

RECORD

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School Wins Apple

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**TODAY: Annual Sacrifice
Offering**

RECORD

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Cover: Martin Sell shows pupils Matthew O'Neill, Ivan Gray and Rebecca Chapman the new Apple computer won by Penguin school.

Photo: Burnie Advocate.

LETTERS

Different Emphasis

Some Christians view the Adventist Church as a cult, and we perpetuate this by constantly referring to ourselves primarily as "Seventh-day Adventists"—rather than first and foremost as "Christians." In a recent letter someone mentioned the need to preach about "the joys of Adventism." I haven't heard Baptists preach about how wonderful it is to be Baptist.

The Jews were proud of the truths with which they were entrusted. They zealously overemphasised the Sabbath, rather than the Lord of the Sabbath. We, too, may obey the fourth commandment while not being sufficiently concerned about behaviour in other areas.

We need more teaching on how to be unselfish; how to comfort and help others, even when we'd rather live for ourselves; how to deal with anger and temptation; how to pray effectively, memorise God's promises, and exercise faith and forgiveness.

Gillian Sandford, Qld.

Inspired, Challenged

We have just returned from a holiday in Fiji, where we saw much to commend in the mission's administration, the accomplishments of some fly'n'build teams, and the spirited dedication of nationals in churches, in the college, in administration and in evangelism.

We gained a new appreciation of denominational financial policies and

the very evident need for funds and personnel. We cannot but envision what might be accomplished as people of policy and people of heart and people of means draw still closer together "in the nice work . . . to discern and develop talent in the churches . . . that can be educated for the Master."

Not everyone who takes a holiday in a mission land can expect a pulpit or a page to tell what they saw and felt. Perhaps it would be good if they could!

John and Doris Dever, NSW.

Excellent

I wish I had the flair to pen such articles as the editorial "Not Staying." It was excellent, and so down-to-earth and topical.

Just the other day I was talking to someone about the coming of Jesus, and the person replied, "I want to see my kids grow up and have some enjoyment before it all ends." To most people the end seems to be all gloom and doom—when it's exactly the opposite!

I'm looking forward to that day—yearning for it—and I think your editorial should be read by every thinking person.

James Westhorpe, NSW.

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Just a Coincidence...





Dropping the Cultured Stones

Because of the complexities of different cultural tastes, we've never been in such great need of tolerance.

I confess that, growing up in rural America, I was in every way the archetypal American. I believed that only in America did people speak English the way it was meant to be spoken. And God spoke English—with an American accent, of course!

Then the vision splendid faded. I spent a year “south of the border”—where Americans were seen as “Gringos,” not as God’s favoured people. They were despised—mainly because many of them acted as if the world should jump at their beck and call.

I watched the parade of moneyed American tourists. And as I ate Mexican, slept Mexican and lived Mexican, I began to understand why they felt as they did.

Later I studied the American Revolution from the perspective of a history lecturer at Newbold College, in England. To my chagrin, I was forced to acknowledge that there might be more than one way to view the Anglo-American altercation of 1776-83.

After eight years of experiencing the vast distances between points in Australia, I’ve *almost* come to understand how seemingly rational, well-balanced people can turn into masochistic maniacs once they get behind the steering wheel of a car!

And if I could spend enough time immersing myself in the total experience of Eastern Europeans, Southern Europeans, Middle Easterners, South-East Asians, Maoris or any other group, I’m sure I’d gain valuable insights into what makes them tick.

But, of course, it’s far easier just to write others off as bad or misguided because they think differently from me.

I remember once hearing the story—probably fictional, but it suits my argument—of a man who was bitten by a snake while watching a movie that a missionary was showing in the village square.

Of course, it was *the missionary’s* fault. If he hadn’t been showing the movie, the man wouldn’t have been there. And he wouldn’t have been bitten.

“Utter nonsense,” most of us would say. And we’d probably be right. But one thing is certain: If we want to communicate with such people we must first understand *their* system of logic. And while I doubt that I’ll ever become a convert to that type of logic, I’m convinced that *every* culture has *much* to teach—if we’re but humble enough to learn.

The most valuable experiences of my life have come from living, working and studying in a number of cultures. And I’ve discovered, painfully, that culture has played a much greater role than I realised in what I’ve considered acceptable or unacceptable in the area of practical Christianity.

Most of us tolerate, to at least a limited degree, the varied outlooks of different cultures. But we have much greater difficulty showing tolerance for subcultures *within* our own culture.

Sometimes we forget that there *are* distinct subcultures. And over the past few decades they’ve become quite clearly defined.

For example, the mind set of the average young person (under 30, say) radically differs in many ways from that of the average 70-year-old. Indeed, the two groups are effectively living in totally different cultures.

Because both speak with the same accent, they often don’t see the great cultural gulf. But they experience it. And they don’t show the same tolerance that they would toward someone of a visibly different culture.

At the turn of the century it was crucial to give respect to people in certain positions. When I was a student we were still carefully instructed in such niceties as who should be introduced first when introducing two people. We had to treat

with deference the person with the “higher” station in life.

Today’s young person couldn’t be bothered with such seemingly senseless regulations. After all, as long as each person knows the identity of the other, who cares? Well, an older generation does.

And as far as young people are concerned, forget the titles. They prefer to relate to people as individuals, rather than as those who have achieved a certain rank. They prefer first names. They prefer to equalise rather than differentiate.

When I was growing up, every young man had a suit—or at least a sports jacket and dress trousers—to wear to such formal gatherings as Sabbath school and the church service. But to a great degree such attire has gone by the board in the culture of the young.

I recently visited a youth Sabbath school in Australia and noted that of the 32 males present (and more than half were post-high school), 24 were wearing jumpers. Only eight wore suits or sports jackets.

Of these eight, four weren’t wearing a tie, were wearing a bright-coloured shirt, or had the sleeves of their jacket pulled up in a way that certainly wouldn’t have been acceptable when I was growing up. The scene would have been totally different in the senior Sabbath school.

In today’s youth culture comfort has become a major criterion. Young people won’t put up with discomfort merely to please an older generation who have put up with discomfort all their lives. Such things as ties and traditional suits are an optional extra for many young people. Many prefer what older people consider casual styles—though they aren’t as casual in the minds of the young.

But the cultural differences between young and old aren’t limited to introductions and clothing. The list goes on—and on. For example, most young people like music that speaks to them in a

language and style to which they can immediately relate.

Without question, the lyrics of some of the religious music young people like are whimsical and trite. But we shouldn't be surprised.

About the time the Seventh-day Adventist Church was being formed, a wave of whimsical and trite religious music swept across North America. But it spoke to the American people in the context of their times and culture, and in a language to which they could relate.

Despite shouts of "Unacceptable!" from many quarters then, some of that type of music has made it into today's hymnbooks and has great meaning for many of us.

But if we're honest, some of the hymns we sing have words that make the lyrics to some of the young people's music sound positively Shakespearean.

Now, I'm not knocking traditional music. Nor am I suggesting that all music should be accepted willy-nilly. However, music has to speak within a cultural con-

text if it's going to reach the heart. And what speaks to your culture won't necessarily speak to your parents' or your children's.

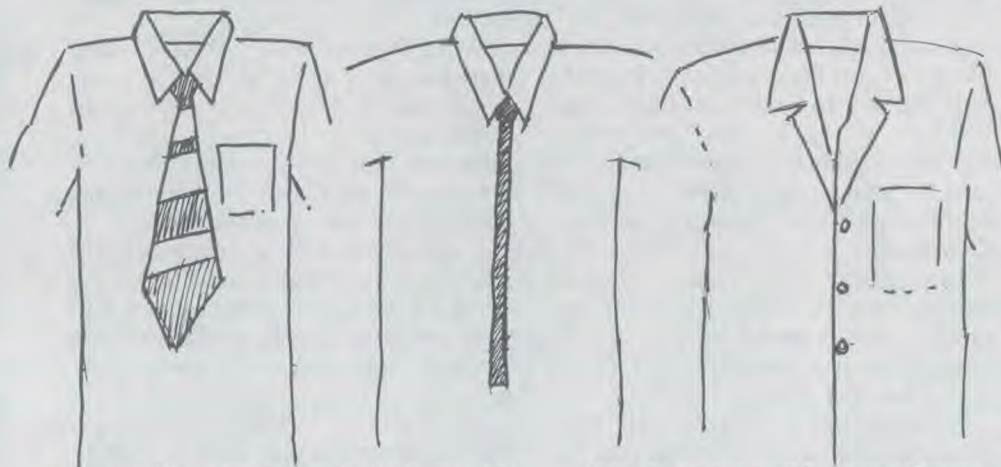
the value system that calls for such behaviour. They need to try to figure out what makes older people tick.

Older people aren't just a group of fuddy-duddies who are totally out of touch. Partly, maybe. But not totally! They have years of experience. Inevitably this closes their minds to some things—but it opens them to others.

Young people would benefit from sincerely attempting to understand the thinking and concerns of the older generation. Before too many years pass, today's young people will look at tomorrow's young people and wonder how they could possibly think and behave as they do.

They'll wonder why the youth have rejected *their* values. They'll shake their heads at what seems to be a culture run amok.

On the other hand, nothing broadens the minds of older people as much as an attempt to understand the mind set of the young. And if they can't understand it, they should be less hasty to criticise it.



Because of the complexities of different cultural tastes, we've never been in such great need of tolerance. We've never so badly needed a concerted effort to understand what makes others think and act as they do.

We've never before faced a situation in which society was changing so rapidly. We've never seen such a pronounced development of cultures within cultures. We've never been at such a loss to know how to relate to what's going on.

In light of this, young people need to try to understand just how important certain forms of behaviour are to older people. They need to try to understand

Why do young people seem to have an aversion to the formalities of yesteryear? Is there something to be said for their efforts toward a more one-class society? Does their emphasis on intimacy destroy respect? Or do they simply show their respect in different ways? What has been gained and what has been lost?

In the church, the older generation to a great degree still hold the power. And as long as they hold that power, they have a duty to try to determine how much of young people's behaviour is purely a matter of culture and taste, and how much it involves immutable spiritual values.

There may be times when those with years on their side will have to pull the youth into line. They may have to demand conformity in certain areas—"or

else." But they must do it cautiously, as little as possible, humbly, and only after much soul-searching.

Wouldn't it be tragic to take a hard line and then discover after many young people have walked out the back door that the issue wasn't really morally significant after all? That it was a gnat instead of a camel? It has happened—and is happening.

Young people may legitimately choose at times not to conform to the expectations of an older generation—even though they know their actions will be frowned on. However, they must ask themselves whether the issue is sufficiently important to risk the potential alienation.

The younger generation shouldn't be forever locked into the old way of doing things. On the other hand, when they choose to abandon tradition, they need to seriously examine their decision to ensure that they aren't losing something crucial.

Increasingly the church is becoming diverse. The ethnic mix, the mix of young and old, the mix of highly educated and less educated, the mix of rich and poor mean that we need tolerance and understanding as never before.

We mustn't let go of what really counts. But we must make sure it really *does* count before we risk offending others by insisting on preserving it. It's too easy for us to assume that *our* culture and *our* way of doing things is the best.

We need to try to distinguish between cultural claims and moral claims. Unfortunately, history doesn't offer much hope in that respect. Culture and morality become so intertwined in our minds that separating them is all but impossible. But we must separate them if we are to retain credibility.

If in our striving to do what is best we make mistakes—and we undoubtedly will—let it be on the side of too much tolerance rather than too much forced conformity.

Let it be on the side of taking too much time seeking to understand the thinking of others rather than too much time trying to drag them into line.

We become more understanding when we try to look from another person's perspective. We become more Christlike when we try to walk in another person's shoes—whatever style or colour they may be.

And the best way to avoid seeing our names written in the dust is to drop the stones from our hands. James Coffin.

Adventists and the Bioethics Debate

by H. E. Clifford

Faith doesn't remove from Christians the task of thoughtfully and responsibly working through ethical dilemmas.

Twentieth-century moral philosophers have often taught that ethical judgments are based on intuition and experience acting against a background of culture. They suggest that the most reliable ethical judgments employ an essentially scientific approach to problems, without dependence on theological insights.

Theologians, understandably, usually reject such thinking. Instead, they make a variety of claims for the relevance of theological insights with respect to ethical judgments. These may include:

1. Revelation/Scripture provide all that's necessary for guidance in life.
2. Solutions can be found in Scriptural principles and precepts.
3. God stands ready to provide an answer in a crisis.
4. Historically, morality is dependent on religion.
5. Religion motivates moral response.
6. Religion tells us why we should be moral.

Can our faith as Adventist Christians help us understand and resolve moral/ethical issues in positive and constructive ways? In answering this important question, it helps to keep in mind the following.

Ethical Argument. Adventists believe that the power to reflect and reason is a gift from God. However, faith doesn't contribute directly to the design of an ethical argument—that's a function of reason.

Stephen Toulmin suggests that ethical arguments proceed from factual data—via what he calls "warrants"—to a conclusion. Warrants are points of view that

serve to justify a statement or position. They can be reinforced by various types of backing.

Consider the case of a nurse who participates in an operation to terminate pregnancy—an abortion. If we say that killing is sin, and back that up with the sixth commandment, we probably will conclude that the nurse is guilty before God.

However, that conclusion can be challenged. For example, is the word "kill" correctly interpreted, or does the scripture mean "murder"? Further, the termination of the pregnancy may have been to *save* a life—the mother's.

Also, the nurse may have acted under duress from superiors. Or the nurse—if a *junior* nurse—may not have even known what the doctors were doing. Thus, what at first appears a simple question can quickly become quite complex.

When engaging in ethical discussion, it's important to argue in a coherent, logical pattern. It's also important to ensure that warrant and backing are relevant and reliable—in this case, that Scripture is being used responsibly. And, of course, we should acknowledge that any humanly devised argument is vulnerable.

Fervent Christians, convinced of the certainties of their faith, may sometimes sacrifice sound arguments for dogmatic statements. They may accept propositions grounded in fragile logic.

This discredits the Christian cause by undermining at a non-theological level the strength of its propositions. Others then view religion as subjective, and faith as unreasonable—simply because weak arguments were used.

We must also remember that those who don't share our faith may not accept the Bible as warrant. Yet we mustn't exclude them from our witness.

Christians accord priority to faith. However, it's doubtful whether any proposition that's contrary to sound reason contributes anything worthwhile. God isn't arbitrary or self-contradictory. Consistency, wisdom and sound sense are part of His nature—which we're called upon to reflect.

Methodology in Ethics. Inquiry into ethics, if it's responsible and efficient, will employ certain methods to address problems. Acceptable procedure will probably include the following:

- Stating the problem concisely.
- Assembling all the available facts.
- Identifying the principle issues (such as the propriety of administering habit-forming drugs for the treatment of pain).
- Locating the values involved (be they persons, goods, interests or commitments).
- Constructing a hierarchy of value (by isolating the cardinal values and listing their priority).
- Anticipating the consequences of different options in terms of advantages and disadvantages.
- Making a determination in the context of faith-commitment.
- Acting to recover any value lost and to heal the wound that often attends the resolution of bioethical dilemmas.
- Continuing to care and maintaining responsibility in all cases, whatever the outcome.

Most thoughtful persons would follow a scheme similar to that outlined, even if subconsciously. However, action to recover lost value and to heal the wounds caused is a particularly Christian response.

Determinations in bioethics are seldom between good and bad—such decisions are comparatively easy. More

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difficult are decisions between alternatives within either the realm of good or bad. In the latter, there can be no "winner." Abortion is a good example of such a dilemma. For, whatever course is taken in any ethically difficult case, some value is bound to be lost.

Even when mistakes are made, or perhaps especially when they are made, as they will be, the Christian must work toward restoration. The ultimate resolution of many of the most problematical bioethical situations ultimately involves forgiveness in response to offence; acceptance in response to alienation; and a willingness and capacity to care in response to deprivation or suffering.

A Christian World View. Much work in ethics must be undertaken from an intellectual standpoint. Faith doesn't remove from Christians the task of thoughtfully, responsibly and sometimes painfully working through ethical dilemmas.

Theology by itself can't answer all ethical questions. This is illustrated by the many new and difficult issues presently arising out of something as familiar to human experience as death and dying.

New techniques have required that death and the moment of its occurrence must be defined much more precisely than was once necessary. The need for clear definition has in turn required a greater understanding of the death process itself. Such understandings are essential if we're to address, at the moral level, questions surrounding euthanasia and the practices of life support and organ transplantation.

Accepting that we can't "do bioethics" in isolation from other disciplines, the question remains: What positive contribution can our faith as Adventist Christians make to bioethical discussion?

Science, consensus and utility may be sufficient to guide our path through life *if*—but only *if*—meaning and purpose in the universe are absent or remain obscure. But if meaning and purpose do exist, then we have the opportunity to explore that meaning and to cooperate in forwarding that purpose.

As Christians we claim that God builds meaning and purpose into life, and that God has revealed to us something about that meaning and purpose. Further, we claim that, no matter how unworthy we may feel, God invites us to cooperate in a partnership with Him.

For those who accept this thesis, life becomes suffused with meaning. Life can be viewed in the context of an overarching plan. And in even the most problematical human experiences there's potential for positive and constructive response.

Let's illustrate this concept with examples from common bioethical situations.

● **Abortion.** Totally utilitarian considerations would no doubt yield a generous policy of abortion-on-demand. Belief that the embryo doesn't possess personhood would reinforce such an approach.

However, Christians place a high premium on all life, particularly human life. The notions of Creation and Incarnation are particularly significant in this regard. Thus, while not excluding the possibility of a real need for the termination of pregnancy under certain circumstances, the Christian would prefer to attack the common underlying causes.

These include economic struggle, breakdown in home and married life, and fear of consequences (including alienation—even from the church). Many observers feel that the churches, because of their lack of empathy toward unmarried mothers, have contributed to, rather than diminished, the increase in abortion-on-demand in the Western world.

● **Euthanasia.** Some would suggest that it's often expedient to hasten the passing of an aged person who's now merely a shadow of his or her former self—particularly if the person faces severe loss of function or chronic pain.

The Christian accepts life not as a right but a privilege—a gift of time. We freely acknowledge our temporality. Ageing isn't an embarrassment, something to be papered over. Death isn't the object of bargaining or denial.

So from the practical viewpoint, the Christian won't perpetuate suffering by

obnoxiously prolonging life (there *is* a time to die). Conversely, the Christian isn't prepared to resolve the problem of suffering by eliminating the sufferer.

Christian commitment calls upon us to care—and to continue to care even when we can't cure. The notions of Stewardship and of Gift are relevant in this context.

● **Reproductive Technologies.** Some see artificial insemination (especially by donor) and in-vitro fertilisation as essentially technological problems. Others view the exchange of gametes outside the body—and particularly outside the marriage relationship—with the gravest misgivings. They even regard some of these procedures as adultery.

The thoughtful Christian is impressed that in-vitro fertilisation needn't oppose the creation ideal. It may support that ideal.

The institution of Family in the creation order, and the Christian's understanding of the character of Sin, are important considerations. After all, sin has more to do with thought and intent than with methodology and procedure.

● **Organ Transplantation.** Certain organs and tissues are in high demand. Some countries with strong religious influences prohibit the harvesting of organs because it necessitates "desecration" of the body. In other countries, the commitment of one's organs upon death is required unless made exempt by conscientious objection. In still others, tissues and organs are the object of commerce.

Historically, Christians haven't had a consistent response to procedures that require interference with the body. However, we could all agree that *giving* and *receiving* is better than *taking* and *getting*. And *giving* and *receiving* is certainly to be preferred to *selling* and *buying*.

There may indeed be a positive warrant in Christian ethics for a system of organ donation. Christ shares, through

Points to Ponder

- The Christian not only can contribute to contemporary ethical debate, but may be uniquely equipped to do so.
- The Christian needs to remember that his or her faith doesn't remove the need for sound argument and for painstaking methodology.
- Forgiveness, acceptance, openness and the ongoing capacity to care are the special gifts the Christian can bring to "applied" bioethics.
- Christian symbols, metaphors and stories, especially the story of Christ, provide a wealth of resource for the field of bioethics.

the symbol of bread and wine, His body and blood with His disciples. The disciple is invited to share in Christ's life of self-donative service by expending self for others. Such an action is hardly a condition of salvation, but it is "a testimony to the privileged place of the body in acts of love."⁶

The Christian faith is rich in images, metaphors and symbols that can contribute in constructive and unique ways to debate in contemporary bioethics.

Stanley Hauerwas has pointed out that certain things can best be conveyed in stories. In fact, it's possible that certain concepts can be conveyed *only* in stories. Value and virtue are among those elements that can be described and shared most profitably through narrative.

In this context we have the incomparable story of Jesus and His self-giving life of love. It's a story with limitless possibility in the realm of ethics, and es-

pecially of bioethics.

In summary, as a "collective resource" the potential for contribution bioethics through the Christian tradition is enormous. As a "collective body" Christians can have immense influence in shaping

social thought and response—and bioethics is waiting for it. **R**

*Quotation from William F. May, a bioethicist from the United States who recently visited Australia.

Miracle in My Kitchen

by Wanda Boulting

Recently I watched a miracle in action—the opening of a beautiful gardenia from bud to full flower.

The bud was in a glass of water on my kitchen windowsill. Since it looked ready to burst open as darkness came, I decided to watch it.

Soon the first of the six outside petals silently began to loosen itself, gradually taking its place before the second petal unfolded. Each petal took about two hours to complete its task. All this time the centre of the bloom was expanding outward. As the six petals took their places, they increasingly revealed the centre, its stamens an invitation for bees to visit early in the morning. The flower was now a perfect, gloriously scented bloom, one of dozens that would have graced the same bush, had it not been plucked.

It had taken all night for this miracle to transpire. Yet so often we accept beautiful blooms lightly—not as a miracle, but as just another flower.

To witness this miracle I had to get up every three hours during the night. But I felt amply rewarded in having seen so dramatically how God works through nature to give us pleasure.

Wanda Boulting writes from Cooranbong, NSW.

RUSH!

It's not too late to order your *Signs* subscriptions, but please do it now.

FUNDAMENTALS FUN

3. The Father

ACROSS CLUES

3. Made, formulate. (Gen 1:1)
7. Offspring. (1 Cor 15:28)
9. With, between. (John 14:9)
10. Planet in the solar system. (Gen 1:1)
11. Gift from the Son. (John 3:16)
12. If you have seen Him, you have seen the Father. (John 14:9)
14. Expansive, extended. (John 14:9)
15. The fourth dimension. (John 14:9)
17. Never ending. (John 3:16)

DOWN CLUES

1. God's creations have this. (Rev 4:11)
2. Celestial bodies. (Gen 1:1)
4. Part of the Trinity. (John 14:9)
5. To present a gift. (John 3:16)
6. God loves this very much. (John 3:16)
8. One. (John 3:16)
13. Put under scrutiny. (1 Cor 15:28)
14. Adoration, affection. (1 John 4:8)
16. Comprehend, understand. (1 John 4:8)



This series (by Brendan Ashton of Cooranbong, NSW) is based on texts listed in the Adventist Church's 27 Fundamental Beliefs. All words are from the NIV.



Photo: John Veld.

Church Converts From Wine to Worship

The Pakuranga (New Zealand) church members are now worshipping in what was formerly the Pakuranga Vineyards bottle store. The *Howick and Pakuranga Times* says that the former wine shop is now moving to the sound of a new spirit. The congregation, which has met in hired halls and churches for the past nine years, has transformed the shop into a chapel seating about 90. A house on the property will be used for children's Sabbath school facilities. "In a marvellous way, God made possible the purchase of the 2,500 square metre property—complete with wine licence!" says local pastor John Veld. "Ideally located in a central position, it already has a representative sign letting the 65,000 residents of East Auckland know that the church is ready to serve the community." The property was officially dedicated—debt-free—at a thanksgiving service on July 1. The congregation plans to raise funds toward the building of a new church in about five years time.

Mass Baptism

More than 4,000 people were immersed in a fast-flowing river during the largest ever Seventh-day Adventist Church mass baptism at Keiya, in Papua New Guinea, Saturday. About 400 pastors from PNG, Australia, New Zealand and the United States officiated. Some 40,000 people turned up to watch.—AP in *The Age*, 22.8.89.

New Campground

About 500 delegates attending an extraordinary session of the North New South Wales Conference on August 6 voted to purchase a 120-hectare property almost adjoining the Yarrapapinni Youth Centre on the northern arm of the

Macleay River. Almost all of the 70 churches in the conference were represented. The \$500,000 cost of the new site, and its development as a central campground, will be funded from the sale of the Byron Bay and Eraring properties. According to NNSW Conference Communication director Pastor Larry Laredo, the availability of the property seems particularly providential as a previous sale had just fallen through. "We consider it the nicest land on the coast that is still available," said conference president Rex Moe. "It is a practical position, and we hope to develop it in such a way that it will become a resource centre for use by other groups also."

Morling Commended

The report on the findings of the royal commission on the Chamberlains by Mr Justice Trevor Morling has been submitted to the most intense peer scrutiny and has received considerable acclaim, according to a report in *The Bulletin*, July 18. Sir Garfield Barwick, former Chief Justice of the High Court, regards the Morling Report as excellent, leaving no doubt as to the innocence of Lindy Chamberlain. Sir Garfield sent copies of the report to confreres in London. According to the report, they were tremendously impressed with Justice Morling's work.

Norfolk News

During August Greater Sydney Conference Health director Pastor Lyndon Schick and his wife, Olive, conducted a Nutrition program on Norfolk Island. Earlier bread-making classes conducted by Beryl Stocken, whose husband, Sid, is church pastor on Norfolk, resulted in 50 pre-bookings for the Nutrition series. Ken Hiscox and his wife, Jill, who have been at Batuna in the Western Pacific Union Mission, will replace the Stockens later this year.

Home-Made Help

In what is thought to be the first local fly'n'build project, a team from Kuria Island travelled to the island of Abemama to build a permanent staff home for Kauma Adventist High School, in the Kiribati Mission. "The gesture was deeply appreciated," says Kauma school principal Tekeman Ribabaiti, "especially since the Kuria members are still waiting to

complete their concrete-block church. For six years four roofless walls have stood against the green palms, open to the equatorial sun, until funds are available to complete the building." Kauma SDA School hopes to upgrade to Year 5 shortly, and staff and students are building a science laboratory—a necessary requisite to qualify for the upgrading.

Tahiti Tidings

Following a youth congress attended by 120 Adventist young people on the island of Raiatea, in the French Polynesian Mission, Youth director Francois Flohr took 32 young people to a youth congress in Barcelona, Spain, held late in July.

Adventist Women

Lindy Chamberlain will be the keynote speaker at the Seventh National Conference of the Association of Adventist Women, to be held in Orlando, Florida, USA, from September 28 to October 1.

Disabled

The North New South Wales Conference is planning a home for developmentally disabled persons and would welcome suggestions, contributions or applications regarding such a venture. Contact The Secretary, Community Services Department, North NSW Conference, PO Box 7, Wallsend NSW 2287. Phone (049) 51 8088.

Kimbe Mission

A Fly'n'preach'n'build team under the leadership of Pastor Lyn Uttley attracted an audience of 8,000 on the opening night of their campaign in Kimbe, the capital of West New

Britain, Papua New Guinea. "Kimbe is a half-hour jet flight from Rabaul," explains local mission president Pastor George Porter. "It's a comparatively small town, the centre of an oil-palm industry. This Harvest 90 campaign is being held in the open air. During the day the team—mostly members of the Hungarian church in Geelong—are building a two-storey residence, office and transit house, and so far the work is progressing very well indeed."

Making History

Dr Peter Miller, a Brisbane Adventist and medical superintendent of Queen Elizabeth II Hospital, made history recently when he teamed with a thoracic physician to insert an intratracheal oxygen catheter—the first such operation in Australia. The IOTC operation implants a two-millimetre tube in the lower trachea. It runs under the skin and comes out in the lower chest, allowing patients with chronic asthma, emphysema and related diseases, a free flow of oxygen

without the use of a mask. "The ITOC allows patients to move about and use smaller concentrations of oxygen," says Dr Miller, who performed the operation with the help of Dr Maurice Heiner, after seeing it performed on video.

Hastings 1989

Literature evangelists in North New Zealand wrote up \$NZ52,500 worth of sales in one recent week in Hastings. They also conducted 28 Bible studies and enrolled 10 people in Bible correspondence courses, 40 in health courses and 22 in "Digging up the Past." In addition, 51 people agreed to have the LE pray in their home, 14 homes viewed Kenneth Cox videos or *The Final Act*, and six people paid for a *Good Health!* subscription or paid a deposit to attend a 5-Day Plan in the area.

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.

Teachers Needed in Islands

A number of vital positions in the three Union Missions need qualified staff for the 1990 school year:

Pacific Adventist College:

Chairman of Humanities Department. This position requires at least a master's degree in one of the social sciences or English. This position has been vacant since the end of 1988 and urgently needs filling.

Chairman of Business Department. At least a master's degree is required, and some tertiary teaching experience is desirable.

Lecturer(s) in Business subjects. Two positions need to be filled and each will require at least a first degree in the appropriate business subjects.

Maths/Physics lecturer. This position requires a master's or doctor's degree.

English lecturer. This position requires a master's degree or its equivalent.

Primary Education lecturer. A lecturer in Primary Education is required as part of the plan to offer a Diploma in

Education (Primary) from 1990. At least a first degree is required.

Theology/Health lecturer. The position requires a master's degree or equivalent. Incumbent is also dean of men.

Papua New Guinea Union Mission:

Senior Industrial Arts teacher for Kambubu Adventist High School near Rabaul. In addition to the teaching assignment, the position includes boarding-school responsibilities and the oversight of the school maintenance program.

Commerce/English teacher with additional boarding-school and teaching duties at Kambubu Adventist High School near Rabaul.

Senior English teacher for Sonoma College near Rabaul. Responsible for English instruction to Business Studies, Ministerial and Teacher Training students, along with general boarding-school duties.

Head of Business Studies Department for Sonoma College near Rabaul. To teach Accounting and Computing to Business Studies trainees, supervise the Business Department, and assist with general boarding-school duties.

Maths/Science teacher needed for Paglum SDA High School in the pleasant climate of the PNG highlands. Additional general boarding-school duties.

Senior Industrial Arts teacher for Kabiufa Adventist High School near Goroka. Pleasant cool climate. In addition to the teaching assignment, the position includes boarding-school responsibilities and the oversight of the school maintenance program.

Senior Biology teacher for Kabiufa Adventist High School near Goroka. Major teaching assignment will be to present candidates for the PNG Year 12 final examinations. General boarding-school assignments in addition to other Science/Mathematics classes.

Science or Commerce teacher needed at Mount Diamond near Port Moresby.

Western Pacific Union Mission:

Principal needed, beginning with the 1990 school year, for Aore Adventist High School in Vanuatu. Will need to be able to teach either senior Science subjects or English/History/Social Studies.

Science or Humanities teacher needed, beginning with the 1990 school year, for Aore Adventist High School in Vanuatu. Will need to be able to teach either senior Science subjects or English/History/Social Studies.

Accounting/Commerce teacher needed, beginning with the 1990 school year, for Betikama Adventist High School, Honiara, Solomon Islands. Preferred subject expertise is Accounting/Commerce, but school is large enough to accommodate other teaching areas.

For further information, contact Dr Gerald Clifford or Dr Les Devine during business hours on (02) 489 7122; or write to Education Department, South Pacific Division, 148 Fox Valley Road, Wahroonga NSW 2076, Australia.

SPD Officer Reports on Island Seminars



Photo: Ray Coombe.

Some 54 Adventist politicians and public servants attended seminars conducted by General Conference associate director for Public Affairs and Religious Liberty Dr Neville Matthews. The group pictured met at Pacific Adventist College, near Port Moresby, PNG.

The South Pacific Division's director for Public Affairs and Religious Liberty, Pastor Raymond Coombe, reports that a new relationship between church leaders and Seventh-day Adventists who work in island governments has developed as a result of recent seminars in three Pacific island nations.

Fifty-four Adventist politicians and public servants attended the seminars organised by Pastor Coombe.

"Apart from the information and instruction given to seminar attendants, the relationships and understanding established with our members who hold important responsibilities in government is a significant development for the church," he says.

Pastor Coombe noted that in the past the church appeared to give the impression that politics and business were sinful and anybody involved in such activities was suspected of spiritual declension. A new breed of committed Seventh-day Adventists today hold many senior positions in government departments—in some countries they're leading politicians.

He cites the example of Papua New Guinea, with up to 20 members of the national parliament claiming Adventist connections and at least half that number faithful church members. Seventeen of the 28 members in the Eastern Highlands Provincial Assembly are Seventh-day Adventists, led by Adventist Premier Mr Walter Nombe. The Premier for Enga Province, Mr Ned Laina, is also an Adventist.

In the Solomon Islands 11 of the 33 seats in the Western Provincial Assembly are held by Seventh-day Adventists. Adventists are well-represented in the Malaita Province and a small number of ministers in the national government are Adventists.

In the Central Pacific there are few Adventist politicians, but a large number hold senior positions in the various departments of the public service.

"It was to meet the unique needs of these members who are in government that the Division first held a series of seminars in 1986," says Pastor Coombe. "The second series has just concluded."

Seminars were held in Port Moresby (June 16 to 19 at Pacific Adventist College), in Honiara (June 23 to 26 at the Malaria Research Centre) and in Suva, Fiji (July 7 to 10 at the Grand Pacific Hotel).

The three-day seminars commenced Friday evening and concluded with a dinner on Monday evening. Major presentations were made by the General Conference associate director for Public Affairs and Religious Liberty, Dr Neville Matthews, and by the SPD assistant Health director Dr Harley Stanton.

Dr Matthews is also the church's liaison officer with the United Nations—he has two offices: one at GC headquarters in Washington and the other in New York, directly opposite the United Nations building.

Dr Stanton spoke on major health issues in Pacific island countries, the

value of the Adventist health lifestyle, and stress management. Those present gave an evaluation of the meetings expressing appreciation of the meetings and the time of fellowship.

"Representatives of the Division and union mission administrations attended each of the seminars. The opportunity for church leaders to talk with members was especially valuable," says Pastor Coombe. "I believe Adventist politicians and public servants now feel they are accepted by church leaders and that they can participate in the mission of the church. They're anxious to cooperate with the church and use their talents to help accomplish its task."

The Adventist politicians in Papua New Guinea are involved in planning for a government reception for General Conference president Neal Wilson when he visits PNG in August.

"Many difficult situations arise for Adventist politicians in the developing countries of the South Pacific, and it's important for us to uphold in prayer these modern Daniels," says Pastor Coombe.

Prison Tutor Plan Proves Challenge

Over the past three years, Adventist layperson Trevor Lloyd has initiated and supervised an inmate reading tutor plan at the Parklea Prison, on the outskirts of Sydney. Dr Lloyd, director of Special Programs based at Mount Druitt College of TAFE, says it has been one of the most challenging and exciting projects in which he has been involved.

A total of 25 inmates have been trained so far. Parklea Superintendent Jack Storrier describes the venture as one of the most important projects undertaken at Parklea and worthy of becoming a permanent part of the prison curriculum. Involvement is totally voluntary and the men use their leisure time to do their tutoring work. Dr Lloyd says that many of the tutors could well make a successful career of teaching.

The program was developed because prison authorities were unable to meet the demand for one-to-one literacy tutors for the inmates. So the Mount Druitt

Division of Basic Education arranged to conduct a tutor-training program within the prison itself. At each stage of the tutor-training, some non-reading prison inmates attended.

By the completion of the training series, the tutors have already experienced hours of student contact and are ready to launch into one-to-one tutoring with a reading-handicapped inmate. It's

estimated that up to 40 per cent of prison inmates in New South Wales are functionally illiterate.

The Senior Education Officer at Parklea, Margaret Lightfoot, considers the inmate tutor scheme valuable, not only for the new skills it develops in both tutors and student, but also for the help it gives the men in focusing their attention on the needs of others.

Avondale Alumni Plans First AGM



Photo: John Banks.

Avondale College Alumni Association officers (from left) Ern Lemke (vice-president), Coralyn Eddy (treasurer) and Bev Chester (secretary) discuss their plans for the first AGM.

The Avondale College Alumni Association will hold its first Annual General Meeting during Homecoming Weekend at the college, September 1 to 3.

"The Alumni Association has three objectives," says association president Dr Arthur Patrick. "We want to establish a network of fellowship among all staff and past students of the college, to provide moral support to present students, and to promote the objectives of the college."

The association's executive committee is now supported by two groups—a membership committee under the chairmanship of Pastor Austin Townend, and a public relations committee led by Pastor Max Townend. The formation of the association comes 91 years after the opening of Avondale College.

According to research by Dr Patrick, when the Brettville Estate was purchased the name was changed to Avondale and a unanimous vote recommended that the educational institution be called

Avondale College. But on November 11, 1895, this was modified to the Avondale School for Christian Workers.

"The association welcomes all past students and staff to become members and attend the Annual General Meeting," says Dr Patrick. "And we invite those who can't come, to send greetings and suggestions for the mission of the Alumni Association."

Address correspondence to Alumni Association, Avondale College, PO Box 19, Cooranbong NSW 2265.

PNG Considers Diploma Nursing

Seventh-day Adventist Health and Education leaders in Papua New Guinea and government Health Department officers are exploring the possibilities of diploma-level nurse training in Papua New Guinea.

One proposal is to use Pacific Adventist College campus for first- and third-

year classes, Port Moresby General Hospital for clinical experience, and Sopas hospital to cover rural clinical training for second-year classes.

Earlier, a Sopas Adventist Hospital review committee—consisting of church administrators, doctors and nurse educators from both Sopas and the Government Health Department—recommended that study continue into dividing nurse education between the present Sopas campus and Pacific Adventist College.

"At a meeting on June 16 at the Port Moresby College of Allied Health Sciences, representatives of PAC met with almost 20 government health department officers who unanimously supported the concept," says Leslie White, Adventist Health director in PNG. "Dr Ray Wilkinson and Pastor Alan Sonter were pleased with the positive attitude shown by senior decision makers in the Health Department toward students at PAC. They saw graduates as not only having saleable skills, but as being well-rounded young men and women thanks to the 'whole person' training received at PAC."

Plans were laid for further discussions at scheduled government and professional meetings during the remainder of this year. "Much work remains to be done and other proposals evaluated," says Mr White. "It will be at least five years before we see graduates from this proposed course. But the prospects are exciting."

"Exclusive" 5-Day Plan Proves a Success Witnessing

I picked up the phone with some degree of resentment. It was my only day off, and I had much to prepare for a three-day conference out of town.

It was someone requesting the dates for the next 5-Day Stop Smoking Plan. I knew there was none scheduled for the near future.

The woman was disappointed, for all other agencies had told her the same thing. And she was determined to quit smoking—without the nicotine gum that had been recommended to her.

My husband, the local pastor, decided her keenness demanded the "exclusive" treatment. But the problem remained—we were going to be away. Then Sandra Zambo, wife of a local chiropractor and

naturopath, agreed to conduct the program.

The woman faithfully kept her contact with Sandra. And by the end of the week—halfway through the 5-Day Plan—she asked if she could attend church on the Sabbath.

Sandra invited her to Sabbath lunch with friends from church. And asked her to come the following day to a church barbecue at the Zambo home.

The woman, seeming to enjoy the friendship, said, "I've never had such a great time in my life, and with such nice people!"

The following week, Sandra kept in touch. However, on Sabbath she and her family were away on holidays. So the woman went to church on her own.

Sandra's husband, John, commenced a Revelation Seminar this week—and you can be sure he sent the woman a special invitation.

And you can also be sure that I've reformed. Next time a phone call interrupts my schedule, I'll not resent the intrusion. I'll be thinking of the opportunity for witness. And that's exciting!

By Barbara Shelley, who writes from Armidale, NSW, where her husband, Barnabas Shelley, is church pastor.

CHURCH NEWS

School Wins Apple

The Penguin Seventh-day Adventist School, in Tasmania, recently won an Apple computer—one of only four such prizes. "We'd forgotten that we entered the competition," says school principal Greg Chandler. The prize came as the result of computing teacher Martin Sell filling in a questionnaire last November in the *Apple Australia Education News* magazine, sent to every school in the country.

"Penguin school has an enrolment of 71 pupils from primary to grade 10," says school public relations secretary Pat Fretten. "An extra 10 students would help tremendously." The acquisition of the new Apple 2 GS—valued at \$3,000—means the school now has four computers.

Special Buddies

Twenty-five youth at Auckland's North Shore church (New Zealand) have adopted a "buddy system" to strengthen church fellowship. "During a Sabbath

afternoon youth program each young person drew one or more names from a box to foster as a secret buddy," says assistant youth leader Claire Chapman. "Participants then sent encouraging notes, or did some special kindness for their friend and identified themselves only as 'your special buddy.'" This was followed with a potluck tea then by "The Unwrapping," when participants tried to guess who was responsible for the encouragement they had received. Some had received not only letters, but flowers and gifts. "It was exciting," says Miss Chapman. "Many related how they had been cheered by a letter or gift." Now the whole church has become involved in a new series of Special Buddies.

Axe Attack

An elderly couple, recently attacked with an axe by a 16-year-old masked

youth in their Armadale (Western Australia) home, attribute their escape from serious injury to divine intervention. Mr and Mrs Lemke told Belmont church members on the following Sabbath that the youth became angry when Mr Lemke refused to give him money. The youth grabbed an axe and hit Mr Lemke in the chest with the blunt side, knocking him to the ground. Mrs Lemke heard the noise and rushed to the garage—she was also knocked down. Mr Lemke regained his feet and struggled with the youth as Mrs Lemke hurried to phone police. The youth fled, jumping a fence to escape. He removed his mask just before he met two Jehovah's Witnesses who were able to give police a description that led to his capture. "The Lemkes, and the Belmont congregation, thank God for His care," says church communication secretary Joy Rasts.

NOTICEBOARD

Anniversary



Mr and Mrs Dave McCrostie. Dave and Gwen McCrostie celebrated their Golden Wedding anniversary with a re-consecration wedding service in the Devonport church (Tasmania) on June 25. Pastor Max Hutton led out, with various members of the family attending the bride and groom. A reception following the service gave opportunity for family and friends to join in wishing the McCrostie's God's continued blessings. The couple, who have eight children, 26 grandchildren and 21 great-grandchildren, are members of the Devonport church.

Retirees

Anderson, Mrs Laurel. Last employed at Greater Sydney Conference, 16 years of service.

Barlow, Mr Albert G. Last employed Home Health Education Service, 15 years of service.

Bath, Pastor Arthur J. Last employed South New South Wales Conference, 36 years of service.

Borgas, Mr Basil G. Last employed Sanitarium Health Food Company, Cooranbong, 44 years of service.

Duffy, Mr Kenneth S. Last employed Sanitarium Health Food Company, Cooranbong, 43 years of service.

Fletcher, Mr Winston W. Last employed Signs Publishing Company, 38 years of service.

Masters, Mr John R. Last employed Sanitarium Health Food Company, Cooranbong, 38 years of service.

Olson, Pastor Graeme D. Last employed South Australian Conference, 22 years of service.

Watson, Mr Stanley. Last employed Sanitarium Health Food Company, Melbourne, 40 years of service.

Life-Sketch



Pastor Herbert Christian. Herbert Bollensdorf Christian, born October 22, 1913, was one of four children of German settlers in South Australia. He grew up in a home where the Word of God was revered. The fact that all three brothers—Harold, Herbert and Clem—became ordained ministers, and their sister, Elvira, strongly supported her husband, Norm Green, in church work, evidences the home influence.

Herbert attended Avondale College for five years in the 1930s. After some experience as a literature evangelist, he was appointed to South New Zealand in January, 1939. Nearly two years later, on December 23, 1940, Herb married Melva Sprengel. Three children blessed their home—Valerie (Mrs Ken Lawson), Owen and Brian.

In December 1944 Herb was ordained to gospel ministry, and early in 1946 the couple accepted a call to work in Samoa. As president of the field, Herb established the present mission headquarters and the Lalovaea school in Apia.

The Christians returned to Australia in 1956, locating

in Queensland—first in Toowoomba and later in Rockhampton. In both centres, Herb led out in building the present church. Later, while in departmental leadership, Herb had a major role in the extension of the South Queensland Conference office and the establishment of the Mount Gravatt school.

He served as president of the South New South Wales Conference, and after two years moved to a similar position in the Victorian Conference, where he served for five years. He retired on February 8, 1975, and lived for some time near Toronto, NSW, before moving to Nambour, Qld. Melva died last February, and Herb on July 21.—*Ron Taylor.*

Weddings

Horvath—McKenzie. John Horvath, originally from Queensland, and Andrea McKenzie, daughter of Brian and Meryl McKenzie, were married on June 4 in the Tauranga SDA church, New Zealand. Following their wedding reception on a Maori Marae, they flew to England where they assisted Pastor Graeme Bradford in an evangelistic series. John is the Tauranga church pastor, and Andrea teaches at the Tauranga SDA Primary School. Ian McKean.

Laukau—Bramich. Suli Laukau and Lorraine Bramich were married on July 30 at Mount Isa, Qld. Suli works for the Mount Isa Mines and Lorraine works at the Laura Johnson Retirement Village. Dave Hamilton.

Ludwik—Carruth. Zachariah Ludwik, son of Mieczyslaw and Jadwiga Ludwik (Melbourne, Vic), and Nicole Adrienne Carruth, daughter of Jeffrey Winton Carruth and Julia Claire Bursis (Qld), were married on March 19 at the Southport SDA church. Zachariah is a gym manager in Surfers Paradise and Nicole a sales representative. They have set up their home at Nerang. Ross W. Baines.

Perez—Gonzales. Albert Perez, son of Alberto and Maria Perez (Woodridge, Qld), and Gisela Gonzales, daughter of Carlos and Elisa Gonzales (Quakers Hill, NSW), were married on July 23 at the Parramatta SDA church. Albert and Gisela met while students at Sydney Adventist High School. They plan to set up their home in Harris Park and will both continue working for the Westpac Bank. Graeme Loftus.

Wade—Russell. Peter Wade, son of Kevin Wade (Melbourne, Vic) and the late Barbara Wade, and Jannene Michelle Russell, daughter of John and Maree Russell (Sydney, NSW), were married on July 30 at the Kellyville SDA church, Sydney. Peter is a car salesman and Jannene is a diversional therapist. Graham White.

Obituaries

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

Allen, Ethel May, born April 29, 1905, at Northam, WA; died July 19 at Sherwin Lodge, Rossmoyne. Ethel was the second of eight children born to George and May McCreery. Much of her early life was spent in Albany before attending Carmel College in 1926. Ethel's singing was always greatly appreciated at WA Camp-meetings and in the Albany church. She is survived by two daughters, Maureen (Bowler) and Norma (Stewart); three sisters, Gwen (Lloyd), Lily (Darby) and Rita (Willis); and brother, George. Ken Bullock.

Benyon, James Stephen Cecil ("Ben"), born December 5, 1908, at Kumara, South New Zealand; died June 21 at Nelson. "Ben," as he was known to his many friends, was a

respected member of the Nelson church. He is survived by his son, Michael; stepchildren, Margaret Larsen, Ruth Gray, John and David Vosper; grandchildren and great-grandchildren. Pastors Robert Larsen and Ron O'Malley assisted the writer in the service. Aaron Jeffries.

Brown, Dale, born April 5, 1972, in Whyalla, SA; died June 4 in Toowoomba, Qld, and was buried in the Goombungee Cemetery next to his father. The youngest son of Ella Brown. Dale will be missed by his family and the members of the Haden church. W. J. Gerken.

Cameron, Urquhart Malcolm Lee ("Mac"), born April 24, 1923, in Deloraine, Tas; died April 11 in Launceston, after a prolonged illness. A logging contractor for many years, Mac later established a heavy machinery sales business. In 1946 he married Dawn Plummer and in 1961 was baptised by Pastor Ralph Smith. He served as a deacon at the Launceston church and had been senior deacon of the Deloraine church. With Dr Ray Swannell, Mac had worked to establish the Deloraine church. He is survived by his wife; son, Wayne (Brisbane, Qld); daughters, Patsie Walsh (Melbourne, Vic) and Carol Faulkner (Hadsphen, Tas); sisters, Alice Cox (United States of America), Jessica Reid (Deloraine) and Mon Reid (Launceston); and brothers, Bruce (Mole Creek) and Bill (Perth, WA). Ray Stanton, close friend and elder of the Margate church, and Carlyle Sheriff were associated with the writer in the services. Keith Jackson.

Christian, Herbert Bollensdorf, born October 22, 1913, in SA; died July 21 at the home of his daughter in Orange, NSW, and was buried at the Kulangoor Lawn Cemetery near Nambour, Qld, beside his wife Melva, who predeceased him in February. During the 37 years of service which "Herb" gave to the church, he was president of the Samoan Mission, a Departmental leader in South Queensland and North New South Wales Conferences. He is survived by his daughter, Valerie (Mrs Ken Lawson); sons, Owen and Brian; brothers, Harold and Clem; sister, Elvira (Mrs Norm Green); and eight grandchildren. Pastor R. W. Raylor assisted in the services and a guard of honour was formed by 12 fellow ministers. A life-sketch appears in this issue. K. S. Parmenter.

Davidson, Stanley John, born March 14, 1899, in Melbourne, Vic; died July 27 in his sleep at his home in East Victoria Park, WA. Brought up a Presbyterian, he was connected with the church as a young man but when he married his wife, Patience, 70 years ago, he became a Sabbath-keeper and ultimately joined the SDA Church. He worked for the WA Government Railways for 50 years, including a period as stationmaster and before retirement at the head office in Perth. He will be remembered as a kind, Christian gentleman with a happy disposition. He is survived by his wife and family. H. W. Gunter.

Day, Micah Joel, born May 1 at Dubbo Base Hospital, NSW; died July 26 at his home in Narromine as a result of the Sudden Infant Death Syndrome. Although Micah had breathing difficulties at birth, he had recovered well. He is survived by his mother, Ceinwyn Jane Day, Kerry Hawkins, senior elder of Narromine church, assisted the writer in the service. E. S. Kingdon.

Death, Robert George, born November 27, 1914, at Pioneer Range, NSW; died July 27 at the Gunnedah Hospital after a prolonged illness. A farmer all his working life, Bob was a member of the Voluntary Defense Corp during World War II. He married Jean Heather Crowther in 1940 at Goolagong. In December, 1955, he was baptised by Pastor Roy Thrift in the Namoi River at Gunnedah. Bob helped build the Gunnedah church and was a deacon for some years. He is survived by his wife (Gunnedah); son, Ross (Woolgoolga, near Coffs Harbour); and daughter, Rona Tucker (Paterson, near Maitland). Pastor Deane Jackson, Tamworth church pastor, Steve Giles, Gunnedah church elder, and Len Peasley, a family friend, were associated with the writer in the services. Joe Webb.

Flynn, Edna Joyce, born October 4, 1917, at Fremantle, WA; died July 30 at Fremantle Hospital after a short period of hospitalisation. Edna was an Adventist from early childhood, her parents having come into the church through a mission program. She is survived by her children, Robert, Melvyn, Carole (Covi) and Gary (all living in Perth). Pastor Merv Tonkin, Edna's former church pas-

tor, was associated with the writer, the current church pastor, in the service. Pat Marshall.

Franklyn, Jean Mears, born October 4, 1908, in Normanby (Taranaki), New Zealand; died July 27 in the James Foley Ward of the Napier Hospital. Through her enjoyment of life and creation, Jean spread warmth to many lives. She is survived by her three children, Beverly, Jim and Heather. A service was held in the Hastings SDA church. Mark Borresen.

Jary, Delwyn Joy (nee Zumbach), born January 20, 1961, in New Plymouth, New Zealand; died suddenly on July 3 at the Wellington Hospital. She will be remembered as a caring person who was interested in others. She is survived by her husband, Robert; children, Lisa and Steven; and brother and sister-in-law, Graham and Celia Zumbach (members of the Nelson SDA church). Aaron Jeffries.

Jull, Sesil Wilfod (known to many as "John"), born October 28, 1909 in Haden, Qld; died July 9 at his home in Toowoomba and was buried beside his wife in the Toowoomba Lawn Cemetery. John and his wife, Una Mabel (nee Wells), were married for 52 years. A benevolent, gentle, Christian man, John's smiling face will be missed. He is survived by his only daughter, Mabel, who lives in Brisbane. W. J. Gerken.

Poole, Arthur Percy George, born August 8, 1903, in Invercargill, New Zealand; died June 3 in the Blenheim Hospital. Percy worked in the timber industry most of his life, including a term in Indonesia setting up sawmills. Although handicapped by a stroke since 1979, Percy took great delight in working in his garden. He is survived by his wife, Daisy, a member of the Blenheim church. Aaron Jeffries.

Schmidt, Una May, born May 24, 1923, in Charleville, Qld; died July 25 at St Vincents Hospital, Toowoomba, and was buried at the Augathella Cemetery. During her illness, Una's courage was an inspiration to all who knew her. Married on December 25, 1943, she was predeceased by her husband, George. Una was always interested in Community Affairs and for many years held all the positions in the Augathella branch. She is survived by her daughters, Margaret Grogan (Mooball, NSW) and Beth Latimore (Southampton Downs); and three grandchildren, Mark, Peter and Tarni. W. J. Gerken.

Williams, Frederick Gordon, born December 16, 1976, in Hastings, New Zealand; died July 28 in the Mercy Hospital, Auckland. Following a service in the Hastings SDA church, Fred was buried beside his mother at the Mangaroa Cemetery. During his short life, Fred developed a love for the Lord, and as a member of the singing group "The Lightbearers," he found a way of sharing this love with others. He is survived by his father, Apeni; three sisters and a brother. A number of church members were associated with the writer in the service, including the singing group to which he had belonged. Mark Borresen.

Advertisements

Indianapolis GCSession, July 5-14, 1990. There and back in 19, 27, 39, 45 or 62 days. Marion Parry's coloured final brochure with official booking form is now available. And so are 10 more rooms. Who wants them? Write or phone immediately. Deposit \$200 per person. Marion Parry and Lyndon Taylor, Unit 4 "Coronella," 163 Central Road, Nunawading Vic 3131. Phone (03) 877 5804.

Thomas Coming. Dr Charles Thomas, former lecturer at Loma Linda University, will conduct a Lifestyle Seminar in Sydney, October 8-14. Fee \$60. Bookings: Miss Helen Pratt, PO Box 884, Gosford NSW 2250. Phone (043) 25 2836 (H).

Wanted. Flat, unfurnished or partly furnished, required for an active, elderly Adventist man in Kempsey for early October. Charles Pointon, 3 Cottam Road, Wyongah NSW 2259. Phone (043) 92 7040.

Volunteer Opportunity. The Tasmanian Conference

has volunteer opportunity for mature, stable Adventist couple to give leadership to the small church on King Island. The conference can offer a house only—the rest is voluntary. If you are interested in a 12-month or two-year valuable volunteer experience, this is your opportunity. Forward inquiries to Pastor J. Gate, President, Tasmanian Conference, GPO Box 1039, Hobart Tas 7001.

Position Available. An Atherton Tableland dairy farm has a position available for a family. Home available. School bus to door. Church at Ravenshoe. Inquiries: Pat or Julie Daley, Millaa Dale Friesian Stud, M/S 1904, Millaa Millaa Qld 4886. Phone (070) 97 2188.

Physiotherapist. A full-time physiotherapist was wanted at Warburton Health Care Centre and Hospital, Warburton. Board and lodgings available for single person. Inquiries to: Paul Frijlink, phone (059) 66 9010.

Unit Available. Fernleigh Flats in Ballarat has a unit available. For further information write to The Secretary, Fernleigh Flats, Cnr Ripon and Urquhart Streets, Ballarat Vic 3350.

Furnished House to Let for 6-9 months, Warburton district. Reasonable rent. References desirable. Reply "House to Let," C/- Signs Publishing Company, Warburton Vic 3799.

Nambour. Attractive 5 B/R (4 with BIR), split-level home for sale. Large lounge, dining room and kitchen. Air con. Second shower and toilet. Block 754sqm. Phone (071) 42 1856.

Queensland. 25 acres of virgin forest. Bore and tank water. Fantastic soil. New Hardiflex home. School bus. 40 minutes to Rockhampton, 10 minutes to resort. \$115,000. Phone (079) 39 7620.

Land for Sale. Would love SDA neighbours. \$90,000 for 180 acres karri, blackbutt country, 1 km from Warren River, Manjimup, WA, on share basis with mudbrick, well-constructed 2 B/R house all yours. SDA school nearby. Phone Jill on (097) 731279.

Land for Sale. Lovely Macleay Island in Brisbane's Moreton Bay. 32 perches, good soil, high land with mango trees. Frequent ferry services. Price \$17,500. Deposit \$2500. 10 per cent interest. Phone (07) 286 3110.

House for Sale. 3 B/R, B/V house on two acres. 10 min by car to Lilydale Academy. On bus route. 150 fruit trees plus small fruits provide modest income. Farm machinery included. Ample main and bore water. \$195,000 ONO. Phone (059) 64 3607.

House for Sale. Near Lilydale Adventist Academy. Ten minutes by car to supermarkets and electric train to city. Near new 3 B/R, W/B home. All amenities. 1.5 acres suitable grazing or fruit trees. \$128,000 negotiable. Phone (03) 728 2754.

Lismore is an ideal spot to live, with its SDA school to Year 10. A new 80-block subdivision in close proximity. Priced from \$32,000. Liberal discount to Adventists. Contact owner, David Stevenson, Teven Road, Alstonville NSW 2477. Phone (066) 28 3731.

Singles Reunion Camp. Yarrahappinni, NSW. October 27-29. Calling friends, members present and past of "Philosda" (now ASM), for the reunion of the decade. Speaker: Roger Vince. Contact PO Box 65, Cooranbong NSW 2265.

Euroa Church—60th Anniversary. The Euroa church will be holding its 60th anniversary program on November 18. We would be pleased to see past and present members on that date. Are you one? Reply by October 18. Mrs D. Lynch, 23 Anderson Street, Euroa Vic 3666.

Welcome Goondiwindi Church. Come and live in Goondiwindi, gateway to Queensland. Active church needs more members to assist in outreach programs. Good facilities available: community cultural centre, tennis and squash courts, olympic swimming pool, good primary school etc. Great employment availability: farm and

station hands, engineering, tractor driving, cotton work, carpentry, various trade jobs and business opportunities. Population 6,850.

Bowral SDA Primary School. Bowral SDA Primary School is receiving inquiries for new enrolments. New church planned. Be part of our community. Active, growing church. Phone (048) 61 3905 or write to PO Box 337, Bowral NSW 2576.

School Uniforms. Dee Ess Fabrics, now trading as Nat Ellard & Associates, suppliers of uniforms to Seventh-day Adventist schools. For full details regarding prices and all sizes of girls and boys uniforms, write to Shop 2, The Arcade, 30-32 McAdam Square, Croydon North NSW 3136, or phone (03) 725 4355.

Natural Health Farm. Nutritional therapy program for various health problems. Ailments simply eliminated. Rest and relaxation. Holiday and health-care accommodation. Reasonable rates. The Retreat, Border Ranges, northern NSW. Phone (066) 36 4275.

Adventist Alpine Village. Attractive accommodation. Fully equipped lodges. Half-hour from all ski fields. Beautiful area for summer and winter holidays. Very reasonable rates. For further information write to Anita Williams, Adventist Alpine Village, Barry Way, Jindabyne NSW 2627.

Retirement Village. Amelia Place, 28 Deaves Road, Cooranbong, NSW. Two B/R, spacious units. Garages available, spacious grounds. Call at site, or phone George and Jenny Neale on (049) 77 2257.

Invitation to Inspect. Are you over 50? Enjoy peace of mind and security of registered lease. Luxury two-bedroom villas with lock-up garage from \$79,500. Lovely rural setting close to all amenities. For brochure, write to Melody Park Adventist Retirement Resort, Gilston Road, Nerang Qld 4211, or phone (075) 35 9464 A/H.

Business Opportunity—New Zealand. This proven business provides a high cash flow and is successfully operating in many areas in Australia. Full details are available, including accountant's figures. All plant, equipment, stock, and training are provided. Opportunities also exist in Papua New Guinea, Western Australia, South Australia and Victoria. For all details phone Peter Hilton on (07) 841 2407.

Almost Booked Out. There are only 8 places left for the Health Instructors Program at the Warburton Health Care Centre. Don't miss out. Send your deposit now. Health Education, Warburton Health Care Centre, Warburton Vic 3799. Phone (059) 66 9010 for details.

Health Instructors Program, October 8-15. Warburton Health Care Centre is again running its very successful health program. *Who Can Attend?* Church health secretaries, church members or anyone interested in health. The program will be based on the seven natural remedies to health. Also included will be a complete personal medical checkup, hydrotherapy, workshops etc. This program will be the experience of a lifetime for every person attending. Plan now to come. Write to: Health Education, Warburton Health Care Centre, Warburton Vic 3799, or phone (059) 66 9010 for full details.

Promise Deferred, by S. H. Horn. Interred in a POW camp the author finds a Bible promise: God sets the prisoners free. But Hom remains a POW, facing starvation and mind-wrecking boredom. Available from your Adventist Book Centre.

Accommodation in Sydney. Visiting Sydney? Stay at Burwood Motel, 117 Liverpool Road (Hume Highway), Enfield (near Burwood). Central location, near railway, shops, city transport. Comfortable beds, friendly service, very modest rates. Families welcome. Book direct (02) 744 0521.

Long Arm of the Law. If you're buying a home or a business, reappraising your Will and you want the LONG arm of the law on your side, contact Ken Long, Solicitor, Long & Company, 16-20 Barrack Street, Sydney NSW 2000. Phone (02) 29 4081.

Legal Services. One half-hour conference offered, free of charge, to Adventists for advice. Instructions accepted in all legal matters from advice to Supreme Court actions and including overseas adoptions. Contact Daphne Kennedy, Solicitor, "Avondale Village," Freemans Drive, Cooranbong NSW 2265. Phone (049) 77 2633.

Real Estate, Queensland. Gold Coast corridor. George F. Gorry of Drews Real Estate, Springwood, invites you to contact him for good service for your real estate requirements. Phone (07) 290 0200 B/H (07) 206 3710 A/H.

Real Estate. The Byron Shire of northern NSW offers rural or beachside living, ideal climate and convenience to major centres and SDA schools. Contact Brenda Thompson at Ray White Brunswick Heads on (066) 85 1011 or A/H (066) 80 1611 for the right advice on all real estate in this sought-after area.

Real Estate, Queensland. Nationwide Realty Caboolture, 30 minutes from Brisbane, invite you to contact us for all your real estate requirements. Principal, Bronwen Jones, Village Mall, Morayfield Road, Morayfield Qld 4506. Phone (071) 95 4000, A/H (071) 96 6473.

Real Estate, Hobart. If you plan relocating to this area and require personalised service contact Noel Roberts at Nationwide Realty 156 New Town Road, New Town, Hobart Tas 7008. Phone (002) 28 0205 B/H, (002) 48 5072 A/H.

Real Estate. Ross Bramley of L. J. Hooker, Castle Hill, is happy to assist you with all your real estate requirements in the Castle Hill and Hills district, Sydney. Phone (02) 680 1888 or A/H (02) 484 4405.

Real Estate. For personalised service on all your real estate requirements in the Lilydale/Mooroolbark and surrounding areas, including the Yarra Valley, please phone Milton Gray at Kyatt & Associates, 111 Main Street, Lilydale Vic, on (03) 735 1888 or A/H (03) 736 4050.

Real Estate, Cooranbong and surrounding areas. Your Adventist agency. Specialising in country acres, residential properties and investment property management. Fully licensed real estate, stock and station, business agent and auctioneers. Contact Grant Lawson, Raine & Horne, 563 Freemans Drive, Cooranbong NSW 2265. Phone (049) 77 1222 A/H (049) 77 2131.

Interstate Travellers. When touring through NSW north coast, stop for efficient vehicle service and free safety check. Contact Winsome or Ray Barrett, Winray Motors, 102 Laurel Avenue, Lismore NSW 2480. Phone (066) 21 2969 or A/H (066) 25 1076. Mechanical repairs at reasonable rates.

Williamstown Transport Service. Furniture removals: local and interstate. Storage provided. Packing supplied. Reasonable rates. All goods insured. Free quotes. Reverse charges for long-distance calls. Phone (03) 729 1811 B/H or (03) 397 7190, all hours. PO Box 214, Williamstown Vic 3016.

Ansvar. The insurance company for non-drinkers only, specialising in motor and household. Contact your local agent or the Ansvar office in your state: NSW (02) 683 4166; Vic (03) 650 9711; Qld (07) 221 8449; SA (08) 232 1272; WA (09) 321 6291.

Advertisers Please Note: All advertisements should be sent to RECORD Editor, Signs Publishing Company, Warburton Vic 3799. Advertisements approved by the editor will be inserted at the following rates: first 30 words, \$10; each additional word, \$1. For your advertisement to appear, payment must be enclosed, with a recommendation from your local pastor or Conference officer.

Finally: Worry is like a rocking chair; it gives you something to do, but it really doesn't get you very far.

IMPORTANT MESSAGE

Community Health Instructors Program October 8-15, 1989 Warburton Health Care Centre

- Enjoy 7 days of fellowship, seminars, workshops, hydrotherapy, recreation and more.
- Study how to use nature's remedies in everyday life.
- Participate in workshops to improve your writing and speaking skills.
- Learn to promote a healthy lifestyle through:
 - Health seminars
 - Newspaper articles
 - Radio interviews
 - Health outreach
 - Use of available health professionals

This program will be the experience of a lifetime.
Book now to avoid disappointment. Only 8 vacancies left.
Cost: \$550.
Phone: (059) 66 9010;
or write to Health Education,
Warburton Health Care Centre
Victoria 3799.

Send your deposit of \$150 with
your application.



Bill Evans is a carpenter.
He's careful about the quality of
the tools he buys.
That's why he chooses SIGNS as
part of his Christian witness.