

RECORD

ISSN 0819-5633

VOL 93 NO 14 April 16, 1988



Lord Howe Celebrates

—Page 10

Media Offering
TODAY

RECORD

Official Paper of the South Pacific
Division of the Seventh-day Adventist
Church

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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 5781. Printed weekly by Signs Publishing Company.

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Cover: Lord Howe Island's oldest Adventist is Mrs Lil Wilson. Her great-grandson, Deon, is the youngest. Photo: Reg Brown.

EDITORIAL



The Standard Problem

As the editor of two Adventist magazines, I receive a regular flow of letters lamenting the decline in Adventists' standards. And the writers are correct, I'm sad to say. Our performance has slipped drastically.

On the surface, it would seem that the decline in standards is purely and simply the result of a decline in spirituality. And that may be true. However, I would suggest that our whole approach to standards may also be part of the problem.

Because of their very nature, an undue emphasis on standards can be counter-productive. Standards are largely subjective. They're somewhat arbitrary. And they change over time.

They lend themselves to memorisation rather than to thoughtful analysis. And they focus on the bottom line of acceptability rather than on the heights toward which we should aspire. Thus, I think we should mainly emphasise *principles* rather than specific *standards*.

For example, the Bible quite unequivocally states that our bodies are temples of God and that we're morally obligated to care for them properly. That's what I would call a Biblical principle.

However, when it comes to specifically applying this principle, we encounter a high degree of individuality and subjectivity. For some it may mean a regimen that excludes all animal products, allows no desserts, requires walking three kilometres before breakfast and much more. And, quite frankly, I wish more of us were striving toward such goals.

For others, however, it may mean abstaining from alcohol, tobacco, unclean meats and drinks containing caffeine, but only token concern about such things as rest, exercise and sugar-laden foods. These people can still be "good" Adventists.

Most standards cannot be defended on the basis of a "Thus saith the Lord" or pure logic. The principle behind the standard, on the other hand, is far more objective. And Scripture usually establishes such principles more clearly.

Sabbathkeeping affords another example. The Bible makes it clear that the

Sabbath is to be a time of no work; a time of communion with God, family and fellow believers; a time to appreciate nature. That's the Biblical principle.

But when it comes to setting standards for observing the Sabbath—to saying that it's acceptable to take a walk or a motor-car drive through nature, but that a bicycle ride is unacceptable—we move into the subjective.

Because standards are subjective, they change as societal norms change. To give one example, dress lengths that would have resulted in expulsion from an Adventist school several decades ago are a sign of radical conservatism today.

I don't believe that Adventists should become any more lax in their behaviour. But I believe that we need to focus more on the Biblical principles behind the areas of concern that we as Adventists have always had.

We shouldn't concentrate on the lowest common denominators of acceptability. In this sense, if we downplay standards, we may improve our standard. We need to seek to achieve ever more fully God's ideal for us.

I believe that we shouldn't give church members, particularly our youth, a comprehensive list of Adventist "dos" and "don'ts." Rather, we should equip them to make decisions about the rightness or wrongness of whatever situation they

If we downplay standards, we may improve our standard.

might have to face—decisions based on Biblical principles.

We need to recognise that everyone will be growing at different rates and that at any given point our performance levels will vary considerably. Not everyone begins the process of sanctification at the same stage. And not all will travel it at the same speed.

And, of course, we constantly need to reassess our own performance rather than to look at what we perceive to be a lack of performance in others.

James Coffin.

LETTERS

Hare Krishna Prayers?

Flashpoint (March 5) reports a request for Christians to urge the inclusion of prayers at the opening of Australia's new Parliament House. Seventh-day Adventists should not respond to this call. We believe in the separation of church and state. The government represents many people who don't accept Christian beliefs. Why should we impose on them religious rites that they might find anathema? Would we be happy with Islamic or Hare Krishna prayers said on our behalf? (Miss) Jan Clarke.

Desist

Isn't it true that the RECORD is funded by the South Pacific Division, and hence ultimately from the tithe-payers' purse? This being the case, why should the knockers and the rockers be given opportunity to get a free ride in the letters column from week to week, and allowed to sow seeds of doubt and undermine confidence in the things the Seventh-day Adventist Church stands for?

For the sake of our non-Adventist family members who read the RECORD, and for the sake of our young people who we are trying to hold on to, I appeal to you to desist from this practice. Let every line in our church paper build up confidence in every line of our message. Rhondda Hay, Qld.

Christmas Blessing

Celebrations on December 25 have pagan origins. Obviously, however, this cannot be said for the word "Christmas." Because some have made Christmas a Christ-less day is no reason to let their influence dominate. Let's make it a Christ-filled day. Sure, let's tell others about pagan influences. But let's also make the most of one of the few times that people will listen to anything to do with the word "Christ."

Ellen White, an author I like, entreated church members to make Christmas "a blessing to yourselves and others" (quoted in *Reflecting Christ*, Signs Publishing Company, 1985). Whose day is it? That's up to us.

Calvin Pittard, PNG.

Update, Please

I'm pleased that the church is using fast and cost-effective facsimile transceivers. And I note that "most

flashpoint items from outside the South Pacific Division" are sent by facsimile machines.

However, the masthead on page 2 doesn't list the fax number! Why? I would like to see your directory updated to include your full address. And it would also be helpful if Conference offices and other institutions would do the same.

Philip Smith, WA.

Valid point. We'll get it done soon.

Peacemaking

I read with interest B. W. Doak's "Religion, War, and Peace" (March 12), in which he asks, "How can we as a church better project our image as peacemakers?"

May I suggest that we do something practical about it—firstly, by *thinking* about it. It is amazing what we can achieve by thinking. Perhaps we could ask ourselves why we are subjected to the almost irresistible pressures of patriotism and propaganda in wartime, and also in the period between wars.

As Pastor Russell Kranz once pointed out in an article, in situations where there is one vote for one person, we are all responsible to make our vote a peace vote.

Joan Dunne, NSW.

Democratic?

In Ray Coombe's explanation of the new logo (March 12), he states that "as Seventh-day Adventists we believe in the democratic process." If this is true, and I

pray it is, may I ask why the church members have not had opportunity to vote on this new logo, which, it seems, will be given to us whether we like it or not?

Also, we find that a cross forms part of the new logo, because it is, we are told, the universal symbol of Christianity. But is it not also true that Sunday observance is a universal symbol of Christianity? Do we therefore change to Sunday worship to improve our public image?

If the symbol of the three angels is widely accepted in the islands because of consistent and effective use, why not continue that effectiveness here? As an alternative, could the church members be given a number of logos from which to choose? Russell Kefford, Qld.

Thrilled

I'm so thrilled. Until four years ago I didn't know my dear Lord and what He went through for me. But since then, my husband, who is also a Seventh-day Adventist, and I have gained so much of the Word of God, and from Sister White's writings, and in praying together. It's lovely to belong to a Christian family. (Mrs) M. King, NSW.

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.



Christians and the Law

by Brian Smith

The taxation system may be manifesting more of the spirit of Christ than the church.

Law and Family

The late Justice Lionel Murphy radically reorganised Australian family law. The church generally reacted negatively, saying that it would undermine the sanctity of marriage, the family, and New Testament laws regarding divorce.

However, I believe that the Act has many positive features that Christians should support.

1. It says that no one should be forced to live with someone they don't love (in the matrimonial sense), when they are no longer treated with respect, and when there is continual physical, mental and emotional suffering.

Jesus came to "set at liberty them that are bruised." He wouldn't even allow the Sabbath to stand in the way of His objective. The law was given to alleviate—not increase—the burdens of life.

2. The Scriptures teach that husbands and wives are responsible for providing for each other's needs. And Paul says, "Bear ye one another's burdens, and thus fulfil the law of Christ."

When a marriage breaks down, all suffer loss. The Family Law Act recognises that one party shouldn't be allowed to suffer because of the deceit of the other. Section 72 says, "A party to a marriage is liable to maintain the other party to the extent that the first mentioned party is reasonably able to do so, and only if the other party is unable to support himself or herself adequately."

3. It also demands that, regarding property, legal rights must not interfere with equitable rights. The Family Law Act won't tolerate covetous and selfish devising.

4. It is sensitive to the rights of children. They're not mere chattels to be moved around according to the selfish desires of the parents. Section 64(1)(a) says, "The court shall regard the welfare of the child as the paramount consideration." The courts have interpreted this to mean the physical, moral, intellectual, religious and financial welfare of the child.

When the disciples tried to stop mothers from bringing their children to the Messiah, Jesus said, "Forbid them not: for of such is the kingdom of God." He went on to say that if anyone offend such little ones, "It was better that a millstone be hung around his neck and he was drowned in the depth of the sea."

5. It supports the Apostle Paul's view that it's better to try and settle legal conflicts out of court (1 Corinthians 16:1-7). The Family Court encourages "Pre-Trial Conferences," where the parties come together to work out a fair settlement. These conferences aim to achieve justice regarding to property, maintenance, custody, and other matters.

Thus, the Family Law Act is not as far from the principles of Christianity as we might have thought. In fact, when we compare this Act with the way women and children were treated even 50 years ago, we would have to admit that justice has advanced greatly. We may feel that the Act doesn't go far enough in some areas, and too far in others. But nothing that humans make is perfect.

The Family Court, like the church, strives for the ideal. But both have to deal immediately with the real—for the good of all parties concerned. The Act addresses *real* situations, and attempts to provide reasonable solutions for difficult and stressful situations.

Didn't the Old Testament prophets and Christ Himself require that justice and mercy be the foundation for all social action? The Christian should rejoice that the Family Law Act has attempted to lessen the trauma, violence

and hatred that is often associated with an "irretrievable breakdown of the marriage."

Law and Women

The legal rights of women have changed dramatically over the past two decades. It's difficult to imagine that not many decades ago, married women had no property or custody rights against their husbands. And only under extreme circumstances could she divorce.

The complete reversal of woman's rights intrigues the Christian because the position of women in the past appears—at least on the surface—to be more in harmony with the Bible.

In accepting the role and position of women in modern society, is the church reflecting the moral collapse of our society? Or do we reason that the Biblical view of women is mainly cultural rather than moral?

In Old Testament times, women were subject to men who were the heads of the households. And things weren't much different in the New Testament. The Apostle Paul did say that in regard to salvation it's irrelevant whether you're male or female.

But he also said, "Now I want you to realise that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God." 1 Corinthians 11:3, NIV. And he goes on to say that when a woman prays or prophesies without covering her head, she dishonors her head (that is, her husband).

He says that "the woman is the glory of man," because "man did not come from woman, but woman from man" and woman was created for man.' 1 Corinthians 11:7, 8, NIV.

Covering the head as a sign of being under authority to the man may have

been cultural. However, in Paul's view, woman being under the authority of man is a Biblical principle that goes back to creation. Paul says that women "must be in submission, as the Law says." 1 Corinthians 14:34, NIV.

How are we to relate this to what we accept in the social order in the church and the Christian home? Is it OK for a woman to speak in Parliament but not in the church? Is there a difference in a woman holding the position of High Court Judge on a par with her fellow male judges—like Chief Justice Evatt in Australia—and a woman holding the position of minister in the church?

Maybe women ought not to be judges, politicians, managers and priests? Maybe the collapse of our society morally is somehow related to the changed role of the woman?

On the other hand, maybe we should restudy our attitudes toward the Biblical position in the setting of the 20th century rather than the 14th century BC, or the first century AD, or even the 19th century.

Law and Taxation

We often suspect that the taxation department somehow "gets at us" and that the real beneficiaries of the system are those that make the tax laws.

The conversion of that Biblical tax collector, Zacchaeus, brought about a drastic change—he gave half his possessions to the poor and repaid fourfold everyone he had cheated. And at every election we hope the government will change its heart by cutting taxes and promising that they will no longer cheat us out of our hard-earned gains.

Zacchaeus began to manifest the Spirit of Christ in his concern for the less privileged. Jesus spent most of his time providing some sort of relief for the poor and oppressed. (See Parable of Rich Fool, the story of the Rich Ruler, the Rich Man and Lazarus.) And He criticised the rich who increased their possessions to the neglect of those in poverty.

The early Christian church caught the vision of Christ and with the same spirit pooled its resources to lift people out of poverty. Do we still have the same spirit of concern, or has our church lost the vision? Does the church primarily exist to perpetuate its own existence?

The taxation system may be manifesting more of the spirit of Christ than the church. The Taxation and Social Welfare Departments may have taken over the responsibility once given to the church.

In the past, social reforms to uplift those classes of people such as slaves, children, women and those in poverty, usually came about by motivated Christians, such as Wilberforce, Wesley, General Booth, etc. Today tax distribution provides for these classes.


Through our taxes, the government does what Zacchaeus promised to do. It provides pensions for the aged, invalids, widows, supporting parents, and the unemployed. With these pensions also comes rent allowances, sickness benefits, compensation and damages claims, student allowances, family allowances,

and family-income supplements.

Our taxes give these people opportunities and provisions to make their lives on this earth a little more enjoyable.

Those of us in Australia sometimes feel that the Medicare levy is wrong and that those in good health shouldn't have to be responsible for those who squander their health by careless living. But I find none of this spirit manifest in Christ who spent Himself to heal the sick and relieve suffering.

Jesus said, "Render therefore to Caesar the things which belong to Caesar." Could this command have been made with prophetic vision?

I hate paying taxes and I'm a swinging voter. I would appreciate your opinion of the role of the Taxation Department and the church in caring for the underprivileged. 

GROWING UP IN 88-2

Drugs, alcohol, and tobacco are in the news almost continuously. But as Adventists, we can't afford to be smug. The damage isn't only down the street or over the road. It's in Adventist homes, too. We don't have good statistics, but Adventist young people are being needlessly hurt.

Parents often don't get to hear about the problem until a year or two later. And one of the great causes is peer pressure. Its strength shouldn't be underestimated.

Lana's Brother

by Tony, Teenage Reporter for *One Jump Ahead*

Oh, no, not again," someone whispered. I looked around.

Lana was crying. It wasn't all that uncommon. She was very sensitive. And she had quite a lot of problems.

I sat down beside her.

"Naff off," was her response.

"It's only me. What's wrong? Do you want to go outside?"

She nodded. On the way out, we passed our teacher. He'd seen the predicament and gave the OK.

We found a seat out of sight of the classroom and sat down.

I looked at her. She'd been crying a lot.

"Now, what's wrong?"

She sniffled a bit.

"It's Geoff. He's on smack again."

"Who's Geoff?" Perhaps he was one of her boyfriends—of whom she had an endless supply.

"He's my oldest brother."

Oh, dear.

"Oh, dear," I said.

"He rang us up last night, and threatened us. Reckoned he was gonna come around and ki-l-l u-u-ss."


"Was he high at the time?"

"I d-d-unnn-o-o. Probably." She was sobbing again.

I searched superquickly for something reassuring to say. I wasn't much of a counsellor.

"Well, of course he wouldn't have meant it. He was high, see? He's probably sorry."

After a while she recovered, and we went back to class. I felt the eyes of the whole class on us.

Lana has since left school. She now has a job. Heaps of boyfriends. She seems really happy and independent. On the surface, at least. 

A New Fashion in Food

by Marjorie Dodd

Now that food and disease patterns have been linked together, outmoded recipes should be discarded.

A new fashion in food has been emerging in recent years. Spawned by a great upsurge in research, new knowledge of nutrition is flowing out to the Australian community via the Heart Foundation, the Australian Nutrition Foundation and the State health commissions. And nutritionists in New Zealand and Australia are proclaiming this new fashion.

Many famous people—including Bob Hawke, Robert de Castella, Martina Navratilova and Pat Cash—have embraced this new fashion. And so have many ordinary mortals.

Adventists who have embraced it have found new vigour. They've trimmed down their weight, blood pressure and cholesterol. Adventists modelling the new fashion in food include a former dumpy grandmother who has retrieved her teenage figure, a hypertensive patient who normalised his blood pressure, and overweight people who have lost 6-20 kg in weight.

Prominent food writers and chefs have embraced the simple delights of the vegetable world—using freshness and presentation to woo the palate.

Compare your recipes to the new ideas:

1. Are they too high in protein? Some recipes contain three or four high-protein foods. We now know that it makes sense to combine cereals and vegetables with a protein-rich ingredient—using fewer eggs for binding.

2. Are they loaded with fat—swimming in oil? The new fashion is to use alternatives to butter and cream and to use pocket bread instead of pastry. It recommends using Silverstone cookware, which uses far less oil.

3. Does cheese frequently intrude—adding cholesterol, fat, saltiness, as well

as moulds and carcinogens?

4. Are there many salty ingredients? Do salt, soya sauce, Marmite, cheese and Gravy Quik all appear together? One of these ingredients should be enough.

5. Freshly chopped herbs, basil and similar ingredients should replace condiments such as mustard, pepper and Worcester sauce.

6. There are many delicious dessert recipes that don't use white sugar or

honey. Fashionable desserts feature fresh fruit—with variations of carved or cut forms for decorative display.

Now that food and disease patterns have been linked together, outmoded recipes should be discarded.

Why not consider this newer knowledge of nutrition? It will keep you young, put pep in your step, and tie in more closely to God's original food pattern for humans. **R**

STORY

Persistent Puppy

by Sharon O'Hara

"Go away!" Brett sternly said to the small dog that was tugging and growling at his shoelaces. "I'm not going to throw your stick any more today. Find someone else to play with you."

Brett was tired of throwing the stick to Scamp. Scamp would play and play until he could hardly run another metre—rather than give up the game.

Brett wandered toward the dam that was tucked away to one corner of his parents' property. Mum was always telling him to stay away from the dam when no adults were around. But it was such a hot day. Brett felt sure she wouldn't mind if he just sat on the edge and dangled his feet in the cool water.

Scamp followed along behind him, still tugging his stick. He was ever hopeful that his young master would give in and play with him. Brett sat down and put his feet into the water. *My, he thought, this is much better than getting hotter and hotter up at the house. Mum doesn't realise how grown up I am.*

Brett wriggled forward and slid his legs even further into the muddy water. All of a sudden, he lost his balance. Before he knew what had happened, he had

tumbled into the water. He gave a shriek that turned into a gurgle as his head went under.

But there was no one to hear. Except Scamp. The dog gave a little whine, then turned and raced toward the house. Mum was in the front yard, gardening. Scamp pulled frantically at her skirt.

"Scamp," Brett's mother replied, "can't you see that I'm too busy to play with you?"

But Scamp ignored her and tugged even harder on her skirt. Finally, Brett's mother realised that Scamp wanted her to go with him. She hurried after him. At the dam, she spotted Brett and quickly pulled him to safety. A few hours later, he was calm enough to tell his story.

"You realise that Scamp saved your life, don't you," said his mother. "Sometimes it's good to be as persistent as Scamp. And it certainly is always good to do as your mother asks."

Brett had learned an important lesson. And he was glad Scamp was a persistent puppy. **R**

Marjorie Dodd is nutrition instructor trainer for the South Australian Conference. She is the author of *Pots of Gold*, a vegetarian cookbook.

Sharon O'Hara, a schoolteacher, writes from Chermide, Queensland.

Thank Offering

by Thomasina Jones

I stood in the woman's house with her two dollars burning a hole in the palm of my hand.



"I will send it to a country where there are many refugees with virtually no food and water."

"Oh dear!" I exclaimed. "How will you manage the zip?"

"Don't worry, the neighbours will help me."

I wondered if she was bluffing. Then she indicated that she wanted the dress put on, right then and there, on top of her old dress.

Even though the old dress hung several centimetres below the new one, the woman was pleased with it. *That, I thought to myself laughingly, solves the zip problem. Maybe she'll never take it off!*

"I'll go to the shop in this," she said, chuckling. "They'll say, 'Where did you get *that*?' But I won't tell them. *You* won't tell any of the neighbours, will you? I'll say that I had a handsome

young man visit me!" Her face crinkled up in childlike mischief.

But she would not accept her new dress without payment. I protested that I had paid nothing for it. "True," she said, "but you're silly not to accept something."

"The Lord gave you the dress," I said.

"And the Lord wants you to accept this money," she argued, thrusting a \$2 note into my hand.

I stood in the woman's little house with her two dollars burning a hole in the palm of my hand. Finally, I conceded. "If I take this money," I said, "I will send it to a country where there are many refugees with virtually no food and water. I read only yesterday about three camps of such people in Somalia."

"Send it *there*! Will it be enough?" she said quickly. "I will give you some more for *that*." She opened her purse. She had a \$20 note—just one.

"No," I said. "The Lord will appreciate this. You save the rest."

As I walked out her door, tears began to form in my eyes. I was thinking about a \$47,000 house—just five minutes' drive away.

It was 4.58 pm on the last day of the contract. My husband was calling the solicitor from a telephone box to see if the building society had provided the loan for our purchase of a \$47,000 house.

As I waited outside the telephone box, an old, stooped woman with a flat, antique hat shuffled past. Suddenly her right foot slipped off the heel of her shoe and through the broken leather onto the hard cement. She stood still—obviously in pain.

"Your shoe's broken," I said—a banal comment.

"Yes."

"Here," I said, slipping off my sloppy-leather flatties. "Have mine. I've got stacks of old shoes."

"Have you?" she asked incredulously.

"Yes," I said. "I've got one old pair of shoes I found on the local garbage tip 10 years ago, and they just won't wear out!"

She balanced herself by holding my shoulders as I tried to fit my shoes onto her feet.

"Broken shoes hurt," I said.

"They do," she said, in her aged falsetto voice.

By this time it had become clear that her large, broad foot would not fit even *my* large, broad shoes. The shiny, white-and-red, tissue-like skin of her feet showed in patches between the bunches of torn stockings that in places were black with caked dirt.

"Never mind," she said, trying to comfort. "It was nice of you to think of it."

I measured her shoe against mine and promised to look for another pair of shoes. I went back to my husband in the telephone box. And I cried.

Next day I called at the St Vincent de Paul store. The shop attendant and I picked out two pairs of shoes and a dress. Then, after some enquiries, I found the old woman's house. It was overgrown with trees, shrubs and vines through which little paths tunnelled.

Inside, proud patches of lino boasted of long survival without a pattern. The still clock stared bare-faced and defiant at the bare furniture.

One pair of shoes fitted. With great difficulty, I convinced her it would be quite improper for me to accept payment, as they had cost me nothing.

But when I pulled out the dress, I noticed the zip down the back. *Why hadn't I thought?*

Thomasina Jones is a pseudonym.

Bioethics Conference

Lecturers at the National Bioethics Conference hosted by Sydney Adventist Hospital on April 18 and 19 will include Dr Christopher Chen, from Kangaroo Hospital for Women, Singapore; Dr David Larson, director of the Loma Linda Bioethics Center in the USA; and Dr Gareth Jones of the University of Otago, New Zealand. Late registrations are being accepted—phone Dr Tom Ludowici on (02) 487 9289.

Parramatta Opening

South Pacific Division president Pastor Walter Scragg will officially open the new \$1.75 million Parramatta church on May 14. Services will commence at 8.30 am with a flag raising. Song service will begin at 9 am, and Sabbath school at 9.20. Following the sermon, preached by Greater Sydney Conference president Pastor Adrian Craig at 11 am, guides will provide tours of the complex. Lunch will be served at 1 pm. An organ prelude commences at 2.15, followed by the official opening and dedication at 2.30. Those wishing to attend any of these services should contact Margaret Bowden (02) 631 1243, Beryl Gerahty (02) 631 5747 or Glenda Jones (02) 639 2418 so that seating can be allocated.

Prayer Day Hosts

About 170 women from the Mackay region attended the annual Women's World Day of Prayer, held this year in the Mackay Seventh-day Adventist church. Edna Valariani was guest speaker.

Bett Bett Dies

Dolly Bonson, the little black princess who was writ-



ten about in Aeneas Gunn's book *We of the Never Never*, died in Darwin on March 3. She was in her late 90s. The burial service was conducted by associate Aboriginal coordinator Pastor Eric Davey and Pastor David Colheart, assisted by the chaplain of the Darwin Hospital and the administrator of the Salvation Army Nursing Home where Dolly had lived. "Granny" Bonson attended meetings in the Darwin Town Hall conducted by Pastor Bill Otto, and took Bible studies from his assistant, Tom Ludowici. She and her daughter, Florence, who survives her, were baptised. One of Darwin's newest streets, Bonson Terrace, honours the family name. Photo: Good News.

Womens Retreat

Adventist women from throughout the South Pacific Division are invited to attend a retreat planned by the Sydney chapter of the Association of Adventist Women at Crosslands, near Sydney, from July 1 to 3. "Last year's retreat was one of the association's most enjoyed activities," says public relations officer Helen Metcalfe. For further information contact Mrs Metcalfe on (02) 634 3247.

Wasteful Ways

In the USA the average household wastes 15 per cent of the solid food

purchased—enough to feed the entire population of Canada.

Home Study

The United States Department of Education recently selected Dr George Babcock, president of Home Study International, based at the General Conference, to serve on a committee to develop a national policy for home schooling. "The federal government has recognised the growing popularity of home schooling as well as the confusion and conflict in states where education policy reflects a prejudice against independent learning," says Norma Sahlin, HSI director of development and marketing. "The new policy will be recommended to state governments." Within the United

States, Home Study International is the only accredited source of home schooling for elementary grades, according to the National Homestudy Council.

300 Seminars

The Central Argentina Conference recently conducted more than 300 Revelation Seminars. The studies attracted 3,200 people and resulted in 200 baptisms, reports Carlos Kalbermatter, conference Church Ministries director.

Mackay to Rescue

Forty-nine overseas tourists who were cared for by the Mackay Seventh-day Adventist Welfare Centre when stranded by floods following cyclone Charlie in northern Queensland gave a



Former SPD Evangelist Leads in Oregon

Former South Pacific Division evangelist Garrie Williams this year hopes to see small study groups meeting in 2,000 homes in the Oregon Conference, USA, where he is presently Ministerial secretary. The conference conducted 220 Revelation Seminars during 1987. All the groups will meet in homes because, according to Pastor Williams, "virtually every church that is growing today is doing so on the basis of small groups." New lessons are designed so people can study Revelation in a non-threatening way, using a discovery rather than teaching method of Bible study, he says. Groups will meet for 20 weeks and then decide if they want to study another series. Those who show a special interest in church become members of the pastor's Bible class. "This is a long-term program," says Pastor Williams, shown beside a sample sign marking the location of the study groups.

Photo: Northern Pacific Union Conference Gleaner.

donation of \$80 to the centre in appreciation for the hospitality shown. State Emergency Services requested the centre to prepare for the bus load of visitors. Later, the centre cared for another family of 12 and several other stranded travellers until the roads reopened.

LEs Convert 27

José Monroy, currently a theology student at Central America Adventist University in Costa Rica, conducted an evangelistic series in Santa Catarina Mita, Guatemala, that culminated with 27 baptisms. Monroy conducted the series while working to earn a literature-evangelism scholarship, reports Adalgiza Archbold, editor, *Adventist Review*, Inter-American Division edition.

Rocky Mission

Pastor Bruce Grosse will commence a public evangelistic program in Rockhampton, Qld, in mid-May. If you have friends you would like to receive an invitation to the meetings, contact him as soon as possible at 4 Geaney Street, North Rockhampton Qld 4701.

Donor Honoured

The University of California at Berkeley, USA, honoured Adventist phil-anthropist Chan Shun on February 23 during the dedication services of Chan Shun Auditorium in the university's Life Science Building. The Chan Shun Foundation gave \$1 million to refurbish the auditorium.

Port Vila Church

On February 17 South Pacific Division president Pastor Walter Scragg joined local church leaders Williamson Obed, Tarosa Ishmael, Chris Wippy, Judason Leo and Jimmy Ben in a groundbreaking



ceremony to mark the commencement of the building of a new church in Port Vila, Vanuatu. The new complex will include an evangelistic centre.

Cyclone Bola

Vanuatu Mission president Pastor Ray Woosley reports 2,500 people homeless and many gardens destroyed following four days of battering winds that accompanied cyclone Bola in early March. "The isolation of many of the places makes it difficult to get news quickly," he says. "But we are pleased to report that the Adventist Development and Relief Agency has been at the fore in providing assistance to victims. Roofing materials have been provided to many homes."

Changing Values

Tokyo children in their early teens were asked to write down what in life is most important to them. Sample answers published in *Asahi Evening News* list such responses as gold, cash, and bank savings pass-books. According to Japan's Management and Coordination Agency, the research group responsible for the survey, Japanese youth are aspiring to a lifestyle that "matches their personal tastes . . . doesn't require hard work," and reflects a desire "to make lots of money."—*Awake*, April 22.

Inmates Aid Teens

Inmates at a maximum-security gaol in New York

State, USA, have produced a handbook on teenage problems. Edited by the Hutterian Brethren—a pacifist Christian communal society—the handbook is called *A Straight Word to Kids and Parents*. The booklet addresses problems such as substance abuse, teen pregnancy, abortion, sexuality, crime and suicide. It has been acclaimed by Loren Cunningham, president of Youth With a Mission International, for presenting "sound answers for serious problems."

—*Signs of the Times* (USA).

WA Chapter

Founding president of the Association of Business and Professional Men Lyn Knight will visit Perth next month to meet a group who desire to initiate a chapter of this Adventist association in Western Australia.

Song of Eve Special

This year's missionary book, *Song of Eve*, will be available to churches in Australia for \$1 per copy provided 10 or more are ordered by the individual church. In the book June Strong paints real pictures of pre-Flood people and conditions. "We believe the book's compelling message will touch chords of response in the hearts of inactive members and bring them back to the basics of our message and mission," says Victorian Conference president Calvyn Townend. The book is also useful to give to those studying the Bible.

Islamic Inroads

Islam is now using new methods to win converts, according to Dr Tokunboh Adeyemo, General Secretary of the Association of Evangelicals of Africa and Madagascar. These include fully sponsoring Islamic teachers in secondary

schools and universities. —*Signs of the Times* (USA).

TAUC Appointment

Warwick Stokes has been appointed secretary-treasurer of the Trans-Australian Union Conference. Warwick has been an associate treasurer at the South Pacific Division for the past eight years. He replaces Bruce Mitchell, whose recent resignation, necessitated because of ill health, was accepted with regret.

Indian Evangelism

Nine people were baptised following meetings held late last year by Pastor Narayan Gounder, the only Indian evangelist in Fiji. More than 70 Indian farmers attended the meetings in Lautoka. "It's amazing how the Lord works," says Wapole Talemaitoga, Communication director for the Fiji Mission. "When Pastor Gounder could not be at the meetings because he was conducting Bible studies, the Fijian minister assisting him preached in English, and a Fijian farmer translated into Hindi. It is heartening to see the Indians in this area drinking in the truth."

Sequential Series

Fourteen churches in the Greater Sydney Conference plan to follow sequential evangelism programs during 1988. Smoking Cessation, Nutrition and Vegetarian Cooking, Stress Management, Parenting, Making Christianity Real, a Daniel Seminar and a Revelation Seminar are to be held in that order.

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.

Lord Howe Island Church Celebrates 75 Years

Photos: Reg Brown.



Relieving church pastor Lester Hawkes (right) presented a copy of the Adventist centenary book to the Administrator of Lord Howe Island, Mr Lacey, during the 75th anniversary celebrations.

The Seventh-day Adventist Church on Lord Howe Island celebrated its 75th anniversary with special services on February 27.

Guests for the occasion included South Pacific Division secretary Athal Tolhurst and his wife, Linley; Greater Sydney Conference Communication director Reg Brown; Pastor and Mrs Don Watson, who served on the island from 1961 to 1964; and former SPD assistant treasurer Bill Zeunert, a regular visitor since 1931.

"Much of Lord Howe Island's early history is linked with the Ferris family—a name now legend in the Pacific Islands," says Pastor Brown. "A. H. Ferris and his wife lived there from 1920 until 1934, and it was on Lord Howe that their six children received their first taste of mission service. A. H. Ferris and sons Norman, Walter and David spent a total of 110 years blazing a gospel trail from Norfolk to Pitcairn, and from the Solomons to Vanuatu."

Pastor Lester Hawkes—who, although officially retired after more than 40 years in ministry, has ministered to the Lord Howe congregation during the past year—hosted the weekend of celebrations. He and his wife have now returned to Australia.

Lord Howe Island, located 700 kilometres east of Sydney, is a boomerang-

shaped volcanic sliver 11 kilometres long and barely three kilometres across at its widest point. It has 285 residents and two churches.

"The Anglican and Adventist churches are side by side—the Adventist church stands on the high side, and the Anglican on the low side," says Pastor Brown.

"The mystery is to find where everybody lives, since most of the 110 homes, 17 guesthouses and four small general

stores are hidden behind bushes and palm trees. Cars are rare on the 18 kilometres of single-track, potholed road. It is no wonder the speed limit is 25 kmh, and that sturdy bicycles are the popular means of transport."

According to Pastor Brown, island births are infrequent, averaging one or two a year. "The arrival of another Lord Howe Islander brings rejoicing at the well-equipped three-bed hospital," he says. "And the birth is announced by running a pink or blue nappy up the flagpole at Government House."

The Seventh-day Adventist Church was officially established on Lord Howe in 1913, although earlier visits by Adventist missionaries date back to 1896.

"One interesting aspect of the celebrations was to read the early history of the 30-member church, meticulously recorded by the early missionaries," says Pastor Brown. "The names of officers, baptisms, membership changes and business transactions are all listed."

"We noted the tithe receipts giving evidence of faithfulness—including Father and Mother Ferris, whose regular weekly amount of one shilling reached two shillings later, and amounts of one and two pence from Edna Ferris [now Mrs Vern Heise], then a schoolgirl."

During the anniversary church service Pastor Tolhurst challenged his audience



Mr Ray Shick (left) showed Pastor Athal Tolhurst a flower stand crafted by the Ferris boys from Norfolk Island pine. The Ferris family lived on Lord Howe Island between 1920-1934.

to learn from the past. "In the Bible God calls us over and over again to remember," he said, "with the prime purpose of knowing that the hand of God is mighty. It is so easy to forget. . . ."

"This time of remembering on Lord Howe Island should be a time of renewed activity for the Master, so that His work will be finished and Jesus may come."

7th ICPA Congress Comes to Australia

For what is believed to be the first time, an international prevention congress concerning alcohol and other drugs will take place in Australia.

The congress will convene in the Brisbane City Hall from September 4 to 8, under the patronage of the Lord Mayor of Brisbane.

The congress is designed to highlight the urgent need of prevention principles, policies and programs to counteract the inroads of alcohol and other drugs worldwide.

"The International Commission for the Prevention of Alcoholism and Drug Dependency is pleased to recognise Australia as the most identifiable place for 1988," says executive director Ernest H. J. Steed. "The congress has received official Bicentennial accreditation, and State and Federal Health Departments and other National and State organisations are cooperating."

Australia, in common with many other countries, is showing a growing awareness of alcohol and drug problems. The ICPA believes this congress will enhance local efforts and strengthen international ties for prevention endeavours, says Dr Steed.

Congress chairperson will be the ICPA president for 1988, Dr Ernest P. Noble of the University of California, an internationally noted prevention specialist.

The Lord Mayor of Brisbane will welcome participants at the 7 pm meeting on Sunday, September 4. And Australian Prime Minister Robert Hawke has been invited to officially open the plenary session at 9 am on September 5. The Australian Governor-General has been invited to be the banquet speaker on the evening of September 8.

"Some 50 prevention specialists from around the world are expected to address the congress," says Dr Steed. "It is expected that more than 60 countries

will be represented by some 600 international participants, apart from Australians who attend."

Under the theme of "Prevention NOW for Life and Leisure," the plenary sessions will note the Time, the Technique and the Task to achieve the objective.

"Representatives from the World Health Organisation will address the congress on the need of cooperative planning," says Dr Steed. "Researchers will note the implication of current studies, planners will speak on social ac-

tion, decision making and the initiating of alternatives. Workshop periods will focus on four areas each day, including a daily youth workshop. Topics for discussion include The Role of the Church in Achieving Prevention, Parents and Prevention, Ethnic Groups and Prevention, Women and Leadership for Prevention, Media Alert for Prevention and Organisations for Prevention.

Registrations can be made through ICPA directors at local conferences or at 148 Fox Valley Road, Wahroonga NSW 2076 Australia. Phone (02) 489 7122.



A crippled father (seated) and his two sons, Zacchaeus (left), who is totally blind, and Paul, who is crippled and who has difficulty in talking, recently joined the church in Santo, Vanuatu.

Rejoicing at Santo: Baptism of Handicapped

Members of the Sarakata church, in Santo, Vanuatu, rejoiced recently when a father and two sons, all with severe disabilities, were baptised.

The men found Jesus through the influence of their Adventist neighbour, Elsie Masseng.

"What sadness and hurt these three must have felt over the years, trapped in bodies that are far less than perfect," writes Marlene Foote. "The aged father is crippled. One son, Zacchaeus, has been totally blind since birth. And the other son, Paul, is crippled and speaks with great difficulty."

"But their baptism brought great joy, not only to the participants, but also to those of us who were witnesses. It was deeply touching as the old man was lifted into the font, one son was led, and

the other assisted, to enable them to take this step.

"During a recent youth meeting," continues Mrs Foote, "Paul stood, wanting to share his testimony about the change the Lord has brought in his life. Speaking with great difficulty, he tried to express his feelings. But we did not need to hear his words; his face shone with peace and total joy at his discovery of Jesus' love."

"These three are completely trusting their heavenly Father and longing for the return of their Friend and Saviour, Jesus. I felt that those of us with healthy bodies could learn from Zacchaeus, Paul and their father," concludes Mrs Foote. "True Christianity isn't found in appearances, but 'in the heart.' These new converts could teach most of us about simple faith!"

Photo: Marlene Foote.

Dane Is New ADRA Director in Burundi

At Burundi's first full constituency session since the Seventh-day Adventist Church received a new charter from the government of Pierre Buyoya, Danish-born Bent Nielsen was appointed Adventist Development and Relief Agency director for Burundi.

Mr Nielsen has been working for the past seven years at Katiola, in the Ivory Coast, on a horticultural and apiary project, in partnership with the West German Government.

A recent survey by Africa-Indian Ocean ADRA director David Syme drew attention to the fact that the high percentage of refugees in the Burundi population, together with a depressed economy, has created a crisis in medical care. There is an acute shortage of medicines and clinical equipment of all kinds.

The new director will immediately be involved in superintending completion of four district medical centres. Work on the centres came to an abrupt halt in 1985 when expatriate ADRA workers had their residence visas withdrawn.

"Mr Nielsen will face many problems," says Africa-Indian Ocean Division Communication director Jack Mahon. "But he can rely on support and goodwill from Australia, which has declared this small central African country an area of special concern in 1988."

Division Treasurer Visits Aboriginies

Nearly 400 people attended an Aboriginal camp-meeting held at Mona Mona at year end, at which South Pacific Division treasurer Pastor Tom Andrews was the main guest speaker.

A highlight of the camp-meeting was the attendance of the only surviving member from the first Adventist Aboriginal baptism in Australia. Grandma Lucy Levers was baptised in Flaggy Creek, Mona Mona, in 1918. During the camp-meeting—almost 70 years later—a baptism was held in the same creek.

Mona Mona, situated north-west of Cairns, Queensland, is the site of a mission operated by the Adventist Church during the first half of this century.

"Pastor Andrews was able to inspire

Photo: Bruce Roberts.



Division treasurer Tom Andrews met the only surviving member of the first Aboriginal baptism held at Mona Mona in 1918, Lucy Levers. "Our Aboriginal people, and there is no doubt that he enjoyed the fellowship with the campers," says Aboriginal Work Coordinator Bruce Roberts. "Accommodation and facilities were not the most comfortable, but that did not detract from the spirit of the meetings."

Organisers arranged meetings for all age groups, centred on the theme "To Make Ready a People Prepared for the Lord."

"One enjoyable aspect of our Mona Mona camp-meeting is the camp-fire tradition," says Pastor Roberts. "After the last official meeting each day, the people sit around individual camp fires for hours, discussing the subject of the meetings, swapping stories, and joining in community singing. In this way the campers get to know each other very well and experience a warmth of fellowship that continues into the future."

The South Pacific Division conducts three annual camp-meetings for Aboriginal people—in the western zone, usually held at Karalundi, WA; in the central zone, held at various locations in the Northern Territory or South Australia; and an eastern zone camp held alternatively in either far north Queensland or in one of the other eastern states.

"The campers were grateful to hear of the progress of the Advent truth," says Pastor Roberts. "We praise God for His blessings on our developing ministry for these 'First Australians.'"

Perth School Opening—Dream Come True



After 11 years of praying and planning, the northern suburbs of Perth have their own school complex (pictured), situated in Lansdale, only 30 minutes from the city centre.

"Thirty-nine pupils commenced the year in a beautiful bush setting," says Wanneroo church communication sec-

retary Jenny Watts. The complex consists of three classrooms, principal's office, sickroom, canteen and a teachers retreat, with wide verandas providing escape from the hot summer sun.

At a dedication program on Sabbath evening, February 6, Pastor Don Hosken, Western Australian Conference

Youth and Family Life director, challenged the children to grow spiritually and academically in their new surroundings.

Following the program, each family planted a tree to provide shade, and also to be a constant reminder that they, too, must continue to develop if they are to bear fruit. The school principal is Bob Flynn, assisted by Mrs Lianne Smith.

"The school has room for more pupils, and the northern suburbs of Perth are a great place to live," says Mrs Watts.

Signs Establishes Fund to Provide Signs for Islands

Signs Publishing Company is establishing a fund to provide *Signs* magazines for use in countries where a growing standard of literacy means people are now anxious to obtain English-language reading material.

"We face a tremendous challenge in this respect," says Signs assistant general manager Winston Fletcher. "Although we have nearly 100,000 church members in Papua New Guinea, there are few who can afford a subscription to *Signs*. This provides a real opportunity.

"Many of these people—both inside and outside of the church—are now able and wanting to read. We are suggesting that *Signs* be sent in bulk to ministers in our island missions, so they can be distributed to people who are anxious for literature."

The Signs management committee has voted to use a bequest of \$20,000 to create a fund toward this end. "But we need to build on this amount," says Mr Fletcher.

"Years ago Ellen White told of some members who donated liberally because they believed in the publishing ministry. She admonished the members, 'Invest your means where it will be doing good; scatter rays of light to the darkest parts of the world.'—[*Testimonies*, Vol 4, page 596.] Should we not respond today as generously as they did?

"If you have money you would like to see used in the cause of God," Mr Fletcher says, "why not consider this avenue? Your donations could keep this program rolling."

Direct inquiries or contributions to: *Signs* for the South Pacific, Signs Publishing Company, Warburton Victoria 3799.

Ministers Rejoice at Story of Plane Delay

I playfully shook my fist as "Charlie," the Papua New Guinea Union Mission aircraft, finally landed on Bomai airstrip. Bill Cortizo, the area supervisor for the Simbu Province, and I had been waiting for two days in the blazing tropical sun for the plane to arrive.

On the previous Friday morning, Bill and I, with pilot Trevor ("Syd") Griffith, had left Goroka bound for Bomai airstrip. Leaving the plane, we hiked through long kunai grass, crossed a stream via a tree trunk that had been dropped for use as a bridge, and after a steep climb, arrived at a little Seventh-day Adventist village.

We enjoyed a vesper service and Sabbath program with the members. These are dedicated Christians. In common with many of our churches in the Eastern Highlands, they have no hymnals or Sabbath school pamphlets, and very few own Bibles—but they have learned songs and passages of Scripture by heart.

Visitors from near and far crowded inside and outside of the little grass church to watch the evening "picture box" program.

Early on the Sunday morning we said farewell to our friends, and tramped back to the airstrip for our unexpectedly long wait. When the plane flew in on Monday evening we learned a story that again reminded us of our heavenly Father's care.

When chief pilot Gordon Stafford and Trevor Griffith flew over Bomai at 10 am on Sunday morning, Gordon decided it would be helpful to show Trevor the new airstrip just completed by church members at Dobu.

On the approach into Dobu airstrip, the propeller of the plane began to vibrate, and the plane shuddered. After landing, they found that one of the propeller shafts had loosened, necessitating that a mechanic from Goroka bring a replacement. Had we been picked up at Bomai as arranged, and flown straight back to Goroka, the propeller would doubtless have spun off in midair, ripping the engine out and causing the plane to crash.

When we learned all this, we thanked our heavenly Father that we had been forced to wait two days suffering heat, sunburn, thirst and boredom. It was much better than the alternative!

By Barrie Baronian, principal of Kabiufa Campus Primary School, via Goroka, Papua New Guinea.

Book Review

The Rise and Fall of Antichrist

George Vandeman uses a personalised, friendly approach, practical applications and tantalising illustrations in the captivating saga of the *Rise and Fall of Antichrist in the Prophecies of Revelation*.


Revelation has never sounded better. Pastor Vandeman discusses its key concepts: doomsday, the millennium, the Fall, the Sabbath, the Lamb, the beast and Armageddon. And, most importantly, he presents them in the context of God's love, reassuring the reader that "there is no need to be afraid," because Jesus is coming soon.

Revelation has often been a frightening mystery for those attempting to unravel its horrifying symbols and confusing prophecies. Pastor Vandeman explores these prophecies in a relaxed, yet

captivating style. His illustrations are practical and poignant, making God's truths simple and memorable.

Pastor Vandeman calls his book a "résumé" of Revelation. It certainly does not address the book's secrets and prophecies in depth. However, for the Adventist, non-Adventist Christian or non-Christian, it provokes thought and promotes deeper study. It simply summarises and beautifully explains foundation truths and doctrines.

Apart from its long title, this book is easy to read and simple to understand. I recommend it to any who need reassurance in a world bent on self-destruction.

The book is available at Adventist Book Centres. 

Reviewed by Anthony Mitchell, a recent graduate.

Adventists Aid Flood Victims in Gisborne, NZ



Photos: Mary Fair.

Members from the Royal Oak church delivered aid to Gisborne, NZ, flood victims on March 11. "The church sent \$1,000 worth of fruit juice, which was in great demand because of the lack of potable water," says Mary Fair. "In addition, profits from the annual Royal Oak Church Community Fair, held the following Sunday, provided an additional \$1,300 toward Flood Relief in the area."

Recent floods devastated many areas around Gisborne, where, according to Mary Fair, the damage is colossal. Roads and fences (pictured) almost disappeared under heaped silt.

NOTICEBOARD

Life-Sketches

Edna Clifford. Edna Clifford (nee Edmed) was born on January 26, 1894, in Wynberg, Cape Colony, South Africa. She died in Sydney on February 7, 1988.

Her father's responsibilities as a pastor and church administrator meant that the family moved often. Affectionately known as "Tiny" to her friends, Edna became an accomplished long-distance swimmer. Trained as a shorthand-typist, she worked for the church both in South Africa and the United Kingdom.

In 1922, she married Francis George Clifford at Watford, England. The newly-wed pair responded to a call to what was then called the Africa Division. In Cape Town, three sons joined the family—Roy, Gerald and Herbert.

Many young people found a home away from home with the Cliffords. In 1954, they travelled to Australia—George had accepted the administration of the church in the then-called Australasian Division. They served for eight years.

Following retirement, they returned to South Africa to be near their sons. Widowed in 1972, Mrs Clifford remained in Africa with her sister. Later, she joined Gerald and his wife, Pam, with whom she lived, and Bert and his wife, Doreen, in Australia. Roy and his wife, Millie, also live in Australia now. Recently, Mrs Clifford lived in the Charles Harrison and Esther Somerville Homes.

Weddings

Dixon—Harding. Ian Bruce Dixon, son of Thelma Jean Dixon (Goulburn, NSW) and the late Ronald Dixon, and Michele Diane Harding, daughter of Cecil John and Iris Harding (Goulburn), were married on February 14 at the Goulburn SDA church. Ian, a salesman, and Michele, a bank officer, plan to make their home in Goulburn. Raymond Holt.

Ksiazkiewicz—Makosz. Mirosław Ksiazkiewicz, son of Marek and Krystyna Ksiazkiewicz (Para Hills, SA), and Lydia Makosz, daughter of Alojzy and Estera Makosz, were married on March 20 at the SDA church, College Park. Mirosław and Lydia, both born in Poland, met at the Polish SDA church, College Park, when Mirosław migrated to Australia eight years ago with his family. Mirosław is a sales representative with the Sanitarium

Health Food Company and Lydia is an occupational therapist. Eugeniusz J. Majchrowski.

Roberts—Grant. Micah Roberts, son of Herbert and Barbara Roberts (Auckland, New Zealand), and Odette Grant, daughter of Val and Donald Grant (Deception Bay, Qld), were married on January 31 at the Kellyville church, Sydney. Micah and Odette are both teachers and will be taking up employment in Japan. Ron F. Craig.

White—Walker. Roger Anthony White, son of Jo and Margaret White (Hobart, Tas), and Joanne Louise Walker, daughter of Stan and Rhona Walker (Hobart), were married on December 13 in the Rosny SDA church, Hobart. Roger is a mechanic and Joanne is continuing her studies in primary teaching. They have set up their home in Hobart. John Gate.

Obituaries

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

Clapham, Quinnie Florence ("Ave"), died February 26 in Christchurch, New Zealand, after a short illness. Ave's husband, Wilfred Roberts Clapham, was a composer and arranged music for brass bands. An active church member, Ave taught a Sabbath school class and was involved in welfare work. She took notes of all the sermons and wrote them in a book. She is survived by her nine children, 32 grandchildren and 10 great-grandchildren. Ray Moody.

Clifford, Edna Reedham (nee Edmed), born January 26, 1894, in Wynberg, South Africa; died February 7 at the Esther Somerville Nursing Home, Normanhurst, NSW. The wife of the late Pastor F. G. Clifford (who died in 1972), she served faithfully at his side during his many years of ministry. She is survived by her three sons, Roy, Gerald, Bert and their families, as well as her aged sister Ethel Edmed, who resides in South Africa. Drs Tom Ludowici and Tim Gorle and Pastor E. J. Johanson were

associated with the writer at the service. A life-sketch appears in this issue. Alf Birch.

Crabtree, Thomas George, born December 23, 1900, at Goroke, Vic; died January 15 at the Lourdes Nursing Home, Port Macquarie, NSW. While a share-farmer at Inverell, Tom married Minnie Rose Lewin. Through a contact made with Pastor C. J. Reynolds, Tom was baptised, and immediately became involved in the building of the Inverell church. Over the years he also helped pioneer the work in a number of other churches in the Northern Rivers District. For some years Tom was a literature evangelist and helped to bring 18 people into the church. Forty-one years after their marriage, Rosie was killed in a motor accident. On May 8, 1966, Tom married Phyllis Rosendahl. He is survived by his wife; children, Lindsay, Barry, Norma (Aitken), David and Delma (Youngberry); 21 grandchildren and 24 great-grandchildren. Pastor Graham Allen was associated with the writer at the service. S. R. Goldstone.

Crisp, James Henry ("Unc"), 100, died February 8 at the Esther Somerville Nursing Home, Normanhurst, NSW, and was buried at the Northern Suburbs Cemetery. During his early years he was a Sabbath school teacher of primary, junior and earlteen classes at North Sydney. Prior to his retirement he was a maintenance manager at Avondale College, where he endeared himself to the student body by his kindness, patience and Christian love. At the service conducted on February 11, in his home church of Chatswood, three ministers whose lives "Unc" had influenced while they were students at Avondale, honoured this man of God. Pastor Ken Wright remembered that he had first sat at the feet of "Unc" at North Sydney church and then later at Avondale. Pastor Bruce Price remembered the family in prayer, while Pastor Les Parkinson pointed the family to the certainty of the resurrection. Les Parkinson.

Davis, Edna Alcion (nee England), born March 12, 1908, in Bristol, England; died January 25 at Toosey Memorial Hospital, Longford, Tas. Edna came to Australia with her family in 1911. In 1927, she married Leslie Davis and in 1931 they moved to Cooranbong, NSW, where Leslie worked for the Sanitarium Health Food Company. Nineteen years later he was transferred to the Warburton SHF. Edna endeared herself to each community and became known as "Granny" to many friends. After her husband's death, Edna moved to Tasmania to be

near her daughter and family, where she was a member of the Launceston church. She is survived by her daughter and son-in-law, Joan and Ray Reid; grandchildren, Leslie and his wife, Joy, Antony, Steven, Lisa and husband Brett; and great-grandchildren, James and Clare. Keith Jackson.

Dick, Evelyn Doris ("Dolly"), born December 31, 1911, in Greenwich, England; died March 9 at the Freeman Nursing Home, Rossmoyne, WA. Emigrating to Australia in 1924, Doll lived at the Group Settlement, Northcliffe, in the south-west of WA. Left to bring up three children on her own following the death of her husband in 1947, she joined the Adventist Church in 1948. For 22 years she was employed by the Sanitarium Health Food Company, working for both the wholesale and retail branches in Perth. In 1983 she moved to Sherwin Lodge, later transferring to the Freeman Nursing Home. She is survived by her daughter, Joan Pannham; and sons, Neil and Trevor (all of Perth). The writer has known the family for many years.

G. I. Wilson.

Facer, Colin Arthur, died March 6 in Christchurch, New Zealand, after a short illness. Colin was an inspector for the Christchurch Transport Board, and well-respected by all who knew him. He is survived by his wife, Bev; daughters, Julie (Invercargill), Sandra and Angela; and son, Lyndon (all of Christchurch). At a service held in the Bishopdale church, Pastor George Rollo, who ministered to Colin over 30 years ago at the Sydney Sanitarium, was assisted by Ivor Petrie and the writer. Ray Moody.

Hannelas, Marie Mathilde, born February 15, 1908, in Mauritius; died suddenly on March 5 at the Monash Medical Centre, Vic. Mathilde was married in 1931 and joined the Adventist Church during the 1940s. She was noted for her patience and kindness. Migrating to Australia about four years ago, she became a member of the Dandenong church, Vic. She is survived by her daughters, Jeannine Thomas, Jacqueline Shamyuen and Marcell Chungchin (all of Melbourne), and five other daughters living in Mauritius. At the service, Eli Mallet sang in French for the largely French-speaking congregation. A. D. Campbell.

Jeffcoate, Richard Kenneth ("Ricky"), born May 4, 1955, at Gisborne, New Zealand; died March 1 at the Middlemore Hospital, Papatoetoe, after a short illness, and was buried at the Papatoetoe Lawn Cemetery. Educated at Gisborne, Ricky was construction foreman at the Sanitarium Health Food Factory, Royal Oak, for about 15 years. He was baptised by Pastor Frank Benham on November 23, 1968, and on December 22, 1975, he married Earlene Mitchell. Ricky served in the Sabbath school divisions, on social committees, and as a deacon. He was a member of the building committee, and gave much time to the construction of the Papatoetoe church. He is survived by his wife; children, Kylie and Kristy; parents, Dick and Mary; and Earlene's family, Pastor Don and Lorraine Mitchell, Grace, Lyn, Don (Jr) and Narelle.

T. T. Turner.

Jesnoewski, Millie Mary (nee Penniment) born in April, 1901, at Boulder, WA; died February 23 in Perth. On January 29, 1920, Millie married Ernest Jesnoewski. While living in the Wellington Mills and Mornington Mills areas of the south-west, they made their first contact with Adventists through the Chapman, Wheatman and Ferguson families. Later they moved to Collie, and in 1926 were baptised by Pastor Herbert White. Millie was an active Dorcas worker in the Collie church. After moving to Perth in her later years, Millie was a member of the Maitland church. She is survived by her sons and daughters-in-law, Eric and Heather, Ronald and Joy, Mervyn and Ruby, and Stan and Beryl; 15 grandchildren and 30 great-grandchildren.

D. K. Hosken.

McCaull, Colin, born April 16, 1916, at Bingara, NSW; died February 12 at Tamworth. He and his wife, Alice, were married on July 31, 1937, at Bingara, where both had grown up. During the war Colin fought for his country in the Pacific. Through a contact made by two literature evangelists, Colin and Alice became members of the Adventist Church, Colin being baptised by Pastor Rex Edwards. With a special love for the work of God in the islands, Colin made two trips to Fiji to assist in building churches. He is survived by his wife; and children, Colleen and Alan. Pastor Deane Jackson was associated with the writer in the service. D. Weare.

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Thank You. One year after her baptism and their marriage (March 21 and 22), Diane Igescu, with her husband, Liviu, wish to thank John Jeremic and the members of the White Park Chapel for their love and support. They wish the church family joy as they also celebrate their first anniversary.

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