

RECORD

ISSN 0819-5633

VOL 95 NO 8 March 3, 1990

I Will

I am so tired,
So bruised by falls
That follow stubborn pride.
I resolutely vow "I will."

I hopeful rise
And reach aloft
Toward the shining prize.
I confidently cry "I will!"

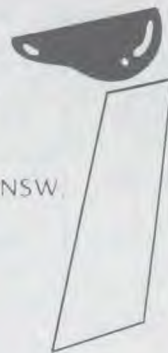
I stand. I fall.
My shattered soul
Repeats the most unholy call—
How can I sacrifice my will?

I stumble earthward.
Help me, Lord!
The heavenly gift I can't afford,
Yet voice in desperate tones "I will!"

I cannot gain.
I've lost, not won.
I see the final struggle's done.
My God, I give to You my will.

Can something real
The void now fill,
My empty, aching spirit heal?
He softly says—"I will."

Judy Thomson writes from Cooranbong, NSW.



RECORD



Official Paper
Seventh-day Adventist Church
South Pacific Division

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Subscriptions South Pacific Division, \$A25.00
\$NZ28.75. All other regions, \$A48.25 \$NZ55.50. Air
mail postage rates on application. Order from Signs
Publishing Company, Warburton, Victoria 3799,
Australia.

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

Printed weekly by Signs Publishing Company.

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Road, Wahroonga, NSW 2076.
Phone (02) 489 7122. (Legal Trustee: Australasian
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EDITORIAL



United States of Europe?

Significant changes are taking place in Europe. We can't deny it. The 12 Common Market countries—who have already formed a parliament—are about to open their borders to each other. More dramatic, the wall between communist and non-communist Europe has crumbled under the blows of freedom marchers and souvenir hunters.

After years of diplomacy, and now a rush of fervour from formerly communist countries, we face the best chance yet of seeing Europe unite. Is it possible?

Since our inception as a denomination, Adventists have said that the 10 kings (or kingdoms) of Daniel 7 came out of the Roman Empire. We identified them as the Anglo-Saxons, Franks, Alemanni, Lombards, Ostrogoths, Burgundians, Heruli, Visigoths, Suevo and the Vandals. (Some Adventist students of prophecy have suggested minor changes to the listing.)

A little horn arose (we identified it as papal Rome) and uprooted three of the kingdoms—the Heruli, the Vandals and the Ostrogoths.

In Daniel 2, the image of Nebuchadnessar's dream deteriorates from gold to iron and clay. Daniel interprets the metals as kingdoms. After the kingdom of iron (Rome) is a kingdom of clay and iron—the feet. The kingdom will be partly strong and partly weak, *but they will not be united.*

Adventists have maintained that this portends a divided Europe—the 10 kingdoms will never unite.

Adventist pastors and evangelists have publicly told the stories of kings and emperors (and one *Fuhrer*) who have tried to unite Europe—with no success.

Has this given us confidence in God's Word? Has it given us confidence in the prophecy of these chapters? Or has it given us confidence in *our interpretation* of them? Should we be aware of a difference?

We weren't the first to identify the kingdoms into a manner similar to that listed above. Martin Luther listed parts of Europe, but added Syria, Egypt, Asia Minor and Greece. He believed for a time that the little horn was the papacy, but later changed his mind.

With the Ottoman Turks, under Sulemein the Magnificent, at the gates of Vienna, Luther suggested that the Islamic horde was the little horn. They had uprooted Asia Minor, Egypt and Greece. He noted that Daniel's prophecy showed that they wouldn't destroy Europe.

Without the threat of Islam, the Protestant interpretation soon swung back to the papacy and countries closer to Europe.

King James, after whom the Bible version is named, wrote that he saw Rome as the seat of the antichrist. He added that he assumed the 10 kings "to signifie, all the Christian Kings, and free Princes and states in generall. . . ."

Sir Isaac Newton claimed that the 10 kingdoms were in the Western Roman Empire—that is, west of Greece. So the Adventist interpretation is in good company.

I happen to believe that (if time lasts) in a few years Adventist pastors and evangelists will be citing the present situation as another illustration of a failed attempt to create a United States of Europe.

Having said that, I'm tempted to ask how I would respond if we do happen to end up with a united Europe.

Christianity Today once published a cartoon showing a man holding a time chart that plotted events leading to the second coming. In the top corner is the second coming of Jesus. The man is pointing to his chart, saying, "You can't come yet. It's not time!" Obviously, he'd got it wrong.

And suppose I'm wrong about Europe. Would that mean that God has failed? I think it would say more about my interpretation than about God. I'd have to restudy and rethink.

Would a European union of five, 10, 20 years negate our traditional prophetic interpretation? After all, something near to union existed at the time of both Charlemagne and Napoleon.

I'm glad that God gives us a glimpse of His intentions through prophetic statements. I'm more glad that my salvation isn't dependent on my being able to interpret every aspect of prophecy accurately.

Bruce Manners.

LETTERS

Changed Emphasis

I heartily agree with Raymond Stanley's statements (Letters, January 27). His formula for a more vibrant church is neither new nor unknown, but desperately needed among church members in this materialistic age.

However, what really concerns me is the considerable number of thinking young people who have prayed and agonised and studied God's Word, and have then left our fellowship in search of more meaningful worship. It seems that worship becomes "relevant" to this generation when it centres on relationship to God, rather than on doctrine.

Surely we can change our emphasis—without changing our principles or neglecting our doctrines—so that our public worship matches the personal experience that will surely result from following Pastor Stanley's advice.

Elwyn A. Raethel, Qld.

Cogent Arguments?

David Hay has contributed significantly to our understanding of the dilemma of Tongan Adventists, who keep Sabbath on Sunday ("Merrit Kellogg and the Pacific Dilemma," January 27). Nevertheless, some things still disturb me. Adventists have always strongly supported law and order. In claiming that in Tonga Sunday should really be Saturday—that the date line is in the wrong place—aren't we showing contempt for both an international agreement and the people of Tonga, for whose good the deviation was agreed?

Aren't we inconsistent in conforming the usage for other days of the week, but disallowing it on Sunday? Didn't other church bodies change their day of worship in harmony with the date line? Didn't we make similar changes in Fiji?

I note that the deviation in the date line is almost as far east as the 168-degree date line advocated by John N. Andrews. Would we have been happier with a straighter, Adventist date line somewhere else? Or is it that we don't like wobbly date lines?

If we had evangelised Tonga after the present deviated date line was established, Tongan Adventists would now be keeping Sabbath on Saturday. Would we then consider our arguments for the status quo as cogent?

Perhaps some future articles (including some from Tongans) could explore

suggestions for redeeming the situation.

Rod Ellison, NSW.

Imputes and Imparts

Re Milton Hook's letter (February 3):

I'm grateful that Christ imputes His righteousness to me, and I'm also grateful that He gives me power to be obedient by imparting His righteousness to me (2 Corinthians 13:4, 5; 2 Peter 1:3; *SDA Bible Commentary*, Vol 6, page 1096).

Christ says that no one is saved who isn't born again. A spiritual mind must replace our carnal mind (Philippians 2:5), for we are to love as Christ loves. Such a love must be a gift (imparted), because it's unnatural to us. Such love reveals us as Christ's disciples.

H. L. Reid, Vic.

Compulsory Reading

The RECORD has suddenly become compulsory reading. I received a copy of the articles by Krause, Christian and Coffin (October 28) from an Adventist friend. I've passed the articles on to other ex-Adventists and non-Adventist friends, with positive responses from all.

I found the articles very healing—because people from within the church were at last asking Why? and reaching out across the gap. This act of reconciliation, if followed through, could have a powerful impact on many within and outside the church.

I left the church because, for me, it simply didn't work. I was very committed

and involved, but had no certainty that God loved me or that I was saved. I've since found God's presence and spirit.

As to whether my experience was widespread then, or even exists today, is for others to assess. Gary Krause speaks of people who left the church and threw out more than the bathwater. I sometimes wonder whether, at least for some of us back then, the baby was really in the bath in the first place.

Chip Hedges, Qld.

Illegitimate?

We have an illegitimate grandchild whose parents have requested a dedication in the Adventist Church. Our pastor refused to dedicate the child in the church (but would do so in the hall).

A second pastor would dedicate the child, but preferred that we find someone else. The Adventist Youth leader refused to let the dedication take place in the afternoon AY program.

All these leaders are supposed to be leading people to Christ, not turning them away. We've now found a willing, caring elder who's prepared to travel 100 km for such a happy occasion.

Why does our church operate like this?
Name supplied.

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Just a Coincidence...



New Age or New Beginning?

by Ernest H. J. Steed

Is this then the end of an age with a new age to come, much as we've seen history move from the Dark Age to the Age of Enlightenment?

Rapidly occurring events are evoking expressions of "unbelievable" and "incredible" from the lips of world leaders as they behold what multitudes accept as the dawn of a "New Age."

Most would agree with USSR leader Mikhail Gorbachev that the world is no longer the same. Jacques Delors, President of the European Commission, declares, "Time is short. History is accelerating and we must accelerate as well."*

Through networking, proponents of the New Age have attempted to urge everyone to accept a one-world government, humanity's godlike potential and an environment where all is one.

They're questioning values and principles from our past. They're encouraging "new consciousness," "visualisation," and the guidance of ancient wisdom from Masters of the Universe.

What does this startling time of change mean? Where are we headed? How can we relate effectively to these times for the good of society, as well as our own happiness and security?

Is this the end of an age, with a new age to come, much as we've seen history move from the Dark Age to the Age of Enlightenment?

Human assessment and reasoning could result in hope or despair, encouragement or fear. But there's genuine ancient wisdom available for us to evaluate human events. The voice of the Creator is so often neglected or ignored. But when it's considered, truth comes as a beam of light pinpointing life's true purpose and destiny.

The New Age philosophy projects that the new age will arrive only through a union of contradictions and opposites—a belief that all is one and one is all. It says that peace and happiness is accomplished through amalga-

mation. It proposes togetherness—regardless of differences and values. We recognise our humanity as supreme—we are gods.

In contrast, God's revelation, as recorded in the book of Genesis, shows two ways—the way to the tree of life or the way to the mingled state, "the tree of the knowledge of good and evil."

Throughout history, humanity has tried to arrive at godhood. We've aimed to discover the union or balance of good and evil that would bring life's utopia.

The Bible message is plain, it won't work. Only a *separation* between good and evil will bring the solution to our need. But it doesn't bring a new age, it brings something far better—a new beginning.

The Bible goes well beyond the hope of merely patching things up. And it predicts that these fast-changing current events will lead to the end of human devising. God, through His prophets, has given an outline of coming events. It's certain. Ninety per cent of Bible prophecy has already been fulfilled. Final predictions are about to happen.

Notice the following passages, then

It's a time of change so startling that we need to ask—what does it all mean?

take your Bible and do some catching up. You'll see a thrilling picture of what God has planned for this new beginning. It's not too late to get ready for this greatest of all experiences.

1. "Take heed lest any man deceive

you. For many shall come in my name, saying, I am Christ; and shall deceive many." Mark 13:5, 6.

2. "Remember the former things of old: for I am God, and there is none else; I am God and there is none like me." Isaiah 46:9.

3. "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isaiah 59:2.

4. "They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord." Ezekiel 7:19.

5. "I . . . will do better unto you than at your beginnings: and ye shall know that I am the Lord." Ezekiel 36:11.

6. "A new heart also will I give you, and a new spirit will I put within you . . . and ye shall be my people, and I will be your God." Ezekiel 36:26, 28.

7. "And they shall see the Son of man coming in the clouds of heaven with power and great glory. . . . Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24:30, 44.

8. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. . . . And God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. . . . Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." Revelation 21:1-5. **R**

* Time magazine October 30, 1989.

Ernest H. J. Steed, now retired, is a former director of the General Conference Temperance Department.

Incident at Chinglepet

by Noel E. Bolst

We were on a day excursion by bus in southern India. The bus had stopped to give the passengers time for breakfast and to stretch their legs.

A small roadside cafe with tables under a canvas awning was open for business. Next door to the cafe a couple of shops sold local crafts—tourist souvenirs, the sorts of things that people buy on holidays, when all sense of frugality deserts them.

The passengers went various ways while they waited for their journey to begin again. Some went for breakfast, some to the toilets, some to the shops and others just wandered around waiting.

A small Indian girl began begging at the door of the bus. Children learn to beg early in India. Some are coached by their parents, some learn from their companions and some pick it up by observation. Asking for a handout often seems natural.

She couldn't have been more than six years old, but she sensed that passengers at this bus stop could be a source of cash. She stood with one small hand outstretched, palm upturned in the begging gesture. She didn't speak.

Despite her matted and untidy hair, she was a beautiful child.

A well-dressed Indian family returned to the bus. From their style of dress and the way they spoke English I would judge them to have been from overseas, perhaps Africa.

As they were boarding, one of the women opened her purse and put a two-rupee note in the girl's hand. The woman stepped into the bus without a backward glance.

The child's eyes brightened. She took a deep breath and her eyes opened wide as if surprised and delighted by the gift she had been given.

She didn't move. She crumpled the note in her fist and clutched it close. It seemed that she feared to look at the money in case she'd been mistaken and imagined something that hadn't happened.

Then she brought her hand out in front of her, opened the little fist to take another look. She closed her hand tightly

and put her fist under her armpit.

Her face pictured surprise, wonder, disbelief and delight. She lifted her other hand in an act of wonder. She seemed to be saying to herself, *Could this really be happening to me?*

Again her little fist opened as she briefly peeked at the contents to make sure it was still there.

To us, from this land of plenty, it seemed a pathetic sight. She stood in her tattered little dress that hadn't been washed since . . . well, who knows when?

We tried to talk with her, but she said nothing. "Where do you live? Where's your mummy?" we asked in four languages. She said nothing.

"What did you do with the money?" we asked as we took her small fist from under her arm, opened it slightly, saw the money safely hidden there and slipped

She seemed to be saying, "Could this really be happening to me?"

another note in before folding her fingers back.

We boarded the bus and left her standing there.

How often do we thank God for the privilege of dwelling in a land of peace and plenty? If only others from the prosperous countries could see and experience what happens in so many other places in the world.

At least there would be fewer complaints, but maybe more praise and thanksgiving. Maybe we would even enjoy better health and an enhanced degree of happiness.

With the psalmist we, too, would sing, "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; . . . who satisfieth thy mouth with good things. . . ." Psalm 103:2-5. **R**

Pastor Noel E. Bolst writes from Narre Warren in Victoria.

God's Share

by Margaret Macfarlane

A dollar. A dollar—a whole dollar!" the words seemed to dance as Emma said them.

"A dollar—a whole dollar," echoed younger sister Karly.

When you're young and haven't been to school, a whole dollar is a lot of money. And the sisters had one each. They began to plan.

"I'm going to buy a doll."

"I'm going to buy a book."

"We could buy a present for Mummy."

"I'll put mine in my money-box."

When Mother brought out the dollars for each girl, they weren't gold-colored coins. Both girls received a heap of 10 silver coins—each one worth 10 cents.

As both girls reached for their share, Mother said, "There are ten coins in each heap, but they're not all yours."

"Oh," said Emma, and the "oh" sounded something like "Why aren't they?"

Mother continued, "One 10 cent piece belongs to Jesus. It's called tithe and we give it to Jesus so that someone can tell people about the love of God."

"Oh," said Emma, and this time the "oh" sounded like "Well that's different; I can agree to that."

So Emma spread out her pieces and counted, "1, 2, 3, 4, . . . 10." When she came to the last piece she pushed it over to Mother and asked, "What do we do with it now?"

"We'll put it in a special envelope marked 'Tithe' and write your name on it. On Sabbath you can put it in the offering bag at church. The treasurer (the man who looks after the money for the church) will give you a receipt and send your 10 cents with all the other money to where it will be used for God's work."

"Now my turn," said Karly as she spread out her coins. "I can count, I can count." This was when Emma was about to count it for her.

"1, 2, 3, 4 . . . 10." When she came to the 10th one she said, "I'm glad this is a shiny one for Jesus." **R**

Margaret Macfarlane writes from Kings Langley in New South Wales.

Perspectives on the Adventist Church

by Bruce Manners

The RECORD interviews Robert Spangler, editor of *Ministry* and associate secretary of the General Conference Ministerial Association.

Robert Spangler is tall and impressive—you'd notice him in a crowd. He speaks with a gentle drawl that belies an alert mind.

He grew up in the Seventh-day Adventist Church. Born in Dayton, Ohio, he began full-time ministry in 1943. His father was a businessman who became a colporteur and then an ordained minister. Father and son were ordained together.

It's January and camp time when I meet him at the Victorian conference office. He's just finishing a meeting in the chapel. It's hot outside and the air-conditioned chapel is full. After the people have gone, he wonders aloud whether they came to hear him or to keep cool.

The president offers us his office for the interview. Pastor Spangler seems to enjoy reminding the president that his General Conference office is only the size of the president's secretary's office.

"We're setting an example of austerity for the world field," he says with a chuckle.

After more than a quarter of a century with *Ministry* magazine and the General Conference Ministerial Association, Robert Spangler has greatly influenced the world church—particularly the ministry. He retires at this year's General Conference session, but his influence will live on.

What are the main changes you've seen in pastoral ministry since you began?

We have a more-educated ministry, but perhaps less-qualified ministers. As Ellen White says, we don't need more ministers, we need more *workers*.

Sometimes, the more a minister is trained the more he becomes heady over his educational achievements, and the

more it's beneath him to visit the people. He has his office hours for the people to visit him.

You might compare the general practitioner to the specialist. Today we have more specialists with their degrees. We need more general practitioners.

It may be contrary to the thinking of the educators in the church, but I wish we had a system like they do in South America—with a roving seminary. The ministers come into a central point for a few weeks of training. Then they go home, work, and come back the following year. That's how they earn their degrees.

It's a work-study program—the way Jesus taught His disciples. He taught them on the mountain and then said, "All right, let's go down to the city and see how it works." They watched Him carefully. I think it would revolutionise our ministry. We saw this a little when Mark Finley had his soul-winning institute in Chicago. There the men had hands-on experience at soul-winning—those fellows came out and hit the ground running.

But you're not against education?

Oh, no—the more you get the better. But become educated in a way that you can utilise it. I spent only one year at the seminary back in the days when we got our Masters of Religion. The seminary helped me immensely. But I had 13 years in the work before I did that.

I sat next to fellows just out of college who couldn't care less what they were getting. I was there saying, "Man, I could use this! That's great!" They didn't know what they could or couldn't use.

What's your picture of the ideal pastor?

It's that GP concept. The greatest need in this church is pastors who visit. The ideal pastor knows his sheep.

What else would you expect from the ideal pastor?

That he's trained to train people—he should work himself out of a job.

As a church pastor I got out of everything I could and put it on somebody else. It was tough for the first 12 months—showing people how to do things. I said to the committees, "I'm subject to what you want—you handle the finances, or whatever, of this church."

You've had that better here than in America. When I was here in 65 or 66, the local elders of the church almost ruled the roost. I couldn't believe it when an elder invited me to preach at his church. The pastor was busy running a mission.

You and your wife emphasise the concept of "team ministry." Do you think that both husband and wife are "called"?

Sure do. But that doesn't mean I'm pushing for women's ordination to ministry. I'm ambivalent on that—I wish I knew the Lord's mind on it.

What about the career wife?

I'm not here to condemn them. But a man called to the ministry who has his wife as a team member will be much more effective than one with a career wife who spends her time on something different from her husband's ministry.

Personally, it's foreign to our nature. When we got married they got two workers for the price of one.

The last Annual Council recommended that women who (a)

have ministerial training, (b) employment with the conference, and (c) ordination as local elders be permitted to perform all the functions of a pastor in their local church. But they can't be ordained as pastors. What value does ordination have?

That's a big question that anyone who's thinking will ask. Right now both sides on the issue are deeply disappointed.

We voted a recommendation to July's General Conference session that we not ordain women. The second part of that action was brought back and we voted to permit women in the North American Division with the qualifications you mention to perform the *duties* of a pastor.

This means it's now strictly on gender lines! Women can't get ordained, but they can do anything a man does.

The whole thing is a muddled, confused problem, and I think it stems back to the ordination of women elders. We shouldn't have started that until we knew for certain where we were going.

Actually, Scripture doesn't command ordination for the two separate groups we now specify as pastors and elders—it only mentions elders.

Where do we go from here?

We should use and recognise women in every way possible in church positions that don't involve ordination.

I guess we either back up or we go forward and ordain women.

Is it the Third World that's basically holding up the ordination of women?

Yes, basically. In certain Divisions women aren't allowed up on the main platform—let alone be ordained.

Will large evangelistic campaigns make a comeback?

I think they're making a comeback in certain places right now. Just before I left home I wrote to the three top officers of the General Conference appealing to them to have large public evangelistic campaigns in all the Eastern European countries we can.

Now's our chance. We should have done this in Japan just after the war. When I was there in '55 we had a tremendous time—with big crowds. The leaders couldn't believe it. If we had done it five years earlier we would have been mobbed. Let's move in quickly. Eastern

Europe is the place for big evangelism right now!

It seems that it's considered a promotion to be called to serve as a president or departmental director. How can we avoid the problem of status in the ministry?

I think the Adventist Church has perhaps built the largest superstructure of ministers not involved in pastoral-evangelistic work of any church in the world—with the exception of the Roman Catholic Church.

The largest Protestant denomination in the USA, the Southern Baptists, have a president who pastors a church.

I'm not saying that we ought to dispense with our entire departmental system, but well-trained ministers don't need a large departmental support system. They need materials—secretaries can pass them on.

A president may feel terrible if he isn't re-elected, but why have we instituted a system that assumes that once we've been elected we're going to keep on being elected? Is it a disgrace to leave an office and renew work as a pastor-evangelist? What would Jesus say?

Does our wage system perpetuate this?

We keep saying that the pastor is the most-important member of the team, but we don't pay him that way.

We've argued for hours over a percentage point. The pastor is paid at the 100 per cent level. Yet a man in the office, the argument goes, needs to be paid 102 per cent! This is certainly a status symbol, not a monetary factor.



Neal Wilson [General Conference president] has argued for parity, a 100 per cent top no matter who it is. Personally, if there's a difference, I'm for paying the younger workers with families more than an older fellow like me who has finished educating his children.

Maybe if we raised the wage of the good men in the field above the departmental men and the presidents, we'd find more wanting to stay in the field. Status is tied to the wage scale.

Where are our priorities? I once sat on a committee looking at the role of women. I discovered that the top wage of a Bible instructor was about 80 per cent. We paid the conference truck driver more. We expected these women to live on less than men and yet they're doing the very work that Jesus did—winning souls.

We've lost a lot of pastors in the past few years in this Division. Have we learned anything from it?


Well, I'm not sure I can respond because I'm from the outside. But I hope you have. I have to admit that when I was here in '83 with Leshar [Dr W. Richard Leshar, at that time director of the Biblical Research Institute] visiting all the conferences, I got the distinct feeling that some of these cases could have been handled differently.

The problem is that we have never faced anything like this before. There are other instances—the Davenport problem and the Harris Pine Mills situation—that we don't meet every day. We make a lot of mistakes learning.

I think that if we ever had another Davenport situation we would be much wiser. That is, if we don't forget the mistakes we've made!

Actually, we now have recommendations on procedures to follow regarding dissidence. They were too late to help back then. We worked them through after the whole thing was over—several years after.

The recommendations follow this route. If it's thought that a pastor isn't preaching the message and doesn't believe it, the pastor can appeal to a group set up to consider his case. He can select some of the people on the panel. If possible, someone other than the president should chair the committee. This process is an attempt to stop prejudice.

I think some of the problems we encountered were more a problem of attitude than of theology. It then became a problem of personalities. 

Samoan Cyclone

Western Samoa was declared a national disaster area on February 5 following devastation by Cyclone Ofa. The island of Savai'i was worst affected, with 90 per cent of all roads damaged and all staple crops destroyed. Tonga also suffered, with at least two deaths reported. And Nuie was expected to feel the full force of the hurricane.

Youth Camp

More than 800 young people from throughout Fiji attended the annual youth camp at Levuka, the old capital, from December 28 to January 3. Central Pacific Union Mission youth director Pastor Paul Bogacs was guest speaker and coordinator.

Sydney Volunteers

The Greater Sydney Conference needs accommodation for volunteer helpers for their van ministry. This community outreach offers free blood-pressure checks, provides a listening ear for people's problems, and presents information about other church-run programs, and offers literature and free Bible correspondence courses. Anyone wishing to help this ministry by providing free accommodation for volunteer helpers should contact Lauren Abel on (02) 747 5655.

Indian Order

Literature evangelists in India will soon be selling books published by the Signs Publishing Company in Australia. India recently ordered a large consignment totalling more than 8,000 books or sets.

Open Doors

New Czechoslovakian laws permit the publication



Photo: R. F. Rimoni

Samoan Mission Brings New Converts

Seven area churches supported Samoa Mission president Pastor Ripine Rimoni (pictured) during a public evangelistic campaign held about 20 km from the capital, Apia, late last year. Forty-two people have now been baptised, and other interests are being followed up.

of Bibles and Bible-related materials. The country has also lifted limits on the importation of Christian literature, according to the head of the Bible Society in Czechoslovakia, Jiri Lukl. About 180,000 Bibles and New Testaments are expected to be published by the state printing house in Brno each year. And additional Bibles will be printed by the Czechoslovakian Bible Society on a press recently donated by the Netherlands Bible Society. Paper for the press has been donated by Bible Societies around the world, including Australia.

Timid Fundraisers

Religious organisations in Australia are losing millions of dollars because they are too timid when fundraising, according to experts in the field. This is despite the fact that recent figures reveal the religious sector is Australia's top fundraiser, with more than \$250 million in donations every year. Research conducted jointly

by O'Keefe, Panas and Partners and AGB:McNair has found that one in four Australians makes a cash donation to a religious group each year. The figures showed that although a smaller proportion of Australians give to religious causes, they give more generously, with the average donation to religion being \$80 annually, compared with \$24 for handicapped groups. "Those people who are not given opportunity to make a full financial commitment to their religious cause will become restless and look for alternatives—it's already happening," says Brian O'Keefe. "Timid churches could end up losing far more of their followers than they can imagine. . . . Giving is a positive—for both the organisation and the individual who gives." Australia is among the world's most generous nations, with average Australian adults donating more than \$70 a year, easily outstripping European givers, although falling well

behind the generosity of Americans.

Vietnam Update

The Vietnam Mission recorded more than 600 baptisms last year. According to reports, the young people in the Ho Chi Minh City churches are enthusiastic in witnessing. "Very active choirs and musical groups involve the young people and their friends," says a reporter. Until recently members used an ancient typewriter with 10 sheets of thin paper and carbons to reproduce the Sabbath school lessons. Now they have begun using a stencil with a piece of glass and a fluorescent light tube as a roller to produce the quarterlies—which are well-used by all members. —Southeast Asia Union *Messenger*.

Drink Ban?

Doctors have set alcohol advertising as their next target to safeguard the public's health, according to a report in Melbourne's *Sun* on February 5. The Australian Medical Association has decided to press for a ban on alcohol advertising on radio and television, following its campaign against tobacco advertising in the print media. The alcohol attack is part of a federal AMA plan to publicise alcohol abuse. AMA spokesman Bill Mason says advertising influences alcohol consumption. "Doctors are sick and tired of seeing so many problems attributed to alcohol abuse," he said. "Casualty departments are full of victims of alcohol-related accidents." The AMA has contributed \$5,000 toward a new Australian Council on Alcohol and Health, which would oversee the campaign. A

recent survey of 20,000 school children, published in the latest *Australian Medical Journal*, revealed that 55 per cent of 16-year-old boys, and 50 per cent of girls aged 17, drank once a week.

Romanian Situation

Two Seventh-day Adventists were killed in the recent civil disturbances in Romania, where there are 60,000 Adventists. Euro-Africa Division church ministries director Ulrich Frikart, who recently returned from an eight-day tour of the area, reports enormous needs in the Eastern-bloc countries. Romanian health officials have asked Adventist Development and Relief Agency International to send shipments of health equipment and supplies. More than \$130,000 worth of donated supplies have already been committed by the church, reports Ralph Watts, Jr, ADRA International president.

SHF Helps Thailand

The Sanitarium Health Food Company recently donated almost all the equipment necessary for peanut-butter production to the Southeast Asia Union Mission, which is establishing a health-food plant. In addition, former chief engineer for the Palmerston North branch of the SHF in New Zealand, Mr Rex Hicks-Ussher, and his wife, Joyce, are in Thailand for a year to assist in design planning for the factory, and to oversee the installation of the equipment. When completed, the operation will be in two locations. A distributing and light manufacturing plant and warehouse are already under construction in the Bangkok suburb of Ekamai. A major manufacturing plant is likely to be located

on a four-hectare site near the Muak Lek campus of Mission College, some 150 km north-east of Bangkok. In addition to peanut butter, factory plans include manufacture of various cereals and meat analogues. It will also import and export dried fruits and other foods.

Youth Concerns

A poll of 3,251 teenagers in the USA regarding which world problem they would choose to solve—if that was possible—revealed that 28 per cent would choose homelessness/poverty/hunger. Some 23 per cent said AIDS; 19 per cent the threat of nuclear war; and 15 per cent cancer and other diseases, according to a report in *Listen*.

Marijuana v Tobacco

Smoking only a few joints of marijuana a day can do more damage to the human body than smoking an entire pack of cigarettes

a day, according to a report in *Vibrant Life*. Marijuana smokers take larger puffs, inhale the smoke more deeply in the lungs, and hold the smoke longer. In addition, marijuana smoke contains 50 per cent more of the cancer-causing hydrocarbons than is found in tobacco smoke.

Kwaio Clinic

A health clinic was recently opened by Atoifi Adventist Hospital on Malaita, Solomon Islands, among the Kwaio bush tribe. The area has been open to visitors only since they sought help following cyclone Namu in 1986. Some 340 non-Christians attended the official opening and several expressed a desire to become Adventists. Already a site has been cleared for a church building.

Record Sales

Literature evangelists' sales in the South Pacific

Division during 1989 reached almost \$3 million. Eric Hoare, from South New Zealand, made deliveries totalling \$NZ106,000—the highest figure ever achieved by a colporteur in the SPD.

New Venture

In an effort to expand the market for Adventist literature, the Review and Herald Publishing Association is testing the waters with a new publishing venture. Organised as a non-profit subsidiary of the Review, the new company—Autumn House Publishing Company—will market and distribute books, videos, cassette tapes and periodicals to secular and non-Adventist Christian channels, says Review president John Wilkens. The new company will handle products dealing with contemporary Christian issues, providing a strong but non-sectarian spiritual emphasis. "Autumn House is an exciting new opportunity to spread the gospel," says Mr Wilkens. "Our present marketing channels are doing a good job, but we need to reach a wider audience."

Editor Moves

James Rabe, who has been associated with the Signs Publishing Company for the past 20 years—in recent time as book editor—has accepted a position as manager of the Elizabeth Lodge and Esther Somerville Nursing Home in the Greater Sydney Conference. Mr Rabe will take up his assignment in March.

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



Photo: Southeast Asia Union Messenger.

ADRA Aids Sabah for First Time

The Adventist Development and Relief Agency donated \$M5,000 for the purchase of vegetables and other necessities following the worst fire disaster ever recorded in the country of Sabah. The fire, which started from an unattended water-heating coil, left 5,766 people homeless in Kampung late last year. Situated 500 km south-east of Kota Kinabalu, the capital of Sabah, Kampung was built over the water. Some 1,060 houses burned down to their stilts. "This is the first time we have had opportunity to respond to a disaster," says James Lai, ADRA director in Sabah. "ADRA personnel stayed with the evacuees in Tawau, working with local disaster agencies—the only church-based organisation to respond to the appeal for assistance.—Southeast Asia Union Messenger.



Photo: Joy Rasts.

Three Youth Join Belmont Church, WA

Merv Tonkin led out at a baptismal service held in Belmont (Western Australia) on December 16. From left: Edward Rusieki, Pastor Tonkin, and Jay and Dwight Van Ballegooyen. "Adventists Bill and Natasha Keating commenced Bible studies with Edward, who works with Bill," says communication secretary Joy Rasts. "Pastor Tonkin later continued the contact."



Photo: Alma Atcheson.

Visitors Build Church at Lorengau

A team of volunteers from Coffs Harbour, New South Wales, and additional members from elsewhere, recently built a church at Lorengau, on Manus Island (pictured), in the smallest and most isolated of the provinces of Papua New Guinea. It took only 13 days to build the church, which seats more than 400.

Reg Davis led the group with help from Ken Boehm, building supervisor for the PNG Union Mission. The team, consisting of builders, bricklayers, welders, a plumber, an electrician and cooks, also erected Sabbath school rooms, an amenities block and water tanks.

"It seemed an almost impossible task to attempt so much in such a short time," says Coffs Harbour assistant communication secretary Alma Atcheson. "But everyone worked together well, the weather stayed fine—except on Sabbath, when it rained and filled the water tanks—and the buildings were completed as scheduled."

On the eve of their departure, the Governor of Manus, his assistant and secretary, gathered with church members to publicly thank the visitors for their work. They presented a Manus Island emblem to the Coffs Harbour church in appreciation.

Peace Pact Generates New Churches

Some 3,000 warriors, led by uniformed Pathfinders, were part of a peace ceremony held in the Simbu Province of Papua New Guinea recently.

The celebration followed successful mediation by the Seventh-day Adventist Church between the Kumai and Endukua tribal communities.

The ceremony included the killing of a cow and the breaking of sugarcane. In appreciation for the church's help, the warring clans gave three blocks of land for the Adventist Church to establish congregations as a symbol of peace. This is the first time the church has been able to enter this region.

The Simbu Government asked the church to intervene after strong police action had failed to deter sporadic fighting between the tribes. Twenty-four people have been killed over the past seven years.

"An urgent meeting between the Simbu Government and police agreed to try a new approach to the problem," says Simbu District area supervisor Pastor Bill Cortizo. "They asked the Seventh-day Adventist Church to endeavour to bring peace between the warring clans. This request came as a surprise, especially since we have no members in the region.

"In response to the request, Adventist young people moved into the villages, erected tents and endeavoured to share the love of God through word and deed," continues Pastor Cortizo. "The young people rebuilt houses and fences destroyed by fire during the last fight, and Dorcas women distributed food and gave out clothing.

"Meanwhile, nurses dispensed medical care. For more than a week we shared the Adventist lifestyle, taking worships in each area. We praise God that the community was rebuilt, not only physically, but spiritually, from the ashes. We are grateful for the support of the Adventist Development and Relief Agency and the dedication of our youth."

Donations toward the erection of these three churches can be sent to the SDA Church Pastor, PO Box 188, Kundiawa, SP, PNG.

AWR: Reaching Beyond Borders

With the 1990 General Conference session offering funds slated to build a powerful shortwave radio station in Italy, we thought a look at the church's current shortwave radio work (480 hours weekly in 37 languages) and its dreams for the future (new stations in Europe and Africa) might be helpful as you consider your own gift for Adventist World Radio-Europe. Special offering Sabbaths are March 10 and May 19.

Pastor Myron Widmer, associate editor of the *Adventist Review*, interviewed Pastor Tulio Haylock, director of Adventist World Radio and associate director of the General Conference Communication Department.

When did the church begin to think that shortwave radio might be helpful?

Twenty years ago. In 1969 the General Conference Annual Council set up a committee to investigate shortwave radio use. As a result, they created a coordinating body called Adventist World Radio (AWR), and in 1971 the church began buying airtime on Radio Trans-Europe in Portugal, broadcasting 12 hours a week in 10 languages.

Did that venture prove valuable?

Yes, and we're still buying time there. The results have been significant enough that the church has created a master plan that now sets forth the dream of someday owning four stations strategically located and powerful enough to reach every inhabited place on earth with the Adventist message. The plan calls for stations in Asia, Europe, Latin America and Africa.

But aren't some of these stations already built?

Yes, AWR-Asia in Agat, Guam, began broadcasting March 6, 1987, after the 1985 GC session offering raised the initial \$5 million capital needed. AWR-Latin America is operating from Alajuela, Costa Rica. AWR-Europe is broadcasting from Forli, Italy. And AWR-Africa doesn't have a station, but buys time on a commercial radio station.

Didn't you say the church dreamed of owning four stations? It sounds as if it already owns three.

Yes, it does sound that way. But in reality, not one of the stations has reached its full potential. The Guam station is the most powerful, with two 100-kilowatt transmitters—but it still needs

two more. Costa Rica's station has one 40-kilowatt transmitter and one 5-kilowatt transmitter. And the station in Italy with 5 kilowatts is reaching only a tenth of what we would like to do.

Now, before I ask further about the specific stations, I'd like to ask if radio is still a viable option for spreading the gospel, particularly in light of the growing push toward going in person as a witness for Christianity.

Of course, I believe so. If not, I'd be supporting the wasting of millions of dollars annually. With our local AM and FM broadcasts around the world, we've seen tremendous impact immediately. But shortwave radio results are long-range. Only after we've been on the air for a length of time do we find we're building loyalty among listeners.

And how do you know of this impact?

Because of the letters we receive. In Guam we've received more than 22,000 letters since the station went on the air nearly three years ago. For instance, a letter from China describes a small home church where 20 to 30 people meet on the front lawn to listen to our broadcast. The home owner, whose own spiritual revival was sparked by the AWR broadcasts, tells of people walking up to four and a half hours every week to listen. And he says the group reads the scriptures and sings hymns along with the broadcast program. I mention China as only one case. It's happening in other countries, also.

I'm happy for the results, but why not build more AM stations and skip shortwave, if the results are more immediate with local AM or FM broadcasts?

Because of the impracticability of building and funding so many small stations. AM stations are more effective because there are more AM listeners than shortwave listeners. But AM and FM stations can cover only small areas. To replace the coverage of one shortwave station, we would have to buy land, build and staff literally dozens of AM radio stations of comparable power. In addition, we would have to get governmental permission to build—an impossibility in many countries. But with shortwave radio, we don't have to ask for permission to broadcast into countries.

Do you have a target number of countries you want to reach?

Yes, but we express it in terms of

languages rather than countries. In conjunction with the Global Strategy document of the General Conference, we have set a target of someday broadcasting in 271 languages, reaching into every country in the world. We're at 37 right now, so we have a long way to go!

You're right! But why 271 languages?

The idea behind the church's Global Strategy is to reach every language group that has more than 1 million people. That comes to 271.

Will you then have daily programs in each language?

Definitely not. Many will be only an hour each week. But as the numbers rise for any one language group, so will the frequency of broadcasting. When a language population reaches 50 million, we'll broadcast at least an hour a day. For example, because of the one billion people in China, we're broadcasting on average of 16 hours a day in Chinese. We'd like to increase that. But for the small country of Finland, we're broadcasting only one hour daily.

And where will you get all the programming?

The same place we get it now—from Adventist studios around the globe. For instance, our studios in Burma produce the one-hour daily Burmese program, and our Hong Kong studios produce our Chinese programs. The production of programming for each language group is the entire responsibility of the local fields, not AWR or the General Conference.

And what kind of people produce the programs?

Church leaders, pastors, communication directors, and even laypeople!

Do you produce only religious programs?

No, the programs run the scale from religious to health; from youth, family and educational to historical or cultural. Each program tries to reflect the culture of the area it's directed to.

But the bottom line is still evangelism?

Definitely! Most of our programs are openly spiritual. But in our attempt to communicate Christianity, we use various methods in hopes of attracting listeners that would never tune in to a Christian broadcast.

Let's look for a few moments now at each of the four present and proposed

stations. What about AWR-Africa?

Since 1983 AWR-Africa has been buying seven hours a week (at \$1,000 per hour) on Africa No 1 Radio in Gabon, West Africa.

The programming includes six hours in French and one in English. AWR's board has indicated an interest in programs in Swahili and Portuguese, but air time costs have prevented that dream from being fulfilled.

So many languages are spoken by people groups of one million or more in Africa that we want to place a station somewhere south of the equator so our broadcasts can reach clear to the tip of South Africa. We're now in contact with several governments in Africa to find out what facilities they can offer us and what kind of permission is necessary for operation. Daniel Grisier is our general manager for AWR-Africa.

And AWR-Latin America?

We're now broadcasting from our own studios on the campus of Central American Adventist University in Alajuela, Costa Rica. Five years ago the station was moved from Guatemala to Costa Rica, and just last year a new 40-kilowatt transmitter was installed after a storm nearly destroyed the original 5-kilowatt transmitter. Under the leadership of manager Dave Gregory, the new transmitter and the refurbished little transmitter are capable of reaching all of the countries in the Inter-American Division.

Even down to Trinidad and Tobago?

Yes. And north-west into Mexico and even about half of the United States. I

listen to it here in Washington almost every day.

What's the future of the station in Costa Rica?

The future is to expand its capacity to cover all the Americas from Alaska down to Cape Horn, or a radius of nearly 4,000 nautical miles north and south.

When will that happen?

At least not until after we've raised the \$7.3 million needed for the AWR-Europe station in Italy.

Don't we already have a station in Italy?

Yes, it's broadcasting in 12 languages. But its power is only five kilowatts, which limits it to countries within about 500 miles [800 km] of the station.

This outreach will be the recipient of the 1990 General Conference session offering that we hope will raise \$7.3 million. With the money we'll build new facilities and initially begin with two transmitter (100- and 250-kilowatt) and two low-power AM transmitters to reach all of Europe, western and central USSR, the Middle East, and all the way to Afghanistan and North Africa. We'll be able to reach nearly 1 billion people with the gospel via this station.

Let's look at the AWR-Asia station in Agat, Guam.

Operating since March 6, 1987, the AWR-Asia station is running well. It's targeted to more than two billion people in all the Far East countries and India. So far we've had listener responses from 102 countries—even Tibet!

Most of the programming is in four Chinese languages—Mandarin, Shanghainese, Cantonese, and recently

Hakka. And we're broadcasting in three Filipino and five Indian languages, plus a host of others, from Burmese to Indonesian, for a total of 17 languages and 224 hours weekly on its two transmitters.

Under the direction of Allen Steele, AWR-Asia is the largest of the AWR stations, though it's still operating at one-half of its desired capacity.

AWR's master plan calls for it to have two more transmitters to double its broadcast hours and to penetrate into other areas. A recent donation of \$500,000 is getting the third transmitter closer to reality.

Are the ongoing operating costs high?

Yes, about \$1.2 million a year for the Guam station. And remember, that's not for programming, only for the electricity, personnel (nearly 20, including volunteers), upkeep etc.

For the long term, we're now raising a \$40 million endowment that we hope will someday pay for all the operating costs of the four worldwide stations. We've raised about \$4 million so far.

One last thing. What else could you say to encourage me to support Adventist World Radio, especially the upcoming offering for AWR-Europe?

I'd say to visit our stations, programming studios and Bible schools. Help open up the mail that comes in—and Adventists are certainly welcome to visit all of these places. It would fill you with joy and make you a believer in the power of radio. It is indeed an effective tool for sharing Christianity where Christians may not reach for decades to come.



NOTICEBOARD

Anniversaries



Pastor and Mrs Alf Parker (nee Marjorie Mills) celebrated their 55th wedding anniversary on January 15 during a tea at Cooranbong organised by two of their granddaughters, Robyn Parker and Jenene Sawyer. The couple have three children—Pastor Lewis Parker, who travelled from Mackay (Queensland) for the occasion; Pastor Ed Parker (Warburton, Victoria) and Mrs Val Taylor.—*Dulcie Parker.*



Mr and Mrs Henry Thomson. All seven children in the family of Henry and Jean Thomson (nee McLune) were present for their golden wedding anniversary celebration held in the Dora Creek Community Hall on December 24. They were married on December 23, 1939, at St Johns Presbyterian church, Sydney. The couple were baptised in June, 1945, by Pastor J. D. Anderson, after they moved to the Cooranbong district. Also present at the celebration were three sisters, 18 of the 20 grandchildren, and their three great-grandchildren.—*Les Coombe.*



Mr and Mrs Alf Wakelm celebrated their diamond wedding anniversary on November 21 at their home near Gin Gin, Queensland, where they have lived for the past 60 years. Present were their original attendants, Mrs A. Waite of Brisbane (bridesmaid) and Stan Knight of Gin Gin (best man), and many relatives and friends. Alf Wakelm married Doris Knight on November 21, 1929, at her home (not far from their present residence). The couple are charter members of the Gin Gin church, and have three children—Mavis (Mrs D. Findlay), Coralie (Mrs John Kronk) and Douglas (and his wife, Marlene). All their family, their grandchildren and great-grandchildren also worship in the Gin Gin church.—*Coralie Kronk.*

Life-Sketches



Mavis Cooke (nee Wade) died suddenly on January 20 as the result of heart failure. Born in 1923 in Renmark (South Australia), she came into the Adventist family as a girl of 10, when her mother attended an evangelistic campaign conducted by Erwin Roenfeldt.

Mavis completed her schooling at the Prospect Adventist School. Then, with other members of the family, she moved to Cooranbong (New South Wales) so that she and her brother, Eric, could continue their education. It was there that Mavis displayed her tremendous capacity for work. As an employee in the Sanitarium Health Food factory she financed both her own and her brother's education, in addition to providing support for her mother. This efficiency characterised her entire life.

Graduating from the Business Course in 1941, Mavis joined the SHF in Adelaide as a stenographer. On March 24, 1943, she married Austin Cooke, who was at that time connected with a mission effort in Adelaide.

Her musical talent complemented her husband's evangelistic ability and over the next 46 years they conducted 31 campaigns and moved house 29 times. Mavis also served as secretary in 10 conference offices, retiring in 1988.

Yet her family was paramount. She encouraged their three children—Desmond (education director for the Western Pacific Union Mission, Honiara, Solomon Islands), Rodney (Head of Department of Management Studies at TAFE College, Mackay, Queensland) and Elizabeth Dunstan (Adventist Book Centre employee, Adelaide)—to serve their fellow humans and to further the Advent message. They, with Austin, mourn an affectionate and thoughtful mother and wife.—*Ken Wright.*

Retirements

Christian, Pastor Clemens Victor. Last employed South Australian Conference; 40 years of service.

Drake, Arthur Paul. Last employed Sanitarium Health Food Company, New Zealand; 23 years of service.

Fletcher, Pastor Austin George. Last employed South Pacific Division; 40 years of service.

Hankinson, Pastor James Keith. Last employed Trans-Australian Union Conference; 39 years of service.

Hicks-Ussher, Wentworth Rex. Last employed Sanitarium Health Food Company, New Zealand; 37 years of service.

Lansdown, Pastor Lewis Alfred. Last employed South Pacific Division; 39 years of service.

Lillioja, Ha. Last employed Sanitarium Health Food Company, New Zealand; 40 years of service.

Limond, Mrs Ruth Jean. Last employed Sanitarium Health Food Company, Cooranbong; 42 years of service.

Litster, Dr Wilfred Glynn. Last employed South Pacific Division; 44 years of service.

Mitchell, Pastor Donald Elmer. Last employed Trans-Tasman Union Conference; 41 years of service.

Roberts, James. Last employed South Pacific Division; 42 years of service.

Roy, Mrs Florence Joan. Last employed Sanitarium Health Food Company, Sydney, NSW; 40 years of service.

Stellmaker, Vernon Leslie. Last employed Sanitarium Health Food Company, Cooranbong; 26 years of service.

Thomas, Norman Allan. Last employed Sanitarium Health Food Company, New Zealand; 38 years of service.

Congratulations

Murray Barnett graduated from Avondale College last year and is now in Korea to take up a teaching appointment. Murray spent 1988 teaching English and Bible at the English Language Institute at Daegu, between Seoul and the coast.

David Bowers, son of Rox and Joy Bowers, recently achieved first-class honours for his Bachelor of Science degree in Physics at the Queensland University. David, a former student of Lilydale Academy, attends the Kingston church, Brisbane.

Mandy McMahon, daughter of Drs Don and Marlene McMahon, recently graduated with honours as a Bachelor of Veterinary Science from Melbourne University. Her fiancé, Jamie Hegarty, of Mount Evelyn, also graduated from the same course. They attend the Leongatha church.

Weddings

Ashby—Smart. Michael Ashby, son of Warren and Alison Ashby (Christchurch, New Zealand), and Cherie Smart, daughter of Barry and Carmen Smart (Rangiora), were married on January 11 in the Ilam SDA church. Michael and Cherie are teachers at the SDA primary and high schools, Papanui. R. Pavitt Brown.

Boyd—Rutland. Murray Norman Boyd, son of Norman and Thelma Boyd (Corrigin, WA), and Raelene Gaye Rutland, daughter of Leo and Sue Rutland (Perth), were married on January 21 at the Carmel SDA church. They plan to set up their home on Murray's parents' farm at Babakin, out from Corrigin. L. J. Evans.

Currie—Ashby. Gavin Currie, son of Alex and Bev Currie (Cherrybrook, NSW), and Lisa Pavitt Ashby, daughter of Warren and Alison Ashby (Christchurch, New Zealand), were married on January 8 in the Ilam SDA church, Christchurch. Gavin is an accountant, and Lisa is a teacher at Strathfield SDA High School, Sydney. Dr Alex Currie, father of the bridegroom, was associated with the writer, grandfather of the bride, in the service. R. Pavitt Brown.

Debicki—Cypser. Peter Debicki, son of Zbigniew and Melania Debicki, and Ellen Cypser, daughter of Edward and Krystyna Cypser (Melbourne, Vic), were married on January 21 in the Oakleigh Polish church. Peter and Ellen plan to establish their home in Melbourne, where Peter will continue to work as a cartographer and Ellen as a trainee nurse. Pastor Marek Ignasiak was associated with the writer in the ceremony. Roger R. Nixon.

Edwards—Smith. Vernon Edwards, son of John and Noeline Edwards (Auckland, New Zealand), and Stephanie Smith, daughter of Calvin and Joy Smith (Te Kauhata), were married on January 1 at the Te Kauhata Presbyterian church. Vernon and Stephanie met while attending the Papatoetoe Adventist church. They plan to set up their home in Auckland.

I. M. S. McKean.

Entermann—Wardrop. Gary Entermann, third son of Roy and Marjorie Entermann (Muirlea, Qld), and Leanne Wardrop, eldest daughter of Barry and Anne Wardrop (Brassall), were married on January 14 at the Ipswich SDA church. Gary and Leanne plan to establish their home in Ipswich, where Gary is employed as a glazier and Leanne is completing her final year of teaching training.

Clive Barritt.

Gill—Fraser. Michael Craig Gill, son of Ken and Edna Gill (Brisbane, Qld), and Joanne Alicea Fraser, daughter of Ernest and Jan Fraser (Sydney, NSW), were married on January 24 at the Epping SDA church, NSW. Michael and Joanne plan to set up their home in Merrylands, Sydney.

Lindsay Sleight.

Hill—Bahlmann. Daryl Wallace Hill, son of Gwen Hill (Mildura, Vic), and Dianne Marie Bahlmann, daughter of Terry and Pam Bahlmann (Melbourne), were married on January 28 at the Mildura SDA church. Daryl and Dianne plan to set up their home in Mildura.

G. D. Giles.

Hodgson—Tinyou. Ross Hodgson, son of Robyn Hodgson (Pymble, Sydney, NSW) and the late Peter Hodgson, and Jane Tinyou, daughter of Don and Anita Tinyou (Church Point), were married on January 14 in the Wahroonga SDA church. Ross and Jane plan to set up their home in the North Shore area of Sydney.

L. L. Butler.

Hope—Aitchison. Stuart Hope, son of Reuben Hope (Auckland, New Zealand) and Annette Henwood (Whakatane), and Cherie Aitchison, daughter of Tom and Betty Aitchison (Papakura), were married on January 29 at the Papakura church.

Lance A. O'Neill.

Ing—Tan. Allan Ing, son of Raymond and Hilda Ing, (Adelaide, SA), and Adelyn Tan, daughter of Teek Yam and Kah Noy Tan (Singapore), were married on January 18 in the Chinese Adventist church, Strathfield, NSW. Allan, a program analyst, and Adelyn, in accountancy, plan to set up their home in Canberra, ACT.

Allan Butler.

Irvine—Myiang. Brendon John Irvine, son of Ian and Moira Irvine (Yarragon, Vic), and Esther Myiang, daughter of Ruth Myiang (Mae Tola, Thailand), were married on December 28 in the garden of the Mae Tola Adventist Centre. Brendon and Esther met in 1988 while they were both teaching at Helen Hall's school at Kler Kho, Thailand. Brendon will continue his PhD studies at the Adelaide University, SA, and Esther plans to upgrade her teaching.

Dennis Tidwell.

Jose—Quin. Trevor Jose, youngest son of Douglas and Phyllis Jose (Albany, WA), and Dianne Quin, elder daughter of Brian and Margaret Quin (Adelaide, SA), were married on January 7 in the Adelaide City church. Trevor and Dianne plan to establish their home in Albany, where Trevor is a sheep and cattle farmer, and Dianne teaches at the SDA school. The writer is an uncle of the bride.

G. A. Metcalfe.

Krieg—Harders. David Krieg, eldest son of Julian and Glenys Krieg (Lesmurdie, WA), and Rochelle Harders, elder daughter of Milton (Jack) and Rose Harders (Belmont), were married on December 31 at the Victoria Park SDA church. David and Rochelle plan to set up their home in Victoria Park.

Morris Krieg.

Neuschulz—Bakker. Derek Rolf Neuschulz, son of Gerd and Glenda Neuschulz (Wodonga, Vic), and Sandra Leigh Bakker, daughter of Fred and Helen Bakker (Brisbane, Qld), were married on December 17 at the Springwood SDA church, Qld. Derek and Sandra plan to set up their home in Brisbane. The writer is the groom's grandfather.

A. J. Gilbert.

Petrie—Purdon. Robert Petrie, son of Ivor and Margaret Petrie (Sydney, NSW, formerly CPUM, Fiji), and

Karen Purdon, daughter of Kevin and Margaret Purdon (Townsville, Qld), were married on December 17 at the Papanui SDA church, Christchurch, New Zealand. Robert has his own computer programming business, and Karen will continue nursing. They plan to set up their home in Christchurch. Pastor Paul Gredig, youth director, South NZ Conference, was assisted by the writer, a friend of both the bride and groom's families.

G. B. Scott.

Sargeant—Barber. Peter Sargeant, son of John and Laurel Sargeant (East Oakleigh, Vic), and Kylie Barber, daughter of Derwent and Daphne Barber (Warburton), were married on January 26 in an outdoor ceremony on a paddle-steamer at Echuca. Peter is a research metallurgist, and Kylie is in her third year of BED in secondary teaching, majoring in Home Economics. They plan to set up their home in Cooranbong, NSW. The writer, Kylie's brother-in-law, assisted in the service.

Darrin Parker.

Stewart—Parrett. Ken Stewart, son of Melvin Stewart (Cairns, Qld) and Margaret Stewart (Kewarra Beach), and Ruth Parrett, daughter of William ("Bill") and Elizabeth ("Betty") Parrett (Christchurch, New Zealand), were married on January 14 at the Bishopdale SDA church, Christchurch. Ken and Ruth plan to set up their home in Cairns, where Ken will continue his contract painting, and Ruth her nursing.

Ken Houliston.

Tallis—Schrader. Scott Tallis, son of Julie Tallis-Young (Arcadia, NSW) and the late Rodney Tallis, and Karen Schrader, daughter of Bryan and Delia Schrader (Sydney), were married on January 21 in the garden at the home of the bridegroom's parents. Scott and Karen plan to set up their home in Arcadia, where Scott will continue working as a nurseryman.

Eric White.

Tasker—Roby. Eugene Oliver Tasker, son of Barry and Lynette Tasker (Forest Hill, NSW), and Lisa Maree Roby, daughter of Brent and Patricia Roby (Morayfield, Qld), were married on January 14 in the Mullumbimby SDA church, NSW. Eugene and Lisa, who met while students at Avondale College, are both graduates from the secondary teachers course. They plan to set up their home in Perth. Lisa will be teaching at Carmel College. Pastor Frank Slade conducted the service, assisted by the writer.

David D. Blanch.

Townshend—Walkom. Darrell Roy Townshend, son of Leslie and Margaret Townshend (Newcastle, NSW), and Sharon Leanne Walkom, daughter of Don and Renata Walkom (Canberra, ACT), were married on January 1 at the Kinscliff SDA church, NSW. Darrell and Sharon met in Wagga Wagga, where Darrell was teaching at the Conservatorium of Music and Sharon was in charge of the SDA primary school. They plan to set up their home in Melbourne, where Darrell will teach music at Carey Grammar.

Ray W. Eaton.

Williams—Vysma. Ronald Williams, son of Peter and Roberta Williams (Swan Hill, Vic), and Sharlene Vysma, daughter of Heino and Judith Vysma (Brisbane, Qld), were married on January 14 in the Macksville SDA church, NSW. Ron is a sales executive for Yellow Pages, and Sharlene, who has been teaching at the Macksville SDA school, will upgrade her teaching qualifications at Avondale College. They plan to set up their home in Woy Woy.

Barry Oliver.

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.

Barrera, Josefa Maria, born August 16, 1919, in Matanzas, Cuba; died January 31 in the Calvary Hospital, Kogarah, NSW. Josefa was a teacher of dressmaking, and

always willing to assist in church Dorcas work. She joined the SDA Church 22 years ago in Cuba. For the past six years Josefa had lived in Sydney. She is survived by her son and his wife, Jose Luis Capote and his wife, Viviana (Carramar). Pastor Nelson Rojas was associated with the writer in the services.

Pedro H. Fuentes.

Buckley, Jack Edmund, born April 26, 1912, in Portland, NSW; died December 26 in Tenterfield, after suffering a heart attack. He married Doris Lilian Maher on February 24, 1940. Jack was a successful sheep and cattle farmer, a great family man, and a good sportsman. He is survived by his wife (Tenterfield); sons, Ian (Banora Point), Don (Murwillumbah) and Max (Tenterfield). The writer is a long-time friend of the family.

Allan Croft.

Cooke, Mavis Tryphena, born 1923 at Renmark, SA; died January 20 and was buried at the Avondale Cemetery, Cooranbong, NSW. She is survived by her husband, Austin; son and daughter-in-law, Desmond and Cheryl; and daughter and son-in-law, Elizabeth and Lee Dunstan; and grandchildren, Brenden, Bradley, Travis and Nicholas. Pastors Ken Wright and Wal Hammond were associated with the writer in a graveside service. Thirty Adventist ministers attended her funeral. A life-sketch appears in this issue.

Ormond K. Anderson.

Dustin, Harry James, born September 12, 1921, at Waverley, Sydney, NSW; died January 25 in the Toronto Hospital. His mother, Rowena, was a charter member of the Ryde SDA church. Harry attended the SDA high school at Burwood, and was a talented singer and businessman. He and his wife, Joyce ("Joy") Bird, were married on December 3, 1946, by Pastor H. G. Rampton. Harry is survived by his wife (Bonnel's Bay); sons Harry (Cooranbong) and Phillip (Wahroonga); and six grandchildren. Pastor Tom Turner, former pastor of the Ryde church, and Graham Price, a close friend of the family, assisted in the services.

R. D. Craig.

Gill, Leslie Alexander ("Les"), born May 5, 1907, in Woodburn, NSW; died January 23 in Melbourne, Vic. After canvassing for two and a half years in Albury and Mildura, Les joined the Sanitarium Health Food Company, where he worked in advertising and wholesale. He became wholesale and retail manager in 1952, and held that position until his retirement in January 1973. Les had a long association with the East Prahan church, where he served as an elder. His constant Christian witness was an inspiration to all. He is survived by his daughter Elaine (Mrs Alan Large); sister, Minnie Wilkinson; and grandchildren, Deborah, Simon and Katrina. His wife, Edna, predeceased him. John Baron assisted in the services.

Lin Burns.

Hutcheson, Simon, born September 29, 1989; died January 23 at the Brisbane Children's Hospital, Qld. Little Simon brought much joy to his parents, Brett and Leanne, and family during his brief time with them. Anthony Mitchell was associated with the writer in a service at the Murwillumbah SDA church, NSW, where Brett and Leanne are members.

Clive D. Butcher.

Jaskiewicz, Bronslaw ("Bron"), born April 2, 1927, in Poznan, Poland; died January 30 in St Vincents Hospital, Melbourne, and was buried at the Albury Lawn Cemetery, NSW. When he was 12 years of age he was taken from his home by soldiers. He spoke four languages and worked in Europe as a driver for International Red Cross. Bron married Laurie Haines on October 6, 1956. With their two sons, they were baptised on December 12, 1970, by Pastor J. E. Cornack. Having known loneliness in his early years, Bron had a special interest in the lonely, and was a considerate and hospitable Christian. He is survived by his wife (Albury); sons, Michael and Stephen (both of Kergunyah, Vic) and Grant (Albury); and three granddaughters. Alan Bullock, head elder of the Albury church, assisted the writer in the services.

W. H. Doble.

Lamb, Harold Milton, born July 3, 1922; died August 27 at Beenleigh, Qld. Educated at Mussoorie College, India, Milton served as a minister in the Southern Asia Division. After moving to Australia, he worked for the Sanitarium Health Food Company in Sydney, NSW, before setting up his own business in Bathurst. Milton and his wife, Evelyn (nee Yettie), were married in 1948. After his retirement in 1988, they moved to Beenleigh, Qld. He is survived by his

wife (Beenleigh); son, Ashley; daughters, Rosalind Salameh (Sydney); Jeanette Weal (Bathurst); Wendy Woolbank (Jacobs Well, Qld); mother, Mrs Enid Lamb (Adventist Retirement Village, Victoria Point); and brother, David (Kallangur). M. M. Kennaway.

Markey, Albert, born June 2, 1897, at Toodyay, WA; died January 15 in the Fremantle Hospital after a prolonged illness. As a young man, Albert attended Carmel College to prepare for the ministry, but was unable to continue due to ill health. He and his wife (Lilian) Leesa Harris, first met at Carmel College. Albert spent his working life farming at Toodyay. He retained his strong faith in God and looked forward to the resurrection day. He is survived by his daughter, Beryl Marvin (Lesmurdie, WA); son, Edgar (High Wycombe); and sisters, Isabella Wishart (104) and Kathleen Markey (94), both patients at Mount Camillus Nursing Home, Forrest Field. M. A. Chapman.

Nuesch, Adele, 87, died December 28 at the Garden View Nursing Home, Merrylands, NSW. Adele migrated from Switzerland to Australia and was welcomed to the membership of the Stanmore church on November 11, 1950. Upon changing her residence, she subsequently transferred to the Parramatta, Guildford and Auburn churches. Ralph Tudor.

Richardson, Greig Richardson, 41, died January 9 in a tractor accident. Brought up in Auckland, New Zealand, Greig attended the Balmoral Adventist school. He crossed the Tasman to Australia in 1977 and was living on the Gold Coast when the accident took place. Greig was known as a man whose life was filled with love and good works. He is survived by his wife, Glenys; children Ryan, Kim and Clinton; sisters, Pat and Robin; and brother, Paul. R. H. Kent.

Southon, Ethel Lillian, born 1909, died October 7 in the Murwillumbah Nursing Home, NSW, after a prolonged period of poor health. A highly respected and loved member of the Murwillumbah SDA church, for many years Ethel had graciously carried numerous church responsibilities. She is survived by her husband, Esmond; daughter Elma (Jowett); sons, Don, Colin and Neville; and their families. Pastors Ray Southon, a nephew, and Max Mulligan assisted in the services at the church and lawn cemetery. Clive D. Butcher.

Worth, Claude Stephen, born April 21, 1908; died January 13 at Taree, NSW. Claude served in the second AIF, and during his imprisonment in Japan was close enough to Hiroshima to hear the explosion of the first atom bomb. He is survived by his wife, Joy; daughters Laurella (Gorrel) and Claudette (Cairncross); and sons, Courtney, Stephen and Darren; their spouses and families. L. R. Thrift.

Vorwerk, Annie Elizabeth (nee Tilley), born October 3, 1908, in Mount Gambier, SA; died January 18 in the Mount Gambier Hospital. Annie was industrious and reliable and took on many church offices—especially in her younger years. After the death of her husband, she joined the Visually Impaired Club, where she worked as a "sighted helper." She is survived by her daughters, Margaret (Grosser) and Rosemary (Stafford); and grandchildren, Joanne, Carolyn, Susan, David and Andrew. J. Raymond Dabson.

Advertisements

Volunteer Carpenter Required. Sops Adventist Hospital, Papua New Guinea, requires a volunteer builder for a period of six to 12 months. Write to: Karen Sabbo, Volunteer Services, South Pacific Division of SDAs, 148 Fox Valley Road, Wahroonga NSW 2076; or phone (02) 489 7122.

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NSW 2076; or phone (02) 489 7122.

Business Managers Needed Urgently. (1) Sonoma Adventist College, Papua New Guinea Mission, and (2) Fulton Adventist College, Fiji, Central Pacific Union Mission. Applicants should have accountancy qualifications and some experience in business management. Please send references and *curriculum vitae* to Associate Secretary, South Pacific Division, 148 Fox Valley Road, Wahroonga NSW 2076, or phone Miss Jenny Atkin on (02) 489 7122 for an interview.

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