy 31:18), He still loved and protected them in exile. God is the Sovereign Ruler of the universe, but He created beings with free choice. Despite all the trouble such freedom can cause when misused, God allows us to reap the consequences.

Until sin is forever destroyed at the end of the millennium, God has adopted a largely passive role, allowing sin to run its full course—which will unmask sin for what it truly is.

Remember, sin brought suffering and death to the Godhead as well as to humanity. The sanctuary teaching keeps this ever before us. And we should always keep in mind the great controversy theme when we encounter difficulties such as those in the Book of Esther.

God doesn't lie, manipulate, or coerce. And, in a sense, this puts Him at a disadvantage—because the devil freely does all three. Yet, in the long run, God and His methods will be shown to be

best. In the meantime, He takes individuals as they are, and seeks to influence them to do His will.

God didn't want Elimelech and Naomi to leave the “house of bread” (Bethlehem) to go to the house of garbage (Moab). Nor did God condone their sons' taking heathen wives. But when Ruth began to follow the divine social-security system, God could work through her—despite her mother-in-law's continual “whingeing” and readiness to walk by sight and not by faith.

Similarly, despite Esther's participation in a heathen beauty contest and her marriage to a heathen (contrary to God's express commands—Deuteronomy 7:3, 4), God deserted



Becky's Garden

by Betty Joseph

neither her nor His people. In discussing the Book of Esther, Matthew Henry observed that "if the name of God is not here, then His finger is."

God may have hidden His face from His people because of their iniquities. But as Ruler of the universe, He still showed His love for them. He didn't forget His people in their hour of need.

The eye of faith will see the hand of God in human history, both in individual lives and in national events. But at times God's hand is hidden, as in this case. At other times He acts more openly, as when an angel slew an army in one night, or struck an entire army with blindness.

We need to look behind the scenes to appreciate God's providences and mercies. Esther is an account of God in action—as when Michael and Gabriel took three weeks to influence the Persian monarch to disregard the promptings of his personal attendant evil angel, and to let the work of rebuilding continue at Jerusalem. This was despite the damning report from the Jews' adversaries in Palestine, who advised the monarch that the rebellious Jews were planning to revolt (Daniel 10 and Ezra 4). We often "see through a glass darkly"—that is, if we see at all!

It has been suggested that the Book of Esther is an extract from the official documents of the Persian court (Esther 2:23). This would explain the omission of God's name. It also would explain the frequent naming of the heathen king, and the mention of a heathen superstition. Mordecai may have copied the book from the official documents.

Finally, the book has an eschatological significance. Ellen White brings this out in *Prophets and Kings*, pages 605 and 606. (Also of interest, modern Persia is the home of fanatical Shiite Moslem fundamentalists who've pledged themselves to a *jihad*—a holy war—to dispossess Israel in order to make Palestine an Arab Moslem state, with Jerusalem as the capital.)

To those of us living as the end of all things draws near, the inference is obvious: We're to walk by faith, not by sight; we're to trust and obey the One who said, "I will never leave you, nor forsake you."

As God was behind the scenes in Esther's time, so in these last days He will again be "a shield and buckler" to those who love, trust and follow Him. **R**

The men had carted away the old shed, leaving a patch of bare, brown earth in the middle of the backyard.

"I know what I want to do, Mother," Becky said as she looked at the bare patch. "I want to plant a garden."

"And what would you like to grow?" Mother asked.

"Why, carrots and parsley," Becky said without a moment's hesitation.

"I think you're in luck," Mother said, "because I still have some carrot and parsley seed in the drawer where I keep the things for *my* garden."

So Becky raced off to get the garden fork and spade. She started to work immediately.

First she removed the larger stones from the surface. Then she pulled the weeds from around the edges. But because the ground was so hard, she decided to water it so it would be easier to dig.

The next morning she started digging, breaking up the lumps of soil. Then spread fertiliser over it and dug some more. She even got some compost from the compost heap her mother used for her garden, mixing it into the soil.

When the soil was loose and crumbly, Becky prepared to plant her seeds. She made some shallow furrows across the soil. Then she put in the seeds and covered them with a thin layer of soil. When she was done, she watered the whole plot.

Every day she checked to see if any little plants were pushing their leaves through the earth. More than a fortnight later she saw the first leaves. She was *so* excited.

"Mother! Mother!" she called. "The plants are coming up!" Her mother hurried to see. Sure enough, there they were.

Becky inspected her garden several times each day after that. And in another week the entire garden was covered with a film of green—but the plants weren't just in the rows where Becky had put the seeds. That seemed strange.

As the plants grew bigger, Becky and her mother noticed that they weren't growing any higher. Instead, the leaves were flat on the ground. And there were some small, prickly knobs.

Then a visitor stopped by to look. "Those are the healthiest bindies I've ever seen," he said.

Poor Becky. All the plants she'd looked after so well were actually only horrid weeds. Mother helped her pull them out. But for several years those bindies kept coming up in that garden bed.

It took a long time and a lot of back-breaking work before Becky and her mother were able to get rid of them completely and make a nice garden in that area.

"Well," Mother said to Becky one day after they'd finally conquered the bindies, "I think it may have been a good thing that those bindies grew in your garden. Having seen how hard it was to get rid of them, you've had a good lesson in how hard it is to get bad habits from our lives."

And Becky decided that maybe her mother was right. **R**

Betty Joseph writes from Logan City, Queensland.



Winston Kent, a surgeon, lives in West Preston, Victoria.



Photo: E. Bruce Price.

Reunited Siblings Search for Mother

A brother and sister, Shirley McIntyre and Keith Barry (pictured), reunited recently after a 60-year separation (Flashpoint October 28), are now searching for their mother—Violet May Barry. RECORD readers who may be able to help should contact Pastor E. Bruce Price, 43 Arthur Street, Hornsby NSW 2077.

New Videos

The Adventist Media Centre has released throughout the South Pacific Division two new videos produced in North America: *The Pathfinders Strong*—essential for every Pathfinder club, according to AMC manager Nat Devenish; and *Fear No Evil*, in which host Dr William G. Johnsson looks at the good news beyond death, offering an answer to its fearful power. Available at Adventist Book Centres priced at \$A24.95 each.

Changes Needed

In West Germany, some 140,000 Protestants and 75,000 Catholics leave their churches each year. As a result, some church leaders are calling for drastic alterations in the structure of the state [Lutheran] church, if it is to survive the next 50 years. The church's annual synod supported a document entitled "Faith

Today: Becoming a Christian—Staying a Christian," which emphasised that evangelism must be the church's primary ministry in coming days.

Winner Again

Dr Don McMahon of Melbourne won a gold medal in the long jump at the Australian Master's Games, held on October 23. He also won a silver medal in the high jump. "It's not always easy finding competition on Sundays for Adventists, but it's worth the effort," says Dr McMahon. "I missed the World Masters recently because the long jump event was on Saturday. But it was encouraging to know that my jump at the Australian Masters would have placed me ninth in the world games."

Blacks and Drink

A study by the Northern Territory Drug and Alcohol Bureau has found that NT

Aborigines are five times less likely to drink than white NT residents. Sixty per cent of NT Aborigines do not drink alcohol, compared with 12 per cent of the general population.—*On Being*.

AWR-Asia Mail

By the end of September, Adventist World Radio-Asia, based in Guam, had received mail from 105 countries. Approximately 1,000 letters arrive each month in response to the broadcasts. One listener in China wrote: "I love to listen to your programs every night about 7... I hope your station will be able to broadcast freely forever!" From the Philippines: "Thank God for good reception so that I can hear the sweet voice of salvation. Your voice gives me courage and hope in Jesus Christ. I am going to do everything to follow Jesus with you." And from Sabah, East Malaysia: "Praise the Lord! Adventist World Radio is my favourite radio program."

Women Ordained

The percentage of women ordained by various churches in the US nearly doubled between 1977 and 1986, according to a National Council of Churches report—up from 10,470 to 20,730.—*On Being*.

Pastor Needed

On a recent visit to Tabubil—main communication centre for the Ok Tedi mine near the source of the Fly River in Papua New Guinea—union mission Stewardship director Pastor Samson Sogavare discovered that the town is in urgent need of a full-time pastor. "The harvest is ripe in Tabubil," says Pastor

Sogavare. "It's just waiting for the reapers." Land has been allocated for a pastor's house, but shortage of funds has prevented building. Pastor Sogavare conducted a "praise and give" service that raised K6,700 for the building. He also conducted a week-long evangelistic crusade in Kiunga, supply centre for the mine. The local market was packed with people attending the meetings, despite heavy rain.—*Go Tell*.

Drug Traffic

A New Orleans (USA) church has found a way to halt drug traffic in its neighbourhood. The Third Shiloh Baptist church has paid \$80,000 to purchase five abandoned buildings that drug dealers had used as "crack" houses. The church is receiving federal assistance in renovating the buildings and plans to rent them to families who can stabilise the neighbourhood.—*Moody Monthly*.

Turning to Jesus

More Iranians are turning to Christ, according to Ebrahim Ghaffari, director of Iranian Christians International Inc, in an interview with *Christianity Today*. There are an estimated 12,000 Iranian Christians (excluding hundreds of secret believers), of which half live in Iran. In Iraq, Christians have received government permission to import 2,200 Bibles. They have applied to import 14,000 more in the future.—*On Being*.

Curtailed by Curfew

District meetings planned during September for Lae (Papua New Guinea) had to be compacted into one day instead of four, following severe rioting in the city.

Five preaching sessions and an ordination were crammed into the busy day. "The people were so appreciative of the spiritual food that they sat patiently as the speakers took the pulpit one after another," says PNG Union Mission Communication director Pastor Matupit Darius. The day concluded with the baptism of more than 100 people.—*Go Tell*.

Sporting Outreach

A hockey team, under the direction of Jack Isleib of Christian Sports Outreach International, recently led a group he describes as "55 missionaries disguised as hockey players" on a tour of Sweden, Finland and Lenin-grad. Compared to his two previous trips, Isleib says it was different this time. "We preached the gospel on the main street of Lenin-grad. . . . We were there Monday through Friday . . . and nobody bothered us. We witnessed to army officers, we witnessed to everybody," he said. They were also allowed to preach and sing between periods in the hockey games. Previously, Isleib says, he saw "fear gripping the people, and a reluctance to speak to Westerners. That has changed. . . . The most striking thing to me was their hunger to know about Jesus."—*On Being*.

Pindiu Growth

The group of Adventists in Pindiu, 50 kilometres inland from Finschhafen in Papua New Guinea, is growing rapidly—in spite of not having even a visiting pastor. Hubert Shong, the group's lay leader, invited PNGUM Communication director Pastor Matupit Darius to conduct a live-in Revelation Seminar. The group provided accommodation and food for more than 20 adults plus chil-

dren. Many of those attending came from distant districts, so meetings were held in the mornings and evenings. As a result, eight people were baptised on September 16, and further baptisms are planned for December.

SNZ Session

Delegates attending the South New Zealand Conference Session, held at the Samoan church hall, Christchurch, on October 22 and 23, re-elected the conference president Pastor Bill Townend and secretary-treasurer Bob Dale to their positions. Keith Sutton was re-elected Publishing director. A new executive committee was elected, comprised of the conference officers plus Mrs N. Sinclair, Miss S. Mulitalo, Mr P. Roberts, Mr J. Higgins, Mr J. Grubb and Pastors R. Larsen and W. Kissener.

Cook Islands

The nominating committee of the Cook Islands Mission session returned all departmental directors for a further term of service. They elected a higher proportion of lay members on their executive committee than ever before—50 per cent.

Western Pacific

Guest speakers for the Western Pacific Union

Mission Youth Congress to be held in Honiara, Solomon Islands, from January 1 to 6, 1990, will include Dr David Taylor (a Black preacher from the USA), Pastors Barry Gane and Athal Tolhurst from the South Pacific Division, and Pastor Bob Possingham from the Trans-Tasman Union Conference.

Girls Volunteer

Among the more than 25 volunteer ministers serving in the Eastern Solomon Islands Mission, two are young women—Hilda and Freda, from the Koga area of Guadalcanal. According to reports in *Wespac*, the young women are showing everyone that leading men and women to the Lord is not exclusively the work of pastors and men. Bevan Steven, a volunteer minister, recently completed a two-week outreach in the village of Tita, in the Malango district. The series resulted in 21 regular Bible studies and a request from the chief that a church be built in that area.

Liquor for Longer

The Charlestown church (NSW) recently presented to their local member of parliament a petition opposing extended hotel trading hours. "We would like to see other SDA churches follow suit and object to the

extension," says communication secretary Ray Boyce.

Kabiufa Praise

Papua New Guinea Communication director Matupit Darius conducted a Week of Praise at Kabiufa High School from October 7 to 14. "Theme for the week was Immanuel, God With Us," says church communication secretary Keke Koiri Omoa. "The meetings climaxed with the baptism of 42 young people. Even rain during the afternoon service didn't detract from the joy of seeing friends make a public declaration of their decision to follow Jesus."

Memorial Lecture

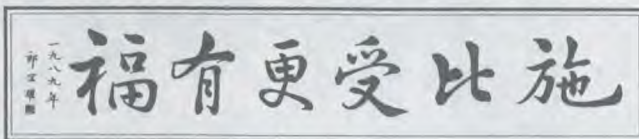
Dr H. E. Clifford, general superintendent of Sydney Adventist Hospital, was guest speaker at the annual Ronald V. Knight Memorial lecture, held in Brisbane on Saturday night, October 21. "The audience of 75 appreciated Dr Clifford's presentation entitled 'Genetic Engineering, Organ Transplants and the Future of Man,'" says Queensland Adventist Health Association secretary Barbara Strahan.

Advertisers Note

The editors of the RECORD would encourage all wishing to place "want ads" to note the conditions. All ads must be paid for, irrespective of whether they come from a Division, Union or Conference institution. The rates are \$A10 for the first 30 words, and \$A1 per word for each succeeding word. There are no free advertisements. Short ads are encouraged.

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.

Calligraphy Expresses Thanks



A Chinese listener to Adventist World Radio-Asia has expressed his appreciation for their program "Precious Word" by having his uncle—the third-place winner in a recent nationwide calligraphy contest in China—prepare a calligraphic Bible text. The text he chose, shown above, is from Acts 23:35: "It is more blessed to give than to receive."

Mission Doctor Finds Great Challenge

The night was cold, with trees casting eerie shadows as the full moon illuminated my path to the hospital. From across the valley I glimpsed huts that were burning like torches. Occasionally I heard the crackle as thatch sprang ablaze.

Arriving at the operating theatre of Sopas Adventist Hospital, I found a young man had been brought in. He had multiple injuries sustained when attacked by a drunken axeman.

The tendons of his hand had been lacerated and the bones splintered. Already a nursing sister and two students were preparing for surgery. I shivered as I entered the change room. It was freezing. (Sopas is some 2,300 metres up in the highlands of Papua New Guinea.)

We prayed with the patient, then set about repairing the damage. We tied off the bleeding arteries and tried to set the bones. Because of our isolation, God was our only consultant. I praise His name for what is achieved.

Four hours later the sun is warming the earth as we emerge from theatre. The mist hangs delicately in the valleys, with wisps of smoke curling heavenward from the kunai grass huts. I breathed in the freshness and rejoiced in the new day—until I heard the wail of the ambulance ascending the hill.

It's too early for tribal fighting injuries, I thought. But war chants from the fighting echo up from the valley. About two dozen houses had been destroyed—*cookim haus olgeta*.

Casualties fill the men's ward. Four men had died so far, and the clans were now using homemade shotguns in addition to the traditional long bows and arrows. Tribal fighting is a way of life in the Enga Province.

But this time the ambulance brought a woman from Laiagam in obstructed labour. I have to tell the theatre staff the bad news: prepare for a caesarian section.

Established in the early 1960s, Sopas Hospital has served the isolated region since then. And for past months I've been the only doctor here—often the only doctor in the whole province, serving 150,000 people.

No wonder I've had opportunity to



Photo: Dale Kinnersley

Potts Disease of the spine is one of the ailments with which local people contend. This sufferer sought help at Sopas Hospital.

I perform 80 major operations and 320 minor ones since travelling from the other side of the world to get here. God has blessed and we're grateful. But urgent problems must be addressed if we hope to keep this facility serving the people of the highlands.

We're seriously understaffed—one doctor instead of three; 12 sisters instead of 22. The reasons preventing nurses from working at Sopas—such as inadequate pay—must be addressed. Although we have only 59 beds, we have had up to 92 patients—plus their

relatives—on the wards.

Thus we face a totally unacceptable ratio of staff to patients. Further, the degree of overcrowding is a potential source of disease. Even so, the staff have coped well—having learned to deal with diagnosis, initiation of treatment and continuing management of the patient to a degree not necessary elsewhere.

After a brief breakfast, I commence ward rounds. My attempts at Engan amuse the 85 patients and their *wantoks!* Three hours later I'm looking for a break when a helicopter brings a patient, suffering several fractures, from the Porgera goldmine. Hundreds of observers arrive to watch.

Glancing down the corridor, I observe the queue in outpatients waiting to see me. I arrange to start seeing them in 30 minutes and retreat to the sanctuary of my home. My wife greets me as a stranger. The warriors' chants rise from the valley, and I see another ambulance whining its way . . .

We need your prayers and continued encouragement as we endeavour to continue this important arm of gospel outreach in Sopas.

By Dr Dale Kinnersley, MBBS, MRCP, who left general practice in England to serve at Sopas Adventist Hospital in Papua New Guinea.



Photo: Dale Kinnersley

Some patients protest loudly when examined by Dr Dale Kinnersley of Sopas Adventist Hospital.



NZ Women Compile Vegetarian Cookbook

Four New Zealand Adventist women have compiled a vegetarian cookbook that so far has sold more than 3,000 copies. Adrienne Woolley, Tracy Copland, Maureen Copland and Helen Andrews (pictured, from left) assembled the recipe collection for *Vegetarian Cuisine* from their own favourites, as well as those of local Papatoetoe church members.

"Originally, the book was intended as a fundraising project for our new church complex," says Helen Andrews. "But another purpose evolved as the book formed the basis for Papatoetoe's nutrition seminars. All participants receive a copy of the book as part of the course material."

"*Vegetarian Cuisine* was something positive to form the course around. People didn't feel so threatened by the word 'vegetarian,' either, since the products used are already in many kitchens or easily obtainable."

Vegetarian Cuisine has featured in local Auckland newspapers, as well as in discussions on talkback radio. Door-to-door sales are to commence in New Zealand prior to Christmas. "We felt there was very little around that catered for vegetarians. And from comments we've received, *Vegetarian Cuisine* fills the gap," says Adrienne Woolley.

The book can be ordered through Adventist Book Centres for around \$A20.

Veteran Missionary Feeds 200 Daily in Madagascar

A missionary mother on the island of Madagascar serves a midday meal for 200 children and frail people every week as her contribution toward overcoming the problems of a village caught in the poverty trap of a declining economy.

Alice Burkath is the local Dorcas leader in Tananarive, and rather than risk the raw materials supplied by the Swiss Government Development Agency being diverted from the area of greatest need, she has taken charge of the feeding program herself.

At noon the children and senior citi-

zens sit under trees planted as tiny seedlings by her husband, Leon, when the couple came from Strasbourg (France) to teach industrial arts at the Adventist seminary in Madagascar 35 years ago.

Now the trees represent a valuable resource, providing roof trusses and furniture for many of Madagascar's Adventist churches, as well as the raw material for a wood industry that provides much-needed school finance.

"What do you do when it rains?" questioned a visitor, as Alice filled the motley collection of containers for second helpings of the milk and cereal mix. "Here in Madagascar, it never rains in the daytime," she replied, as she decanted the last nourishing drops from her serving vessel into the dish of a teenage mother.

From Jack Mahon in *African Digest*.

Missionary Sees Urgent Need for Mission Pilots in Papua New Guinea

The mission fields of the South Pacific Division are in urgent need of more qualified pilots, according to Papua New Guinea Union Mission president Bert Godfrey.

"The work of the Seventh-day Adventist Church is mushrooming in this country," he says. "While this is wonderful news, it also poses problems because a large proportion of growth is in isolated areas that are difficult to service. The only practical way is by aircraft."

"But we've reached crisis point," he continues. "There's a grave shortage of pilots, especially minister-pilots. Unless extra pilots can be recruited, our flying program will need to be scaled down in 1990, and possibly terminated."

The alternative to a 10-minute flight is a couple of days walk. And an hour's flight could save two or three weeks of solid slogging through difficult tracks. In addition, many churches rely on aircraft to deliver Sabbath school pamphlets and other materials.

For many missionaries the sound of the mission aircraft heralds the arrival of their wages and much-needed supplies. When the plane departs it will carry the worker's report, along with tithes and offerings received since the previous visit.

Often the plane will also carry people needing medical treatment not available in their isolated villages. In many areas, the transfer of workers can be effected only by aircraft, and this is the only practical way district directors and supervisors can visit workers in distant districts.

The cost of using commercial air services is prohibitive. Individuals who have a commercial pilot's licence, or ministers with a private pilot's licence who would like to work for the church in a country offering challenge and excitement, are asked to contact the Secretariat, South Pacific Division, 148 Fox Valley Road, Wahroonga NSW 2076; or Pastor Bert Godfrey, PO Box 86, Lae, Papua New Guinea.

By David Bryce, area supervisor and pilot, Sepik Mission, PNG.



Enneth Gideon runs a one-woman doughnut "factory" to support two sisters at school.

Girl With a Will Makes a Way

Enneth Gideon lives in a society where 80 per cent of the population are unemployed. And were it not for an abundance of initiative, Enneth would be too. But she chooses otherwise—not for herself, but to support her two sisters in their bid for an education.

The word "struggle" is well understood in the Solomon Islands. It expresses a way of life. Feeding and clothing a family has become a challenge that is daily more demanding. When it comes to extras such as church school fees, it is easier to give up—or send the children to a government school. If none is available, the children may grow up illiterate.

Enneth didn't quite manage to pass sixth grade, so she set her heart on ensuring the education of her sisters. One attends Batuna Vocational School, and the other is in Grade 5 at Kopiu Primary School.

But there were no jobs for girls in the isolated area on the eastern end of Guadalcanal where Enneth lived. So, she considered her options and decided to go into business—making doughnuts, a favourite with Solomon Islanders.

She saved for a bag of flour, a tin of cooking oil and the other necessary ingredients. She has no stove, just a circle of stones to hold the wood fire and on which to rest her deep pan.

All afternoon she works in her little smoke-filled kitchen. Early the next

morning she walks 10 kilometres to the little port of Marau. In addition to its harbour, Marau boasts a clinic, police station, a few homes of provincial employees, and a tiny store, which offers only limited relief for appetites that crave the occasional change from the regular village diet.

Enneth sits under a tree, brushing away hungry flies from her display of golden doughnuts. Few passers-by can resist, and soon her carton is empty. After the long walk home, Enneth prepares her dough for the next day.

This routine is followed six days each week, month after month, year after year. Locally, Enneth is known as the doughnut girl. Not only does her family regard her as faithful, but surely the angels must also call her blessed.

Stories of sacrifices in order to pay school fees are numerous. Some young people who have successfully completed high school and found positions pay most of their wages to educate siblings. Self-help is becoming more a way of life in the island nations—but they still need the support and encouragement of members who live in more favoured circumstances.

And who wouldn't want to encourage people like Enneth?

By a person who knows how to write a good story but who failed to attach (securely enough, at least) a name!

Church Ministries Leaders Meet in Melbourne

Eighteen Church Ministries Department personnel participated in a Trans-Australian Union-wide advisory meeting held in Melbourne from September 4 to 7. The meetings climaxed with a prayer of commitment following an agape feast.

"For men usually given to being up front, comprising the audience was a new experience," says Trans-Australian Union Conference Communication director Pastor Raymond Baird.

Highlights of the presentations included:

- Demonstrations of mime and clowning (by Graeme Frauenfelder) as a means of reaching today's restless youth.

- Inspiration from the experiences of Irene and Peter Karaoglanis of the Glenhuntly church (Vic), who constantly find opportunities to share their faith. In three years they have seen 24 people baptised, some of them youth still in their teens.

- John and Sue Beamont explaining how "Challenge Seekers" were developing social activities for Adventist youth.

- A new worship format that includes nurture and sharing as well as Bible study, presented by Darrel Croft. The new format will be piloted at Glenhuntly church, with the worship hour scheduled first, followed by Sabbath school.

- The differences between praise and worship, as highlighted by Trafford Fischer.

- Report of The Great Commission Torch Run, in which 30 young people ran 670 kilometres from Carnarvon to Karratha (WA) to witness for God.

- The use of small groups to consolidate young people, enabling them to solve problems in a non-threatening way, presented by Allan Walshe.

Other guest speakers included Harry Ballis, Clive Stebbins, Peter Fowler and Eric Winter.

"Pastor Winter confirmed what we've long suspected," says Pastor Baird. "Young people have little sense of ownership in Sabbath services. Involving them in Sabbath school is one way we can give them a sense of belonging."

CHURCH NEWS

Tauranga Mission

"How to Survive the 90s" is the theme for a mission series that began in Tauranga (NZ) on August 27, with an opening attendance of 150 people. Local minister John Horvath is using material and experiences gained from a recent tour with Pastor Graeme Bradford to England, Ireland, Scotland and Palestine.

Adventist Honoured

Tottenham (NSW) church member Colin Bennett recently received an award for 15 years of volunteer service to the local bushfire brigade. Two years ago the Health Commission of New South Wales presented Mr Bennett with a medal acknowledging 15 years of voluntary ambulance service in the community.

Students Top State

Of the 10 Year 6 students at the Port Macquarie Adventist School who sat for the NSW maths competition for primary schools (organised by the University of NSW), three—Graham Beattie, Bradly Ralph and Hayley Mullan—gained distinctions; and Nathan Howell got a credit. "Headmaster Alan Rosendahl says the six unplaced students still performed well enough to be placed in the top 50 per cent of the state's successful candidates," says church communication secretary Edna Heise. "For such a small school [40 students], I feel the results reflect real credit," says Mr Rosendahl.

Duke's Awards



Photo: C. R. Wallace.

Four Adventists were among the 130 young people who received Duke of Edinburgh Awards from the Governor of Queensland, Sir Walter Campbell, on July 2. The recipients were: Alastair

Wallace, Ivan Hercus, Dianne Wallace and Ross Craig.

Dargaville VBS



Photo: M. H. Guthrie.

Some 71 children participated in a Vacation Bible School conducted by Dargaville (NZ) church members recently—18 years after the church first voted to conduct such a program for children. "Originally children from five to 14 years of age were eligible to attend, but the numbers outgrew our facilities. So we now limit the group to children between seven and 12 years old," says Wilson Mutu. "The programs have contributed to the happy relationship existing between the local church and the people of the Dargaville area. This is evidenced by their generous support of the annual Appeal."

SA Singles Ministry

During October the Adventist Singles Ministry in South Australia arranged a camp near Port Lincoln. The group also are planning a Christmas function at the Morphett Vale SDA Convention Centre on November 26, and a fellowship night at the home of Pastor and Mrs Lyn Burton on December 1. "And for those who can't make it to Dookie in early January, Pastor Malcolm Potts will lead out at a camp at Bethany, Victor Harbour, from January 26 to 29," says the ASM secretary in SA, Wilma Falke.

Waihi Baptism

Former Thames Valley minister Pastor Ken Bird returned recently to Waihi church, New Zealand, to officiate at the baptism of Erica Coppard, who has grown up attending the Te Aroha and Waihi churches. Erica made her decision for baptism at the South Pacific Division Youth Congress earlier this year. At a church luncheon following the baptism,

members congratulated Leonard and Harriett Hooper, who were that day celebrating their 58th wedding anniversary.

30 Years of Experience

For more than 30 years the Wanganui (New Zealand) church has conducted a Happy Holiday Hour during the August school holidays. And, according to communication secretary Vivienne Walker, these programs for children are a rewarding missionary outreach. "Our numbers were up this year, with some 70 attending all five programs," she says. "We were particularly delighted to have non-Adventist friends helping us each day, and to receive expressions of appreciation from parents. Two girls plan a holiday with their grandmother each year so they can attend our HHH, and other non-Adventist children come because their parents attended years ago."

Fremantle Baptism

Six young people made a public commitment to Christ through baptism in Fremantle (WA) on September 2. "Pastor Pat Marshall delivered the sermon, and senior elder Alan Hahn led the candidates through an affirmation of fundamental Adventist beliefs," says acting church clerk Murray Howse. A father and son responded to an appeal and have commenced Bible studies in preparation for baptism.

Sunnybird Birthday



Photo: G. C. Porter.

More than 1,500 people attended celebrations marking the first anniversary of the opening of the Sunnybird church in Papua New Guinea. John Jeremic, of Melbourne (Vic), preached the sermon, encouraging members to search for those who once worshipped at Sunnybird and no longer attend. A birthday cake displayed at a fellowship luncheon was cut and distributed to visitors.

NOTICEBOARD

Weddings

Bettini—Lillioja. Armando Bettini, son of Stephano and Ada Bettini (Castle Hill, NSW), and Yvette Lillioja, daughter of Harry and Ilma Lillioja (Auckland, New Zealand), were married on October 1 at the Parramatta SDA church. Armando and Yvette first met at Sydney Adventist Hospital, where Yvette is a Registered Nurse. They plan to set up their home in Hornsby. Tom T. Turner.

Ludwik—Stevens. Slawek Ludwik, son of Mieczyslaw and Jadwiga Ludwik (Ferntree Gully, Vic), and Cheryl Stevens, daughter of Alwyn and Heather Stevens (Ferntree Gully), were married on September 24 in the Lilydale SDA church. Slawek is an ambulance officer and Cheryl has been a physiotherapist at the Warburton Health Care Centre. They plan to set up their home at Castlemaine. R. E. Possingham.

Prendeville—Johnson. Mark David Prendeville and Lexine Joyce Johnson were married on August 17 at the Home Hill SDA church, Qld. Lexine is a teacher at the Cairns Adventist School. All 42 of the students were pageboys and flowergirls in the wedding. Mark and Lexine plan to set up their home near Cairns. Alwyn N. Goldsmith.

Szuldak—Murko. Dimitro Szuldak and Pauline Murko were married in July at Enns, near Linz, Austria. They met while Dimi, a New Zealand citizen, was visiting his family in Europe. Dimi and Pauline have now set up their home in Matamata, New Zealand. Malcolm J. Bull.

Tarrant—Jinnette. Shane Tarrant and Meryl Jinnette were married on October 21 at the Swan Hill Pioneer Settlement church, Vic. They have set up their home in Melbourne.

Obituaries

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

Ackroyd, Brightie Lizette ("Jo"), born August 31, 1897, at Molesworth, Tasmania; died September 26 in Hobart. The eldest of 11 children, she was the last surviving member of the family. Her husband, John, predeceased her in 1947. Jo was baptised in 1972 at Rosny, Hobart, after listening to a series of tapes by Pastor Burnside, given to her by her brother-in-law. Bright and energetic, at the age of 92 she was up on the roof cleaning the leaves out of the guttering. She is survived by her brother-in-law, Otto Darko; and niece, Valma Fehlberg (both of Hobart). Graeme Brown.

Box, Donald Edgar ("Eddy"), born May 13, 1923, at North Croydon, Vic; died suddenly on October 14 at Mooroolbark. He served in the Australian army during the second world war, then worked in the retail timber industry until his retirement. Although not a church member, Eddy attended Croydon church regularly with his wife. He is survived by his wife, Veda; and stepchildren, Winston Hunt (Mount Evelyn) and Gaynor Allemant (Dandenong). Mel Lemke was associated with the writer in the services. A. D. Campbell.

Cadd, Alfred Harold ("Mike"), born April 10, 1906, at Moonta, SA; died September 25 at the Minlaton Hospital after a prolonged illness. His boyhood and youth were spent on a farm at Corny Point. Baptised by Pastor Patching at Corny Point, Mike and his whole family accepted the SDA message as the result of purchasing literature.

After bringing Jean Owers into the church, they were married on November 30, 1930, at Wallaroo. They lived at Warooka, where Mike ran a transport business. After retirement, he enjoyed being a fisherman. He is survived by his wife (Warooka); daughter, Joyce Hiscox (Reynella); sons, Bill and Ray; and sister, Doris (all of Warooka). George Hirst.

Cooke, Alice Florence, born October 1, 1893, at Comdale, NSW; died September 14 at Mana House, Wahroonga, and was buried at the Northern Suburbs Cemetery. Married in 1920 to Robert Cooke, her husband was in charge of the boiler room at Sydney Adventist Hospital until his death in 1938. Alice was a member of the Wahroonga SDA church for more than 70 years. She was involved in Dorcas work, and her whole life was dedicated to the service of the church. She is survived by her son, Ray (Adelaide, SA); daughter, Iris McVeigh (Sydney); eight grandchildren and 11 great-grandchildren. Pastor Alex Currie assisted in the services. George W. Maywald.

Cox, George Arthur, born January 20, 1907, in Ecclesall-Bierlow, England; died October 20 at the Charles Harrison Nursing Home, Cooranbong, NSW. George married Doris Larkworthy on August 30, 1930. She predeceased him in 1965. George is survived by his sister, Emily Price; and nieces, Anita and Norma. L. C. Coombe.

Gordon, Clifford Donald, born November 9, 1926, at Chatswood, NSW; died October 9 in the Adventist Nursing Home, Kings Langley, after a prolonged illness. He was a Christian gentleman, and always grateful for the help he received. Confined to his wheelchair, and with loss of sight, Don looked forward to the time when "the eyes of the blind shall be opened. . . . Then shall the lame man leap as an hart." He is survived by his sister and brother-in-law, Joan and Douglas Howard; and brother, Terry. H. W. Hollingsworth.

Gosling, Edna Muriel (nee Craig), born February 27, 1907, in Fremantle, WA; died October 12 at the Charles Harrison Home, Cooranbong, NSW. When she was 13 years of age, she was baptised by Pastor E. S. Butz. Prior to her marriage to Arthur William Gosling on January 11, 1932, Edna worked as a secretary in the Australasian Division office in Wahroonga. Edna was kind and thoughtful, and in spite of her illness, continued to help others while in hospital. She is survived by her son, Douglas (Baulkham Hills); daughter, Margaret Doble (Albury); sisters, Evelyn Morgan (Cooranbong, NSW); Ada Porter (Concord) and Vera Appeldorf (Brookvale); brother, Calvin Craig (USA); four grandchildren; and three great-grandchildren. The writer is a son-in-law. W. H. Doble.

Harder, Neville Christian, born August 19, 1930; died suddenly from a heart attack on September 1 near Auckland Adventist Hospital, St Heliers, New Zealand, where he worked as an orderly. A service was held in the Papatoetoe church, where he had served as senior deacon, and the following day Pastor Jim Zyderveld conducted a memorial service at the hospital. Neville's smiling face and ever-present whistle will be sorely missed. He is survived by his children, Nyree, Neil, Sheree, Dianne and Christine. John M. Denne.

Harnett, Wesley John, born January 16, 1908; died August 18 at Rotorua, New Zealand. For 20 years John and his wife, Eleanor, were members of the Brentwood Avenue church, and during that time John served as senior elder. After moving to Rotorua about 11 years ago, they became part of the Rotorua church family. John is survived by his wife; daughters and sons-in-law, Anne and Roger Myers, Elaine and Bert Julius and Kay and Dick Hughes; 11 grandchildren and 11 great-grandchildren. Noel Williamson.

Kent, Albert William ("Bill"), born August 23, 1902, at Eugowra, NSW; died October 4 at Albury, after a prolonged illness. The son of Pastor and Mrs A. W. Kent, Bill went to Avondale College when he was 18 years of age. He worked for the Sanitarium Health Food Company in Brisbane, Qld, as well as in New Zealand. Later he lived in Warburton, Vic, where he was a sawmiller. After moving

to Albury, he worked as a salesman. He served as a member of the Victorian Conference executive committee, and was later an elder of the Albury church. Bill married Emma Elizabeth Chambers on April 13, 1926. He is survived by his wife (Albury); son, Wilson (Albury); brother, Harold (Bowral); and grandson, Hayden, who returned from Korea to be present at the service. Allan Casey, a long-time family friend assisted the writer in the service. W. H. Doble.

McAllister, Eve, 71, born in Bunbury, WA, died suddenly on October 2 at the Royal Perth Hospital. Eve joined the SDA Church in the mid-1960s and was a member of the Victoria Park church. She was deeply involved in Community Service work, more recently her interest being centred on working for Asian Aid. Although suffering ill health for some time, she maintained a positive, joyful attitude, and will be remembered for her concern for others. In June, Eve, and her husband celebrated their Golden Wedding. She is survived by her husband, Barney. A large number of friends attended a service at the Karrakatta Crematorium. H. W. Gunter.

Manners, Kathy Jayne, born May 26, 1954, in Maroubra, NSW; died October 7, and was buried at the Thorak Regional Cemetery near Darwin, NT, following a service at the Darwin SDA church. Kathy, who lived most of her life in the Northern Territory, was baptised by Pastor Geoff Youlden in 1974. For the past five years, her work as a bailiff had taken her all over the Top End. Always an active person, characteristically, she died "on the job." She is survived by her husband, Clyde; children, Leslie, Timmy and Shannen; father, Phillip Lee; and sisters, Janet, Denise and Vivienne, and their families. Pastor Gilberto Dias assisted in the services. David J. Coltheart.

Minns, Kathleen Mary ("Kathie"), 88, died September 23 in the Golden Ponds Rest Home, Whakatane, New Zealand, and was buried in the Hillcrest Cemetery, Whakatane. Always cheerful and ladylike, Kathy, in her quiet way, witnessed her Saviour. Her husband, Ernest, predeceased her. She is survived by her son, David (Canada); and members of Ernest's family, Bob, Isabel and Beryl. Ian E. Trevena.

Myers, Elizabeth Jessie, born June 1, 1890, near Dunedin, Otago, New Zealand; died October 4 at Bethesda Home, Auckland. Colporteurs, Tom and Lily Chick, and Pastor Mervyn Whittaker were instrumental in her being baptised in 1937. She was a life-loving person of fortitude and strength. She is survived by her son, Cameron (recently retired from the Sanitarium Health Food Company); daughters, Valerie Tolhurst (Pacific Adventist College, Papua New Guinea) and Helen Hicks (Vic); 10 grandchildren and nine great-grandchildren. R. R. Barriball.

Rau, Vetii Taikore, born June 28, 1919, on Aitutaki, Cook Islands; died September 18 at Mangakino, New Zealand. He rested with his people on the Poukani Marae, Mangakino, until his Tangi on September 21. Vetii lived most of his life on Aitutaki and Mangaia in the Cook Islands, before moving to New Zealand for the last third of his life. He is survived by his second wife, Nihi; his many adopted children and stepchildren; and their families. M. J. Bull.

Rocke, Annie Frances, born December 18, 1899, in Fremantle, WA; died October 16 in Redland Hospital, Qld. She accepted the Adventist message in 1922 and began studies at Avondale College the following year. After six years at college, she went to Western Australia as a lady Bible worker. Later she transferred to Victoria, where she was the conference Sabbath school secretary. A serious breakdown later forced her to leave the work. Frank and Louie Runnals and their children became her adoptive family 48 years ago. Frank and Louie predeceased her, but the family continued to care for their beloved "Nan Rocke." She is also survived by a stepbrother, Frank. Pastor Charles Lowe was associated in a service at the Adventist Retirement Village Chapel, Victoria Point. Selwyn A. Bartlett.

Rosenberg, Len Murray, born April 20, 1925, at Mannum, SA; died October 13 at Mannum, after a prolonged illness. Len was baptised by the writer on September 11, 1988, in the Murray Bridge church. Len's comment was "Should have been done years ago!" He is survived by his daughter and son-in-law, Helen and Ken Keele (Melton, Vic); two grandchildren; brothers, John (Warburton), David (Alberton, SA) and Neil (Mannum).
Angus McPhee.

Vince, Rosa Birgit Christiane ("Kitty"), born March 21, 1917, in Stockholm, Sweden; died October 12 in Wahroonga, NSW, after a prolonged illness, and was buried in the Avondale Cemetery, Cooranbong. She was born into an Adventist family. Her father was a prominent Swedish layman who served as a member of the union committee, and as an architect designed numerous church buildings. Kitty was a graduate of Newbold College, England, as well as a graduate nurse from the Red Cross Hospital, Stockholm. She is survived by her husband, Ron (Galston); sons, Roger and Kenneth; daughters, Angela Saunders and Dianne Wilson; three grandchildren; and sister, Alice (Sweden). Dr T. H. Ludowici assisted in the services.
D. J. Silver.

Wells, Elizabeth Alice, born September 27, 1910, in Oamaru, New Zealand; died October 2 in Christchurch. Elizabeth had worked for the Sanitarium Health Food Company for many years. A faithful church member all her life, over the years she taught in the children's Sabbath school divisions. She is survived by her children, John (Brisbane, Qld), Rosemary Hartley (Newcastle, NSW), Jennifer Newman (Blenheim) and David (Christchurch); and brother, John Robson. Pastor John Wells was associated with the writer in the services. David Macdonald.

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Looking for a Christmas Gift? The renowned voice of baritone Ron Dalais is on tape. You won't have heard a voice as impressive for many a year. Cassettes available at \$12.50 (includes packing and postage) from Craig Tucker, 104 Wilfred Road, Thornlie WA 6108. Phone (09) 451 9947.

Mildura 70th Anniversary Day, December 2. Members who previously worshipped in Mildura are invited to return for this special day. We would like to hear from those formerly associated with Mildura over the past 70 years. Contact Pastor Dean Giles, PO Box 1089, Mildura NSW 3502.

Wanted. House for theology student, married with two children, in the vicinity of Avondale College. Required by February 1990. Phone (067) 29 5100.

Brighton, SA, Silver Anniversary. All former pastors, members and friends are invited back to Brighton, December 9, 10, to celebrate the 25th anniversary of the church opening. Further details: Irene Powell, phone (08) 298 1368.

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Positions Vacant, Sanitarium Health Food Company. The following full-time positions are available at our Plant Development Division based at Cooranbong NSW: (1) Qualified mechanical design draftsmen/women, preferably with at least five years drafting experience. (2) Qualified tradespersons in fitting and machining or sheetmetal working. Above-award wages are offered and interested parties should send details of experience and qualifications to: The Director, Plant Development Division, Sanitarium Health Food Company, PO Box 40, Cooranbong NSW 2265; or phone (049) 77 1103.

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Acute Care Course—Sydney Adventist Hospital. Applications are invited from interested Registered Nurses to undertake the above course commencing February 20, 1990. The course is of 40 weeks duration and covers most aspects of acute care nursing. Formal lectures and tutorials are held one study day per week with assignments and case studies being done in the students' own time. Students are rostered through relevant acute care clinical areas during the year with some time being spent on night duty. Intensive care experience at Royal North Shore Hospital. Application forms are available from: Mrs Jan Harde, Assistant Director of Nursing—Education, or Mr Alan Stiles, Assistant Director of Nursing—Personnel, Sydney Adventist Hospital, 185 Fox Valley Road, Wahroonga NSW 2076. Phone (02) 487 9111. Applications close November 24.

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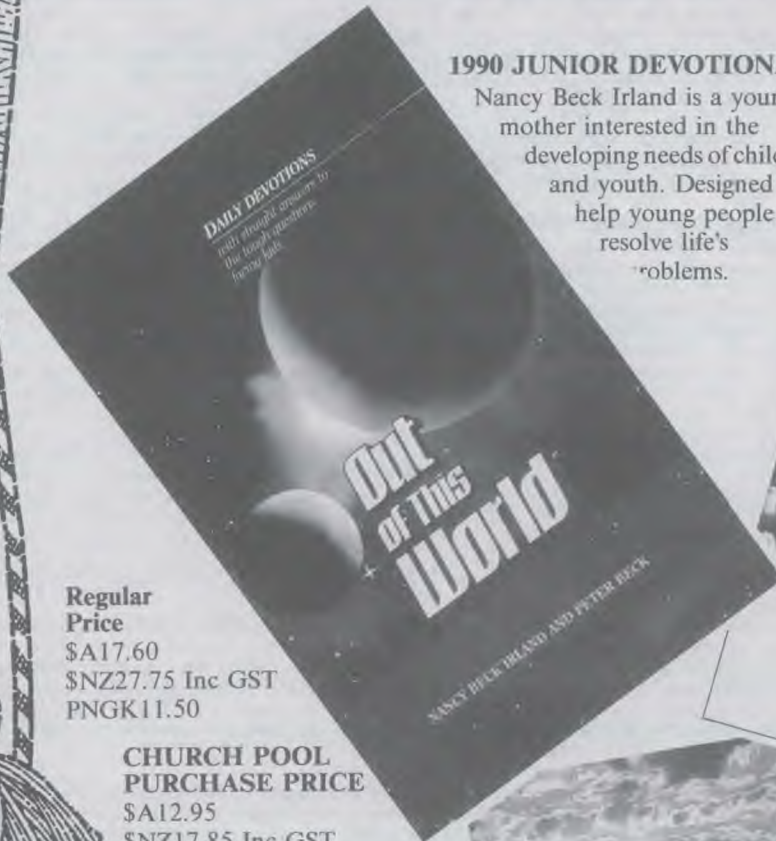
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