

RECORD

ISSN 0819-5633

VOL 94 NO 43 November 4, 1989



Cover Up

by Malcolm Ford

When the question hewed
Through the quiet garden
The leaves quivered shameful
To hide a man in shadows.

ADAM Adam Adam
WHERE Where where
ART Art art
THOU Thou thou?
The question sonic-boomed
Through the shattered garden.

Now only the sunburnt bricks, girders and glass
Of ITT, GM, BABEL
Can hide a man
In digital cubicles and commuter corridors.
There potted leaves quiver not
In the still air of life-support systems.

There they hide
In the concrete canyons
Safe from predictable Richter readings:
Memorising combinations to unlock
Tombs of unimaginable plots
Resurrected in night-light videos
Safe from alien voices.
Except the incessant cry within—
"Where art thou?"

Malcolm Ford writes from Mangawahi, North New Zealand.

RECORD

Official Paper
Seventh-day Adventist Church
South Pacific Division

Editor James Coffin

Associate Editors Gary Krause
Bruce Manners

Assistant Editor Joy Totenhofer

Editorial Secretary Glenda Fairall

Copy Editor Graeme Brown

Graphic Designer David Blyde

Illustrator Wayne Louk

Senior Consulting Editor Athal Tolhurst

Correspondents Ray Baird, John Banks, Terry

Butler, Ray Coombe, Matupit Darius, Aisake Kabu,

Louis Solomon, Neroli Zaska

Regional Reporters David Blanch, Robert Douglas,

George Drinkall, Eric Greenwell, Larry Laredo,

Malcolm Potts, Leigh Rice, Lyndon Schick, Gordon

Smith, Bill Townend, Allan Walshe

Local Reporters Church Communication Secretaries

Subscriptions South Pacific Division, \$A25.00

\$NZ28.75. All other regions, \$A48.25 \$NZ55.50. Air

mail postage rates on application. Order from Signs

Publishing Company, Warburton, Victoria 3799,

Australia.

Manuscripts All copy for the paper should be sent

to The Editor, RECORD, Signs Publishing Company,

Warburton, Victoria 3799. Phone (059) 66 9111.

Telefax (059) 66 9019.

Printed weekly by Signs Publishing Company.



Directory of the South Pacific Division of the
Seventh-day Adventist Church, 148 Fox Valley
Road, Wahroonga, NSW 2076.

Phone (02) 489 7122. (Legal Trustee: Australasian

Conference Association Limited. Secretary: Tom

Andrews, Assistant Secretaries: Jim Roberts,

Properties; Bruce Jackson, Finance.)

President Walter Scragg

Secretary Athal Tolhurst

Treasurer Tom Andrews

Associate Secretary Vern Parmenter

Associate Treasurers Owen Mason, Lynray Wilson

Field Secretary Arthur Ferch

Departments and Services:

ADRA George Laxton (Director), Neil Hughes,

Peter Truscott

Adventist Health Don Bain (Director), Harley

Stanton

Adventist Media Centre Nat Devenish (Manager)

Archivist and Statistician Roy Clifford

Auditing Service Gordon Bland, Eric Hokin, Max

Mitchell, Ernie Moffitt, Neville Sawert

Christian Services for the Blind and Hearing

Impaired Ern Lemke

Church Ministries Alf Birch (Director, and Sabbath

School), Barry Gane (Youth), Bryan Craig (Family

Life), Peter Jack (Personal Ministries), Jim Landsdown

(Stewardship), Lynelle Chester (Children's Ministry)

Communication, Public Affairs and Religious

Liberty Ray Coombe

Education Gerald Clifford (Director), Les Devine,

Barry Hill, Ian Howie, Bob Spoor

Health Food Eugene Grosser (Director), Lance

Rogers, Ray Windus

Ministerial Association David Currie

Nutrition Education Gail Ormsby

Publishing Jan Knopper

Risk Management Service Robert Smith (Manager)

Trust Services Jim Landsdown

EDITORIAL



Perfect Pitfalls

Two weeks ago, in an editorial I called "Perfectly Pigeonholed," I told of a three-year-old who drew with crayons on new wallpaper—because she'd heard her grandmother say that she needed "some pictures on the wall."

The little girl had good motives—but very limited understanding. And, in light of the magnitude of the universe and the complexity of life, are we adults significantly more intelligent?

The Apostle Paul says that we "see through a glass darkly"—we have only partial knowledge (1 Corinthians 13:12). To varying degrees we grope our way through life, hampered by limited understanding and faulty perceptions. And no matter how good our motives, our performance will inevitably fall short of the ideal—but our relationship need not.

The early Adventists thought Sabbath should be observed from 6 pm Friday until 6 pm Saturday. Their practice was sincere. In their hearts they were determined to follow God, whatever the cost. But their understanding was faulty.

Now, were those Adventists keeping the Ten Commandments when worshipping from 6 pm to 6 pm? Were they sinning? Or is it possible that even though they weren't keeping the commandments as God intended, their behaviour wouldn't have been imputed as sin?

Similarly, during the early phases of the Advent movement one brother seems to have advocated abstinence from eating swine's flesh. Apparently he pursued his concern vigorously. Ellen White explained to him that if the Lord wanted us to abstain from eating such food, He'd make it clear. Indeed, it wasn't long until abstinence from swine's flesh became Adventist practice.

Again I ask, were the early Adventists sinning by eating pork? Or did God wink at their ignorance (Acts 17:30)? More important, will there ever come a time before the second coming of Jesus when our understanding won't be limited? And without full understanding, is it possible to have an unqualified perfection?

Let me complicate the picture still more. Suppose a man who has been a close follower of Christ for decades contracts a mind-debilitating disease. As it

wreaks its havoc, he loses control of his faculties. Words from a long-unused, pre-conversion vocabulary begin to babble forth—mixed in with praises to God. Is he demonstrating God's ideal for humanity? Is he *sinning*?

Or suppose a Christian woman is given mind-altering drugs during brainwashing by some totalitarian regime. This causes her to do and say things contrary to what she'd approve of if in full control. Is she living up to God's ideal? I doubt it. But doesn't the Bible say, "To him that knoweth to do good, and doeth it not, to him it is sin"? James 3:17.

Belief in perfection can make sense only if we qualify what we mean by the term "perfection." As I said in "Perfectly Pigeonholed," I believe in a perfection of attitude, of relationship, of love for God. But I don't believe the behaviour of a person "perfect" in this way would necessarily be a perfect guide to how God would like to see us live.

I believe we can have this perfect relationship with God—and it can begin the moment we accept Christ's salvation. I believe we can love God so much that we'd rather die than dishonour Him. But I don't believe that any human will reach the point in this life of *never* doing anything that falls short of God's true ideal.

In my work as a pastor, I've observed two extremes—both caused by beliefs about perfection, and both leading to fatalism and hopelessness.

On the one hand, people argue that we can (and therefore *must*) be perfect. Nothing less is acceptable. Yet looking at their own lives, they know they fall far short of that lofty ideal. Eventually they give up in despair.

On the other hand, I've dealt with people who—because they believe perfection is unachievable—act as if *all* character development is impossible. They no longer try, even by God's grace, to overcome.

With maturity, the little girl with crayons won't draw on walls. But remember, she drew on the walls because she loved her grandmother. And we can perfectly love our Father and still have some growing up to do—more than anyone can cope with in a brief life span.

James Coffin.

LETTERS

Gender Confusion

A news item in the RECORD of August 19 refers to "local minister Lilja Sveinsdottir" in Iceland, and a Flash-point item in the October 7 issue refers to "layman . . . Gudrun Jonsdottir."

In both cases the people referred to are women—"dottir" means "daughter," and in Iceland usually remains in a woman's name even after marriage. So it would be interesting to know if Mrs/Miss/Ms Lilja Sveinsdottir is really the local minister.

(Mrs) M. Chaldecott, NSW.

Lilja Sveinsdottir holds a "missionary credential," according to the 1989 Seventh-day Adventist Yearbook. It's probable that she's indeed the pastor, as it's not uncommon to have women pastors in Scandinavia, particularly in Finland. We failed to mention the gender when editing the second item.

Seriously, Now

In the book *The Desire of Ages* we read that when Jesus uttered His most scathing rebukes there were tears in His eyes—because He loved those He rebuked and would die to save them.

But I wonder how many of the letters we write to the editor of the RECORD are prompted by the same spirit? It's so easy to criticise others. It's so easy to let loose little barbs of satire when our viewpoints differ. Yet would Jesus act that way?

Perhaps before we write a letter to the editor we should:

1. Read John 3:16, Philippians 2:5 and John 13:34, 35.
2. Ask ourselves, Would Jesus write this? Especially if He knew that someone not of our faith would read it? (And I can assure you that many do.)
3. Pray long and earnestly for those toward whom the comments are aimed.
4. Pray that God's grace will fill our own hearts.
5. Get ready for a revival of primitive godliness in our church.

Jim Beyers, Qld.

Perfection

The writer of "The Eisteddfod" (September 23) says: "He [God] doesn't judge on perfection. He knows we can't be perfect. That's why He sent Jesus."

The truth is, the reason that God sent

Jesus is that we *may* be perfect.

The writer's prayer seems to be, "Thank you, Father, for loving us so much that you sent Jesus to us, for us, that we might be saved." My prayer is, "Thank you, Father, for loving us so much that you sent Jesus to us, for us, that we might be saved *from* sin, and thus granted a seat with Him on His throne (Revelation 3:21)."

Robert H. Parker, SA.

Oversimplified

David Pennington's letter (September 30) commenting on the splendid article "Secure Without a Mediator" implies that there's a time when sinners must attain to sinless perfection if they're to be saved.

The writer oversimplifies justification by saying, "Put simply, justification is forgiveness." But it's also much more. It's accounting believing sinners as having never sinned, and reckoning Christ's perfect righteousness to their accounts as long as they believe (Romans 4:3).

Writing in the *Adventist Review* of May 19, 1988, Pastor Earl Cleveland said: "All the theological debate over perfection amounts to nothing but so much wasted energy. We would not recognise perfection if we saw it, because all human judgment is imperfect, incapable of objective evaluation. Is not all such speculation an exercise in futility? Let us get on with the business of Christian growth, striving as if it all depends on us,

and trusting as if it all depends on Christ—as indeed it does!"

Vern Heise, NSW.

The Central Issue

In "Sabbath Judgments—God's Way" (September 30), David Martin concludes: "The central issue will be obedience to God. The dividing factor will be the Sabbath." I feel this puts the matter in far too limited a framework, giving it an almost legalistic sound. I base my opinion on the three angels' messages.

The judgment hour isn't the real issue of the first angel's message, and the seventh-day Sabbath isn't the real issue of the third angel's message. For, if the seventh-day Sabbath was the issue, then everyone honouring the Sabbath would be saved.

The real issue has always been and will always be that of worshipping God or worshipping the beast. If my worship of God is in "spirit and in truth," then the judgment will take care of itself, and I'll obey God by keeping Sabbath.

Summarising: The central issue is worship. The dividing factor is obedience—which is demonstrated in a variety of ways. The Sabbath is one of them.

Erick van Schoonhoven, Vic.

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

Just a Coincidence

I'M QUITE HAPPY FOR YOU TO BE AN ELDER HONEY. BUT WE WILL HAVE TO GET PERMISSION FROM THE CONFERENCE FIRST.



To Speak for Albert

by Lynden Kent

The board is sympathetic, but they have strict guidelines. And Albert and Parthe just don't qualify.

The chairman goes to the blackboard and puts a line through Albert and Parthe's name. And that's the end of their dream.

Albert has been a warhorse in his day. But no longer does he have it in him to rush into battle every morning. Sometimes he longs to stay at home, to just make music and potter about. He's been an odd-jobs man for nigh 40 years. And he's always given the job his utmost.

He and Parthe and their children have moved constantly. They've never owned a home. Then one day Parthe reads of the retirement cottages, where Albert can battle or rest, and she can keep her treasures without them being moved and lost or broken. Their weathered faces shine at the prospect.

However, there's just one snag: The cottages are for those on superannuation. It isn't a scheme to pay into, but it's restricted to those with 25 years or more of continuous service.

Albert's years total many more, but they've been casual and piecemeal. Whenever his employing organisation had no job for him, he always reverted to selling books on commission. He hasn't kept records of his service. Besides, everybody knows him. Why bother to record all the details?

But the superannuation board meets in another state—at head office. The names are written on a blackboard. Albert and Parthe's surname goes up. But no one knows them well. The board is sympathetic, but they have strict guidelines. And Albert and Parthe just don't qualify.

The next day the letters are posted. Parthe has been box-watching for days. She picks up the official envelope with the head-office logo, and gives a little cry of delight. But she won't open it now—even though it's addressed to both of

them. They'll open it together when Albert returns.

She brings it, with her kiss, to the gate. Albert fishes for his reading glasses as he rips open the envelope. Parthe, with glowing eyes, nestles against his chest. He reads it out loud—and the colour drains from his face. Parthe weeps. Then anger blazes.

"I'll show them. I'll make a musical career and let them go rip." But they both know it's too late to commercialise on his musical gift. The pledged years have taken all that away. They're left empty and hopeless.

That's the way it would have been. Organisation is marvellous! But any organisation, without its Organiser, can do vile things. But...

There is in head office that day one man who can speak for Albert and



Parthe. He's a state director, and is at head office only about 10 days in the year. But in the planning of the Organisation, this is one of those days.

The man is in no way connected with the superannuation board. He's looking

for a certain officer. In his search, he ventures into the boardroom—but hastily withdraws, offering a murmured apology.

But among the multitudinous impressions, one burns in his mind. That beloved name—and with a line through it. He opens the door again. "Brother Chairman, I came in here by mistake. But I saw a name on the board that has been rejected. I wonder, would the board allow me to address them concerning that for a moment."

The chairman agrees, even though it's almost lunchtime.

"I started with Albert... in 1910. We were book salesmen. Door to door. It was tough. No one had any money. And the roads were like the road to hell—paved with good intentions and nothing else.

"We thought nothing of a 50-kilometre bone-jarring ride to get to our territory. We thought nothing of being on our feet for 10 hours a day, making calls—and then riding home again at night. We sang duets to keep up our spirits.

"I remember that one day Albert had to wind up his work in a certain country town while I rode on to the next one. I had to find quarters for us both, and we were to meet at the post office at 5 pm. But Albert was delayed. I waited until 7 pm. Deciding that he wasn't coming, I went to bed.

"Albert arrived at 9.30, worn out and famished. But what was he to do? He prayed. Then, with a sudden flash of inspiration, he rode up and down the streets lifting his voice in song. The clear, still air of that frosty winter's night rang with his rich basso:

"How cheering is the Christian's hope,

While toiling here below.

It buoys us up while passing through,

This wilderness of woe."

The Butcherbirds

by Wanda Boulting

"How many times Albert sang all the stanzas, I can't say. I'm the kind of person who 'dîes' when I go to sleep. In fact, when I married the only way my wife could be certain to wake me was to hold my nose! So I'm certain that many an ear was enticed and many a heart touched by Albert's recital before I at last flung open the window and chimed in with my tenor voice.

"Rapt hearers rose from their beds in wonder to listen to the soaring harmony. It was the talk of the town for days, and it opened many doors that would otherwise have been closed."

The speaker looks at the board members. None move, so he continues.

"Once Albert heard of a settler way out in the recesses of the mountains. Most people would have said it was too far. But duty was Albert's guiding star, and the toughest assignment was his privilege.

"It was searingly hot. The track was nothing more than twin ruts made by wagon wheels teetering around the hillside above deep chasms. But after 20 kilometres of total concentration and prayer, Albert arrived at a collection of bark huts surrounded by stark outbuildings of rough bush timber.

"A raucous pack of dogs—with mothers from greyhound to wolfhound, and fathers from Beechworth to Bendigo—rushed out to meet him. A bronzed youth, clad in nothing but knee breeches bearing the label 'Brunton's Flour,' appeared in a doorway. He outyelled the four-footed horde and they withdrew.

"The boy took Albert's card and sauntered inside, studying it—upside down. (We represented the International Tract Society in those days.) Someone up there," the speaker says, pointing toward the ceiling, "must have got it right—even though some of the people Albert went to see got it wrong. Because, before long a greying version of the bronzed youth hurried out, in his hand a great hunk of bread dripping treacle onto the dirt floor.

"Yer dunno 'ow glad I yam ter see ya, Mister. I got one of them tractuz—'n the blimmer won't go. I'll join yer society."

"Albert was somewhat nonplussed—but not his Boss. Albert made some elementary suggestions, and the thing fired up.

"After tea 12 pairs of intent eyes opened wide when Albert read from the Book. And 12 pairs of eyes closed when he talked to the new Friend—who didn't have to leave the next morning."

Story follows story. The speaker could go on all afternoon and starve his hearers into submission. Maybe that appalling prospect helps! But the speaker has been a top evangelist. He's been peerless in winning an audience—and in knowing when it's won.

"Albert and his loyal life companion have done irreplaceable work as fundraisers, convention cook and helper, visitors to the needy and the broken," he continues. "They haven't kept records, but Someone else has. And I believe He sent me here today. There are no accidents with Him. We all escaped to the bridge because we couldn't handle the heat in the engine-room. But Albert and Parthe stayed on—and with a song on their lips."

The board is won. Albert and Parthe's name is wiped off and rewritten. No line through it now. And the board members all go off to a lunch of leftovers—in a great bond of love and fellowship that Organiser brings.

And the real letter goes out: To Albert and Parthe a white cottage in the hills, with red curtains and roses. And an organ in the little church where on Sabbath Albert fills earth and heaven with soaring melody. Parthe's treasures are no longer smashed and lost, but multiplied. Albert and Parthe help the cause when it's in them. But they don't have to worry and work any more.

But this is only temporary. For their application must go to the highest board of all. And again it will be seen that, in the strict letter, they haven't qualified. There'll be a painful silence. Then One will rise to speak for Albert and Parthe, One whose name is above every name—the One who loved and cared and inspired all their days.

And the command is given: To Albert and Parthe a cottage in the hills of eternity—whose curtains will never fade, and whose roses will never die.

And Parthe will be more lovely than ever Albert knew. And Albert, that old warhorse, will be young and tireless again. He will go to galaxies afar to tell of the love, the power, the grace of Him to whom all knees will bow. And it will never end.

How cheering is the Christian's hope!

LB

Lynden Kent writes from Green Point, New South Wales.

The Martin family had recently moved into a country area surrounded by bushland. The area was beautiful, but the boys were bored. Things were so different from what they were used to in the city.

There they'd played ball games with the neighbourhood boys after school each day. But in their new home they had to chop wood for the kitchen stove. And they had to dig and weed the garden.

Then there was the cow Dad had bought. He expected *them* to learn to feed and milk it! It seemed that life was nothing but work.

Then one Sunday morning Mother saw a butcherbird shyly picking at scraps the dog had left in his dish. She called 10-year-old Tommy to the window.

"Can we try to tame the bird by putting food near the steps?" he asked.

"We can try," Mother said.

Within a few weeks two butcherbirds began to come regularly. Soon they lost their fear of the Martin family.

One day the boys were sawing up an old log for firewood. The two birds waited nearby, anxiously waiting for the fat cockchafer grubs they knew might be in the wood.

When grubs fell out of the log, the birds quickly snatched them up. But the birds weren't eating them. They were flying to the bark roof of the cowshed.

The boys decided it was time to investigate. Phillip climbed up to look. To his amazement, he found each grub securely pegged under a strip of bark. That way the grub was kept alive, but was imprisoned until it was needed for a meal. Phillip thought the birds were extremely smart. He also thought they were rightly named—*butcherbirds*.

As the boys became accustomed to living in the country and watching what was going on around them in the bush, they became great lovers of nature. And they agreed with what the Apostle Paul says: "God's ways are past finding out."

LB

Wanda Boulting writes from Cooranbong, NSW.

How to Choose a Counsellor

by Bryan Craig

People are more likely to benefit from counselling if they have a clear understanding of what to expect.

In moments of crisis or distress, people often realise that a positive option in dealing with their trauma is to seek the help of a professional counsellor.

A couple who feel "stuck" in their relationship and don't know what to do to resolve their conflict or anger may decide that counselling offers real benefits and hope.

Deciding to begin counselling may have important life-long consequences. Individuals, couples and families are more likely to benefit from the experience of counselling if they have a clear understanding of what to expect.

Specific Qualifications

A professional counsellor may be either a clinical or counselling psychologist, a certified social worker, a marriage and family counsellor, a pastoral counsellor, a child psychologist or a psychiatrist. If you're referred to or choose a counsellor, it's proper to ask about the following:

- Are the counsellor's specific training, experience and credentials appropriate for your case?
- What are the counsellor's values in areas of special significance to you? (Is he or she a committed Christian? What are the counsellor's views on Scripture, prayer, marriage, divorce, lifestyle etc.)
- What's the counsellor's particular treatment approach, and do you feel comfortable with this approach? Does the counsellor seek to facilitate change by improving your behaviour (behavioural), by giving you new insights into your problems (psychoanalytic/cognitive) or by helping you get in touch with your feelings (experiential)? Or is it a combination of all these approaches?
- Does the counsellor have an associ-

ate or a referral system for emergencies or when unavailable personally?

- Is the counsellor a current member of any professional organisation?

Most competent and qualified counsellors are members of professional organisations that have strict guidelines and standards in ethical and professional behaviour. These guidelines are designed to protect the consumer and uphold the quality of service provided.

Competent counsellors are trained to respect your wishes. They'll gladly make a further referral if they feel that they're unable to help you, or if they find your problems outside of the field of their professional expertise.



Counselling Responsibilities

- The counsellor will take time to establish a working relationship with you.
- He or she will take time to identify

carefully the types and extent of your concerns.

- Next, the counsellor will assess your level of stress and your ability to cope.

● Then the counsellor will usually discuss with you a counselling plan that includes goals, methods and the appropriate length of time required to achieve these goals.

- Periodically, as you progress in this counselling process, you will jointly assess your situation to see if the desired goals are being achieved.

● Termination of the counselling process will occur when you feel that you have received what you wanted to achieve.

● Competent counsellors must *not* reveal *any* information about a client to anyone. Strict confidentiality is guaranteed in all circumstances—except when it's clear that a person is a danger to themselves or to another person. The counsellor will take steps to protect individuals under such threat. A counsellor may also choose to report any knowledge of the abuse and neglect of a child or an incompetent or disabled person.

● Erotic contact between a counsellor and client is unethical and immoral. It's always unacceptable behaviour. To take advantage of a vulnerable person who comes for help is an act of aggression and should always be considered a serious offence.

It isn't uncommon for some to feel frustrated with their counsellor. Any concerns about what happens in the counselling process should be raised first with your counsellor.

If you feel you're not being heard, you probably aren't! If you're still feeling dissatisfied, you always have the option of ending the counselling contract and switching to another counsellor. Com-

petent counsellors recognise their own limitations. They accept that they're human and are unable to be all things to all people.

Focus of Counselling

At times counsellors may choose to "treat" or work with an individual. Marriage and family counsellors generally prefer to work with a couple or, in some cases, the whole family.

Often the person who's identified as "the problem" (the symptom bearer) may not be the one with the problem at all. In both marriages and families, symptoms such as depression, anger, fear and anxiety can be transmitted to other family members, who become the symptom bearers.

The Counselling Process

There's an adage that says, "Things get worse before they get better." This applies to counselling!

What we repress or deny needs to be confronted. As Jesus did with Nicodemus, a counsellor may need to confront a person's fears and game-playing to get to the heart of an issue.

Particularly difficult is forgiveness. We all tend to be magnanimous. We forgive others and trust in God who has forgiven us—but our pride and perfectionism make it difficult to forgive ourselves. A Christian counsellor, who understands that healing often begins with forgiveness, may need to help us face our pride before healing can occur. This may hurt, but it's still the truth that sets us free!

A Christian counsellor is someone who's in the business of helping individuals to be restored to the image of God. It's only in such restoration that the fearful find peace and the broken-hearted find healing. It's only through the development of perfect love that fear is cast out (1 John 4:18).

A skilled and sensitive Christian counsellor can minister to the wounded of our world in gentle ways. Individuals, couples and families can be helped to find a way of escape to freedom, health and spiritual growth.

The Christian counsellor is like the quiet shepherd who finds and binds the lost sheep. Through the ministry of counselling, God's grace can become a reality as it brings with it the gift of healing, affirmation and hope. [E]

Bryan Craig is the Family Life director for the South Pacific Division.

REFLECTION

Ellen White's Use of Scripture

by John Ludlow

Without the benefits of knowing the original languages, modern textual criticism, or the results of archaeological research, how well did Ellen White use Scripture?

Writing in *The Desire of Ages*, Mrs White quotes the first few verses of John 5. The fourth verse then talks about the angel coming to trouble the water. Many modern versions—such as the RSV and NIV—omit this verse. But Ellen White writes, "At certain seasons the waters of this pool were agitated, and it was *commonly believed* that this was the result of supernatural power [emphasis added]." —*The Desire of Ages*, page 201. What exactness! She doesn't quote verse 4 as a factual statement, but she doesn't ignore it either. Mrs White explains so tactfully, "it was commonly believed."

Let's consider 1 John 5:7. The scriptural index of the *Index to the Writings of E. G. White* (1942) gives two references to this text: *Testimonies*, Volume 6, pages 91, 98-99. But if you turn to these pages you'll find no evidence of the quotation from 1 John 5:7. Fortunately, the later *Comprehensive Index* (1962) corrects this mistake. I say fortunately, because modern scholarship recognises that this text isn't in the oldest manuscript copies. It doesn't appear until the third edition of Jerome's Latin Vulgate.

In the King James Version, "Matthew 5:22 suggests that we're not to get angry "without a cause." However, most modern translations omit that clause because the weight of early Greek manuscripts seems to warrant it. Mrs White quotes the American Revised Version in *Thoughts From the Mount of Blessing* (page 55), and omits the phrase, "without a cause."

Ellen White chooses carefully from two possible meanings of Matthew 6:13—"Deliver us from evil," or "deliver us from the evil one." She chooses the latter meaning in *Thoughts from the Mount of Blessing*, page 116. This would please Greek students who recognise

that "evil one" is the masculine gender.

Mrs White's emphasis on "spiritual poverty" (*Thoughts From the Mount of Blessing*, page 6) in interpreting Matthew 5:3 precedes by many decades Goodspeed's version of being poor in the sense of being spiritual poor. It's clear that Mrs White used various Bible translations. At times she even supplied her own words if no version suited.

The KJV translates John 5:39 in the imperative, "Search the scriptures." The Revised Version and others translate it in the indicative, "Ye search the scriptures." *The Desire of Ages* (page 211) and *Patriarchs and Prophets* (page 367) use "Ye search"—thus giving the more accurate rendering.

The KJV translates Romans 12:1 as "your reasonable service." But in *Testimonies*, Volume 3, page 162, Mrs White quotes the verse and adds, "Men, then, can make their bodies unholy by sinful indulgences. If unholy, they are unfitted to be spiritual worshippers and are not worthy of heaven." Written in 1870, this reflects the more accurate thought content so clearly expressed in many modern translations, "which is your spiritual worship."

"Our citizenship is above" (*Counsels to Teachers* page 455) expresses so well the thought of Philippians 3:20. Again, later translations have expressed this thought. For example, the NIV's "our citizenship is heaven."

The words "Detain Me not" (*The Desire of Ages*, page 790) explain more clearly what happened in the post-Calvary meeting of Jesus and Mary than the usual translations of "touch me not" or "hold me not."

Mrs White's use of Scripture reveals a high degree of scholarship. Although I've given only a few examples, they show her exactness, aptness, and faithfulness to the original Scripture. [E]

John Ludlow is pastor of the Kurri Kurri and Cessnock churches, New South Wales.



Photo: Wapole Talemloga.

Volunteers Appreciated, Fijian Leader Says

According to Fiji Mission president Pastor Samuela Ratulevu (centre) the mission owes a lot to volunteers. Mr and Mrs Jeffrey Prouds (pictured), volunteers from New Zealand, are currently teaching at Vatuvonu Vocational School.

FOL for 90s

Between October 2 and 6 the "Focus on Living" telecast team taped 27 programs at the VIDCOM (Auckland, New Zealand) studios. The new series will go to air in 1990. "Among guests interviewed were Norman Vale, world head of Grey Advertising," says Adventist Media Centre manager Nat Devenish. "Based in New York, Mr Vale is a fitness expert and believes a healthful diet is imperative to his pressure-packed executive lifestyle. We believe viewers will find this new series the best we've ever done. *Good Health!* editor Gary Krause worked in conjunction with the 'Focus on Living' team, interviewing some of the guests for articles to run in *Good Health!* While our program isn't aired in New Zealand, our advertising

agency is currently negotiating with TV channels there in an endeavour to have 'Focus on Living' aired in New Zealand next year. Should we receive a positive reply we will immediately advise NZ viewers."

Pilots Needed

The Seventh-day Adventist Church urgently needs qualified pilots to serve in the mission fields of the South Pacific Division. "Unless extra pilots can be found, the church's flying program will be drastically scaled down in 1990—or possibly terminated," says Sepik Mission pilot Pastor David Bryce. Anyone with the required skills who would like the challenge of working for the church in Papua New Guinea is asked to contact the South Pacific Division, 148 Fox Valley Road, Wahroonga NSW 2076; or Adventist Aviation,

PO Box 86, Lae, PNG.

Puppy Love

Research has shown that children with pets are less likely to suffer tantrums. They appear to learn social skills by interacting with their pets, says Dr James Serpell of Cambridge University. "They learn to understand non-verbal, social signals, which help them to communicate better with other people." A recent study in Austria showed that teenagers who owned pets were more popular with other youngsters than were those without.—*Reader's Digest*.

Hugo Havoc

Hurricane Hugo—recording wind gusts of more than 200 km/h—has left 30 people dead and thousands homeless in the Caribbean. This number included many Adventist families, according to Inter-American Division president Pastor George Brown. "This is one of the worst disasters ever to strike our division," he says. "Thousands of members are without shelter. Dozens of churches have been demolished. This includes all our churches on the island of Montserrat, where 88 per cent of homes were destroyed, and 10 churches on Guadeloupe, where churches still standing are being used to house the homeless." Adventist Development and Relief Agency International has rushed an initial grant of \$US100,000. Twelve distribution centres have been established, and 2,500 volunteers mobilised.

Council Convenes

More than 350 people were officially invited to attend the General Conference executive committee's

first Annual Council to be held at the new General Conference headquarters in Silver Spring, Maryland, USA, from October 3 to 10. The delegates included newly elected presidents of the Baltic and Moldavian Unions in the USSR. The Siberian Union is soon to be organised. As of June 30, the world membership of the Seventh-day Adventist Church numbered 5,970,545.

Adamses Return

Former missionaries Cyrus and Nola Adams say they found many surprises when they recently returned to Fiji and Samoa. "Church membership has increased considerably, and the Suva camp-meeting was a real inspiration," says Pastor Adams. "We enjoyed seeing the welfare display, with hundreds of women in uniform. We also enjoyed the 700-voice choir, under the direction of Meli Tuqota. It's thrilling to see so many new churches—many built by fly'n'build teams. The work has made great progress in Samoa also. The fields are prospering under national leadership, and it's a real credit to them."

Big Drug Worry

Australians are the heaviest drinkers in the English-speaking world, but little is being done to cut the effects of alcoholism, claims a study recently published in the *Medical Journal of Australia*. Based on a survey of medical workers at Sydney's Royal North Shore Hospital, the report concludes that doctors need to be better educated to handle Australia's biggest drug problem.

Permission to Print

For the first time since

1945 the church in Bulgaria has been authorised to print hymnals, Sabbath school lessons and the book *Steps to Christ*.

Acting Director

Pastor Bryan Craig has been appointed acting director of the South Pacific Division's Department of Church Ministries. He fills the vacancy left by the transfer of Dr Alf Birch to Oregon, USA.

To New Fields

Pastor Peter Colquhoun, formerly president of the Western Australian Conference, is the new president of the South Queensland Conference, replacing Pastor David Lawson. Pastor David Blanch, who has been secretary of the North New Zealand Conference, has been appointed president of the Northern Australian Conference, replacing Pastor Don Mitchell, who is retiring.

Office to Relocate

Delegates to the recent South Queensland Conference session voted to relocate the conference office on the Kallangur convention ground property. Delegates also voted to establish a committee to examine the feasibility of an Education Foundation to assist the conference education program. Departmental reports revealed that over the past three years, tithe increased 29.19 per cent.

FOL for November

Radio broadcasts from "Focus on Living" this month include: November 5: Breakdown of Law and Order, plus interview with Dr David Olsen on Parenting; November 12: Handling Your Tension, plus interview with Pastor David Down on Shiloh; November 19: Alcohol—Problem for the Young, plus

interview on Home Births; November 26: Expand Your Horizons, plus interview with Dr John Lewis on Skin Cancer.

Literacy in Oz

Early results of the first national literacy survey show that 11 per cent of Australians over the age of 15 can't identify the expiry date on a driver's licence. More than one in 10 could be called functionally illiterate. And certain relatively simple tasks are beyond the capability of an even larger number. The federal Justice Minister, Senator Michael Tate, described the survey results as alarming.

Teenage Crime

Crimes by children are on the increase, according to Dr Don Thompson, a Victorian psychologist who has worked in the children's court and at Pentridge Gaol. He suggested that reasons for the increased youth crime could include: violence in the media; the availability of weapons for children and young adults to act out their TV fantasies; the breakdown of the family structure; and the orientation of society toward consumerism.—*Australian Evangelical*.

Record Price

The first Bible ever printed in America was sold recently at auction for \$US330,000. A translation by John Eliott, it appeared in 1661. Of the original 220 copies, 20 are known to still exist.

Relocating Lepers

The Adventist Development and Relief Agency has constructed some 15 low-cost homes in Nepal in an effort to dismantle two isolation camps for lepers. The homes have allowed 79 family members to relocate into

society. An additional 26 people have been resettled into their original villages. "At present ADRA is financing another 12 new low-cost homes about 10 kilometres from Khokana, on two separate blocks of land," says Paul Dulhunty, ADRA director in Nepal. "Another 18 new dwellings are being built to relocate families from Malunga leprosy compound. We're grateful for continued support in helping these people and their children."

Different Samson



Photo: Jack Mahon

"Samson [pictured] is jumping up and down like an antelope," reports Jerome, the student from the Adventist University of Central Africa who escorted the young African tailor (Flashpoint, April 29, July 1, August 12) to Europe. (Jerome went to act as translator and carer during Samson's heart operation.) "Before his surgery there was little affinity between Samson and even the most sluggish antelope!" says Africa-Indian Ocean Division Communication director Pastor Jack Mahon. "I hope all in the South Pacific Division who contributed cash, prayers or service to help Samson will also give a small antelopian leap of antipodean pleasure at this news! If it hadn't been for these donors, Samson would now be gasping his days

away."

Pastor Murdered

Joshua Rakotonaivo, pastor of the Farafangana church in the South Malagasy Mission of Madagascar, was murdered in his home early in September. A single pastor, who began his ministry only last April, Pastor Joshua was first missed when he was absent from the church service. However, members thought he had merely been unable to return after visiting his parents. When he did not show up for an evangelistic campaign five days later, the elder went to his home—and discovered that he had been strangled. The assailants had taken a radio-cassette player.

GC Office Opened

Three flags raised in sequence began the official-opening ceremonies for the new General Conference office in Silver Spring, Maryland, USA, on October 3. Tom Foley, speaker of the US House of Representatives, was guest speaker. Former GC treasurer Australian Lance Butler was presented with a specially engraved brick for his part in the complex's early planning. In addition to Pastor Butler and his wife, other South Pacific Division retirees present for the occasion were Pastor and Mrs Robert Frame, Pastor and Mrs Wil Pascoe, Pastor and Mrs Howard Rampton, and Pastor and Mrs Ernie Steed. All have served at the General Conference in the recent past.

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.

Bible Speaks Opens Doors in PNG



Faced with the impossibility of reporting even a fraction of the more than 2,000 evangelistic campaigns conducted simultaneously throughout Papua New Guinea during August, the PNG Union Mission Ministerial Association director, Pastor Chester Stanley, opted to interview the union mission secretary.

"As you read my interview with Pastor Yori Hibo, just remember that there are at least another 1,999 stories just as fascinating and dramatic," says Pastor Stanley.

Pastor Hibo, where did you conduct your Bible Speaks program?

In one of the many squatter settlements around Lae—Kakumun. This is a GROW ONE target for the Buimo church, and layman David Gorua has been visiting the area. The people met in a small house. When that became overcrowded, they built a humble meeting house. It has no walls, a dirt floor and planks for seats. But the people are happy.

I decided that I wanted to run a Bible Speaks series there. However, because the Buimo church was sponsoring eight such programs, David Gorua and I didn't have many helpers. But we found some backslidden Adventists in the settlement. We put white shirts and ties on them. We showed them how to be ushers and how to work the projector—

remembering that if they were helping, they'd have to attend the meetings every night!

Didn't I hear something about your involving some Anglican young people in running the program?

Yes. We wanted to have a singing group, so we tried to form the backslidden Adventists into a choir—and discovered that they'd been out of the church so long they'd forgotten how to sing! But an Anglican young people's group in the settlement sounded really good, so we asked them to help us by singing at the beginning and end of each program. That way they had to sit and listen to me preach—because they promised to help for three weeks.

So how did the actual program go?

Wonderful! We put out the handbills, put up a screen, erected our Bible Speaks sign, told everybody about the program—and the people came. The first night we had 96 people. These were not Adventists, of course. More came each night—100, 120, 130—until there was no place to sit. That's one good thing about having no walls! We carried logs and people sat outside and listened.

What happened when you came to the testing truths of Adventism?

Did the people still come?

Oh, yes! Many came to hear the Sabbath doctrine. And when I spoke on the true church, people were everywhere—some listening from outside in the dark. People in PNG want to know the answers to these big questions. Even 666—I put it in a way that didn't hurt anyone. Many people taped the meeting and then listened to it again at home. And even though they live in the settlement, many of the people are educated, with good jobs.

Somebody told me you had an interesting time when you presented the subject of baptism?

Yes, that was wonderful! I wanted to have a small baptism in a tank at the close of the meeting, so people could see how people are baptised the Biblical way. But I didn't have a tank! I worried about it on Thursday night and all the next day. Then it was just as if God spoke to me, saying, "Forget about the tank and think about Jesus."

So that night I presented a simple message about Nicodemus and Jesus. I told them about Jesus' baptism, and at the end made an appeal for those who wanted to be baptised to come down the front. But nobody came! I made five calls, and still nobody came. Then on the sixth call, 11 people came.

I was disappointed, and felt more would have responded if only they had seen a baptism. So I told the audience I wanted to have prayer for these people, and asked if anybody else would like to join with them. Another six stood.

So you finished your program with 17 decisions for baptism?

No, that's not the end of the story! After the prayer, I told the people to go home because I wanted to talk to those who had made decisions. But no one moved! Again I suggested the meeting was over except for the ones down the front, but everyone just sat there. I asked the Anglican young people to play some "going home" music. But still the crowd sat.

So what happened?

It seemed as if the Spirit of God told me to speak again to the audience. So I

spoke again, and then asked, "How many of you want to be baptised and join the Adventist Church?" And nearly the whole audience put up their hands.

So I got the backslidden ushers, and they went like the wind passing out cards—and 41 people requested baptism, and 61 people asked to join a Bible study class to prepare for future church membership. I was so happy!

Just last Sabbath we had a small baptism in the settlement. The backslidden ushers arranged everything—they filled the tank and put flowers everywhere. The Buimo church brought singing groups. At the end of the baptism I made an appeal, and this time 53 made a decision.

I'm fascinated by your backslidden ushers and the Anglican musicians—did any of them make decisions?

Yes! My plan worked. Most of the ushers are now attending church. And the leading Anglican musician is in the baptismal class. I know others will follow. It was a tremendous experience to run the Bible Speaks program. Now each Sabbath we have about 200 people worshipping in the settlement. No wonder we are praising God!

Stricken SDA Missionary Still Inspires in WA



Former missionary Ken Mitchell finds a computer allows him to communicate despite MS.

A former missionary to Vanuatu (then known as the New Hebrides) has been inspiring the Midland Sabbath school (WA). And, according to communication secretary Harvey Webster, it is his method of presentation that makes

his contribution so fascinating.

"Ken Mitchell was stricken with multiple sclerosis in 1973," says Mr Webster. "And although this degenerative disease continues to take its toll, he still attends Sabbath services in his wheelchair.

"But the lack of communication with his family and friends challenged his ingenuity. Despite limited physical movement, he has but boundless enthusiasm. And his keen brain has ironed out the 'bugs' in the computer technology that allows him to communicate."

Basically, Ken "writes" by means of

three micro-switches mounted on a frame resting on his shoulders. To move the cursor, he presses one of two switches, positioned either side of his jaw. He then drops his jaw to another switch, under his chin, to print a letter on the screen. This painstaking process is repeated until the project is completed.

"No wonder Sabbath school members eagerly anticipate the next instalment of Ken's life in the mission field, presented each week by his son-in-law, Russell Alsop," says Mr Webster.

Church Looks at Multiculturalism

The multicultural fabric of Australian society is reflected in the composition of the Seventh-day Adventist Church. Every Sabbath church services are conducted in a variety of languages.

It is thought that the first organised ethnic SDA church in Australia was the Russian Adventist church in Sydney, which began in the 1950s. Yugoslav-speaking Adventists organised themselves in Melbourne in 1960. Six years later Chinese Adventists organised a church in Sydney.

It is reported that the first Polish-speaking Adventist church in this country was formed in Newcastle in 1972. The first Spanish-speaking church was established in Sydney in the 1970s. Over a decade later, in Sydney, the first Italian Adventist church was organised.

Adventist outreach among immigrants in Australia has resulted in more than 3,300 Adventists whose origins are outside of the South Pacific Division.

The larger ethnic groups are Cambodian, Chinese, Finnish, Greek, Hungarian, Italian, Korean, Macedonian, Polish, Rumanian, Spanish and Yugoslav. Adventists from these and other ethnic backgrounds meet in 37 ethnic companies or churches, and are cared for by 27 ethnic ministers.

These churches are generally known for their loyal financial support and devotion to the church's programs.

The South Pacific Division administration recognises the tremendous importance of the ethnic work, and the desire of ethnic members to worship and evangelise in their cultural and language groups. To this end the church appointed an Ethnic Coordinating Committee consisting of six ethnic ministers and lay persons from the Polish, Rus-

sian, Spanish and Yugoslav communities; designated conference officers from Greater Sydney, North New South Wales, South Australia, South New South Wales, South Queensland, Victoria and Western Australia; Ethnic Ministries Coordinators; and other church administrators.

The committee's functions include:

1. Assisting the church in establishing and operating ethnic churches in the two union conferences.
2. The authorisation of financial subsidies to establish ethnic work.
3. The screening and recommendation of overseas ethnic ministerial appointments.
4. Annual reviews of the distribution of ethnic ministers in Australia.

The work among some ethnic groups is advancing under able lay and ministerial leadership, while other ethnic entities are without any indigenous pastoral care.

Unfortunately, the financial resources of conferences to provide for this work are taxed to the limit. Yet, the longer immigrants are in Australia, the less likely they are to be attracted to the Adventist understanding of the gospel. Thus, administrators feel it is imperative to develop a scheme to subsidise the church's ethnic outreach.

The different groups' conventions are vital to ethnic work. Polish and Yugoslav Adventists have conducted large congresses. These afford opportunity to renew old acquaintances and to form new liaisons. Other language groups are encouraged to conduct such convocations in the future.

Presently, several ethnic ministers are either planning or conducting evangelistic campaigns for both their own language groups and the surrounding

Anglo-Celtic communities.

A historic first in this Division occurred in February of this year (reported in the RECORD) when 27 Adventist ethnic ministers, representing more than 11 languages, gathered at Victoria's Camp Howqua for a two-week-long seminar. The seminar offered time for study, reflection, fellowship and future planning.

During discussions it became clear that the Adventist Church needs to be more aggressive in its ministry to ethnic groups who are presently open to the gospel message. The time of opportunity and openness will diminish with the passing of time.

In an effort to provide a philosophy

and direction among the ethnic people in Australia, the Howqua gathering of ministers formulated a conceptual framework that has subsequently been adopted by the South Pacific Division Ethnic Ministries Coordinating Committee and recorded by the South Pacific Division executive committee.

By Arthur J. Ferch, ethnic coordinator for the South Pacific Division.

In Signs This Month:

**The High Cost of Earning Money
The Woman Who Won't Give Up
Wings of Warning**

Statement of Philosophy and Mission of Ethnic Ministries in Australia

Preamble. Since the end of the second world war, Australia has accepted some 4.5 million people from 130 countries. Today, four out of 10 Australians are either immigrants or children of immigrants, half of whom are from non-English-speaking backgrounds. As a result, Australia is an ethnically and culturally diverse society.

Statement of Philosophy. Living in such a multicultural society, we, as members of the ethnic Seventh-day Adventist churches in Australia, whose origins are outside of the territory of the South Pacific Division, believe God to be the Creator of humankind and regard all peoples to be one family by virtue of creation and redemption. We are dedicated to the proclamation of the gospel, in the setting of the message of Revelation 14:6-12, to all peoples of the earth.

We believe that all people are free to develop, adopt and express elements of their individual cultural heritage that neither contradict the spirit nor inhibit the spread of the gospel. The basis of our faith and practice is the supra-ethnic values of the Scriptures.

The Adventist faith gives to its members equal rights to all aspects of church life and encourages all to assume an equitable share of the responsibilities for the future.

Statement of Mission. As part of the South Pacific Division of the world Seventh-day Adventist Church, we acknowledge our responsibility in fulfilling the commission given us by Christ to prepare the way for His second coming. To accomplish this, our mission is as follows:

1. To draw closer to Christ in our spiritual life, through our personal study, family commitments and worship services.
2. To uphold Christ before all within the church—be they children, youth or adults.
3. To proclaim the everlasting gospel specifically to our ethnic people without neglecting other ethnic groups and the wider Australian community in the neighbourhood of our churches, and to provide caring nurture through personal and community services and witness.
4. To present Christ to "every nation, tongue and people" through prayer, financial contribution and personal service.
5. To fulfil through nurture and outreach the mission adopted by the Seventh-day Adventist Church.

We request that church members continue their support of ethnic churches and companies and outreach among the various language groups in Australia.

CHURCH NEWS

Taree Youth Service

Young people from the Taree church (New South Wales) took the worship service on July 22, inviting the congregation to "Behold the Lamb of God." Communication secretary Margaret Newton says that the youth used appropriate symbols and lighting effects to illustrate their presentations. "The high priest's breastplate pointed to communication with God, the carpenter's bench showed us where Jesus commenced His work on earth, and the sandaled feet of John, Andrew and other disciples encouraged others to also follow in Christ's footsteps," says Mrs. Newton. "The Roman standard portrayed Christ's trial and resurrection. During this presentation Rebecca Marshall (pictured) rendered a solo 'Forgiven.' The service climaxed with an appeal and a hymn of adoration, 'Worthy, Worthy Is the Lamb.'"



Photo: Margaret Newton.

Elderly Fun-time

Members of the North Mackay (Queensland) Community Welfare Services organised a fun morning and luncheon for 30 elderly residents on August 9. Wendy Willersdorf led out in the program, which received publicity from a local TV interview.

Aussie Champion

Albany (Western Australia) church member Margaret Martin gained first place in the Women's National Speech Contest held recently by the Women's Christian Temperance Union. The subject was "How Alcoholic Beverages Affect the Home." Unfortunately, Mrs. Martin, who also received a state award for her speech, is unable to attend the world convention of the WCTU, so the next prize winner will represent Australia in that speech contest.

NOTICEBOARD

Anniversaries



Mr and Mrs Eddie McLane. Eddie and Ruth (nee Blayden) McLane, formerly of Inverell (NSW), recently celebrated their Golden Wedding anniversary with friends and relatives at the Sydney home of their daughter and son-in-law, Coralea and Kevin Barden. Also present were their son, Glendon, and daughter-in-law, Suzanna, and Mrs Daisy Watts (Cooranbong), who was a bridesmaid in the wedding party. Pastor C. J. Reynolds officiated at the wedding in the Hamilton church (NSW) on August 28, 1939. The couple now live at the Adventist Retirement Village, Victoria Point, Qld.—Coralea Barden.



Mr and Mrs Keith Foster celebrated the 60th anniversary of their wedding on September 16 at a gathering at the Adventist Retirement Village, Victoria Point, Queensland. Pastor Ben Cormack conducted the service when Keith Foster married Rita Flynn at the Hamilton church (NSW) in 1929. The couple lived for 57 years in Sydney, where Keith served as elder in the Marrickville church for 18 years, and also in the Fairfield church. They attended the Liverpool church for 30 years before moving to Queensland. They have one daughter, Shirley Bond (Kallangur, Qld), two grandchildren and nine great-grandchildren.—Phill Starr.



Mr and Mrs Donald Stewart recently celebrated their 60th wedding anniversary. The couple were married

in the Stanmore Methodist church (Sydney, NSW) on September 14, 1929. At that time the bride (Loma) was a ballerina, and Donald was a pharmacist. Two years later they joined the Seventh-day Adventist Church, baptised by Pastor A. H. White on September 26, 1931. Pastor Robert Hare welcomed them as members of the Marrickville church. Donald operated a pharmacy at Earlwood, in partnership with his brother, James. Later, Donald was pharmacist at the Sydney Sanitarium, now Sydney Adventist Hospital. The couple retired to the Adventist Retirement Village, Victoria Point, Qld, where friends joined their family—Diane and Cec Brooks (Redland Bay) and Loma and Kevin McKay (Deep Water, NSW)—in wishing the couple God's continued blessing.—Phill Starr.

Life-Sketch



Pastor Hilton Maxell Kent was the second-youngest of eight children born to Herbert and Ellen Kent. He was one of five brothers who became Adventist ministers. After studying at Avondale College, he was called directly into Publishing Department leadership in Perth, in 1932. The following year he married Alma Hooper in South Australia. They had been married 56 years when he died.

After three years in Publishing leadership in WA, he served a similar period in the same position in the North New Zealand Conference. He then accepted a call to serve as Publishing Department leader in the South India Union. Because of the war, he and his family moved to South Africa in 1942. There he was involved in evangelistic work for two years.

Two years after returning to India, ill health forced his return to Australia, where he became Publishing leader in Victoria. In 1949 he was forced by health to decline a call to be Publishing Department director in the Southern Asian Division. Instead he served as a Publishing Department director in the South Australian Conference. Following the diagnosis of multiple sclerosis in 1956, he had to relinquish his church work. But he spent the next 10 years helping the Royal Institute for the Blind.

The Kents moved to Cooranbong (NSW) in 1977, and 10 years later to Alstonville. But after two years in Alstonville he moved to the Charles Harrison Home, Cooranbong, where he died on August 20, just two weeks before his 86th birthday.

Pastor Hilton Kent was in every sense a true Christian gentleman. He manifested great patience and dignity in the face of his physical disability. He was loved and respected not only by his family, but by a host of friends acquired through his years of ministry.—Jim Beamish.

Weddings

Brown—Langsford. Steven Anthony Brown, son of Roger and Dorothy Brown (Preston, Vic), and Debra Ann

Langsford, daughter of Max and Hilda Langsford (Modewarre, near Geelong, Vic), were married on October 8 in the Geelong SDA church. Steven, a transport driver, and Delma, a student nurse, plan to set up their home in Werribee. Bud Beaty.

De Koning—Till. Jonathan De Koning, son of Roelf and Glennister De Koning (Mount Gambier, SA), and Elizabeth Till, daughter of Linley and Glenys Till (Mount Gambier), were married on September 24 on the riverboat *Nelson Endeavour* as it cruised along the Nelson River from Nelson, Vic. Jonathan and Elizabeth plan to set up their home in Mount Gambier. J. Raymond Dabson.

Grant—Mamora. Andrew Sidney Grant, son of Donald and Valda Grant (Normanhurst, Sydney, NSW), and Andra Tiur Mamora, daughter of Alfonso and Caroline Mamora (Sydney), were married on September 25 in the Parramatta SDA church. Andrew is a salesman and Andrea teaches at Sydney Adventist High School. Glenn Roberts.

Holmesby—Gasson. Wayne Alan Holmesby, son of Maxine Green (Adelaide, SA) and the late Brian Holmesby, and Nyree Jane Gasson, daughter of Ted and Joan Gasson (Adelaide), were married on October 8 at the Adelaide City SDA church. Wayne and Nyree plan to set up their home at Morphett Vale. A. J. Croft.

Krieg—Whippy. Michael Krieg, second son of Julian and Glenys Krieg (Lesmurdie, WA), and Michelle Whippy, eldest daughter of Pat and Ngaire Whippy (Palmerston North, New Zealand), were married on August 1 in the Waitara Adventist church, NSW. Michael, a graduate nurse from Sydney Adventist Hospital, and Michelle, a registered nurse, plan to continue their chosen careers as they set up their home in Sydney. Morris Krieg.

Peterson—Jost. Melvyn John Peterson, son of Adrian and Vi Peterson (Indianapolis, USA), and Crista Lee Jost were married on August 27 in a garden setting in Angwin, California. Melvyn, a commercial airline pilot, and Crista, a child counsellor, first met as students at Pacific Union College. They will set up their home near San Diego, California. A. M. Peterson.

Pitt—Secker. Gregory James Pitt, son of Eric and Maureen Pitt (Jeparit, Vic), and Sharon Michelle Secker, daughter of Bob and Kerry Secker (Murray Bridge, SA), were married on October 1 in the Prospect SDA church, Adelaide, SA. They plan to set up their home in Jeparit, where Greg is a transport operator and Sharon is manageress of a shop. John Jackson.

Reynolds—Higgins. David Dean Reynolds and Valita Adele Higgins were married on September 24 in the Port Macquarie SDA church, NSW. They plan to set up their home in the Macksville district. C. G. Allen.

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.

Bowhey. Walter Romaine ("Ro"), born February 4, 1910, in Adelaide, SA; died May 21, and his ashes were interred on Kangaroo Island, in accordance with his wishes. After some years teaching school, Ro combined his love of boats with his work as a river-boat captain at Murray Bridge. His retirement years were spent at Palmerston, NT. He is survived by his wife, Jackie; daughters, Bernice (Mrs Bob Pannekoek, Darwin, NT) and Judy (Mrs Steve Cinzio, Brisbane, Qld); and grandchildren. Pastor

Gilberto Dias was associated with the writer in a memorial service at the Darwin SDA church. David J. Coltheart.

Burgess, Annie (Anne), born November 18, 1900; died September 19 and was buried at the Masterton Lawn Cemetery, New Zealand, after a service at the Salvation Army Citadel, Masterton. Anne mothered four adoptees through welfare and brought them up to be good citizens.

Glenda Farr.

Dulak, Franciszek ("Frank"), born October 15, 1924, in Piwniczna, Poland; died October 2 at his home in Lauriston, Vic, and was buried in the Kyneton Lawn Cemetery. Frank was orphaned at 7, then at 15 was taken as "forced labour" to Germany. Baptised in Poland, he later met his wife, Eugenia, at the Warsaw church, Germany. They came to Australia in 1964, where they joined the Oakleigh SDA church. After moving in 1974, they became members of the Castlemaine church. Frank had served faithfully as a deacon. He is survived by his wife (Lauriston); son, Marek; daughters, Elwira and Anna (Melbourne) and Ewa (Kyneton); and eight grandchildren. Pastors Pawel Cieslar, pastor of the Wantirna Polish church, and Eric Greenwell, previous pastor of the Castlemaine church, assisted in the services. Jeff Webster.

Evans, Oliver Arnold, born July 8, 1907, in England; died March 26 at Broadbeach Nursing Home, Qld. He migrated to Australia as a youth and became a member of the SDA Church after attending a tent mission at Glenhuntingly, Vic, conducted by Pastor O. K. Anderson. He married Maude Bamford in 1939. A quiet, sincere man, Oliver attended Southport church for many years. He is survived by his wife; sons, Charles and Gilbert; and their families.

Giess, Dulcie, born December 13, 1918, at Ipswich, Qld; died August 13 at the Caritas Christi Hospice, Kew, Vic; Dulcie was born into a Lutheran family. In her youth, with two of her sisters, she joined the SDA Church after attending a tent mission at Boonah, Qld. In the years 1941-43 she attended Avondale College, then went on to become a nurse, graduating from Sydney Sanitarium and Hospital in 1948. Dulcie then travelled widely, working in hospitals in Australia, England, Canada and USA, including the White Memorial Hospital. For the past 20 years she had lived in Melbourne, where she was a member of the Mont Albert church. She is survived by her sister, Alice Small (Moura, Qld); brother, William Giess (Boonah); nephews, Derrick and Glen (both of Melbourne) and Keith Hughes (Avondale College); and their families. Pastor John Mitchell was associated with the writer in the service.

K. W. Andrews.

Grange, Albert Edgar, born June 30, 1900, in Melbourne, Vic; died September 1 in the Murray Bridge Hospital, SA. In his early adult life, Albert was employed as a blacksmith. Later he worked on station properties along the Murrumbidgee River. While living in Echuca, Vic, he became interested in religious issues, and in 1956 he and his wife were baptised by Pastor Leo Rose in the Shepparton church. Following the death of his wife, Albert moved to WA, where he spent a number of years. He later returned to SA and in 1970 married Ella Hennig in Murray Bridge. He is survived by his wife; one daughter, two sons, grandchildren and stepchildren. Phil Frahm assisted the writer, elder of the Murray Bridge church, in the services.

N. M. Green.

Hare, Nellie Maude, born September 27, 1902, in Stanmore, NSW; died September 11 in Buderim Hospital, Qld. A *Signs* magazine placed in her letterbox 39 years ago introduced Nellie to the Advent message and Sister T. W. Hammond continued with studies. She is survived by two daughters, Kay Courtney (Mooloolaba) and Bev Pincoff (Blackwater); seven grandchildren and four great-grandchildren.

Rex E. Cobbin.

Hoy, Margaret ("Maggie"), born June 24, 1885, at Gulgong, NSW; died suddenly on July 25 at Lithgow. A member of the SDA Church for about 40 years, Maggie attended church right up to the Sabbath prior to her death.

V. P. Harper.

(A more detailed report appeared in Flashpoint, RECORD September 30.)

Kent, Hilton Maxwell, born September 3, 1903, at Eugowra (near Forbes, NSW); died August 20 at Charles

Harrison Home, Cooranbong, after several years of declining health. He is survived by his wife, Alma (Cooranbong); son, Graeme (Adelaide, SA); daughter, Val Southon (Lismore, NSW); six grandchildren and five great-grandchildren. Pastor Noel Bolst, a long-time family friend, assisted in the service. A life-sketch appears in this issue.

Jim Beamish.

Martin, Gladys Evelyn Capman, born January 17, 1899, in Chatham, Ontario, Canada; died September 4 in Williamsport, Maryland, USA. She married Hubert K. Martin on September 11, 1917, and together they served as teachers at Williamsdale Academy in Nova Scotia; Battleford Academy, Saskatchewan; Canadian Union College, Alberta; and Atlantic Union College, Massachusetts. She taught at Avondale College from 1927 to 1933, and in the Music Department at Pacific Union College in California, while her husband was pastor of the College church. She is survived by two daughters, Lenore Combs (Valley Center, California) and Patti Hare (Washington, DC); six grandchildren and five great-grandchildren.

Mercer, Arthur Ernest, born January 10, 1908, at Surry Hills, NSW; died September 29 at the Wyong Hospital after a prolonged illness. A member of the Australian Air Force, during the war he worked as an aircraft inspection director. He was later with De Havillands. Arthur joined the SDA Church through a mission conducted by Pastor John Carter and was a member of The Entrance and Wyong churches. He is survived by his second wife, Agnes; and two sons, Kenneth Arthur and Colin Ernest. The writer had been a friend of Arthur's for the past 15 years.

L. H. Barnard.

Monk, Emily, born February 28, 1896, in England; died September 20 at Sherwin Lodge, Rossmoyne, WA, after a prolonged illness. She emigrated to Australia as a young woman. Emily was a dedicated Christian and for many years a member of the SDA Church. She is survived by her son Keith (Brussels, Belgium). Her husband, Thomas, and son, Len, predeceased her. A service at the Karrakatta Crematorium was conducted by the writer.

M. C. Bland.

Monks, Roy, born September 9, 1899, in Bright, Vic; died September 28 in Bendigo after a prolonged illness and was buried at the Kangaroo Flat Cemetery. Roy was the last surviving member of the Sixth Battalion First AIF who served in France and the Middle East. Until his retirement he worked with the Victorian Railways. He is survived by his grandson, Simon Kwan (Perth, WA). Max O'Halloran, president of the RSL, and Roger Huthnance assisted in the service.

Jeff Webster.

Murray, Myrtle Florence, born in 1900, died September 19 at Coronella Nursing Home, Nunawading, Vic, and was buried beside her husband in the Ferntree Gully Cemetery. Myrtle and her husband became members of the SDA Church in 1959 at Springvale. She is survived by her sons, Victor, Leonard and Max; and daughters, Evelyn Henneberg and Margaret Stone; 21 grandchildren and 31 great-grandchildren.

Noel E. Bolst.

O'Brien, Katharine Anne, born March 29, 1988; died unexpectedly on July 25 and was buried at the Melton Cemetery, Vic. Soon after birth, Katharine underwent critical heart surgery and was known as the miracle baby by medical staff at the Royal Children's Hospital. She had only recently received an encouraging medical report. She is survived by her parents, Greg and Sandra; and brother, Roger.

K. W. Andrews.

Peet, Percy Thomas, born August 17, 1906; died August 31 in Bentley, WA, and was buried at the Karrakatta Cemetery. Percy was a student at Australasian Missionary College during the years 1920 to 1922, and was baptised by Pastor Joseph Steed in 1926. In the ensuing years he held many church offices, including frequent terms as elder of the Perth church, membership on the WA Conference and TAUC executive committees, membership of the Carmel Adventist College board and, until a short while before his death, membership of the Adventist Aviation Association of WA. His wife, Joyce Lege, whom he married in 1936, predeceased him. In 1979 he married Ruth Turner. He is survived by his wife; children, Wendy Swannell (Brisbane, Qld), Heather Bailey (Perth), Merylin Baldock (Sydney, NSW) and David (Kellerberrin); stepchildren Max Turner (Mandurah) and Diane Hokin (Melbourne, Vic); Pastor

Peter Colquhoun and Chris Dyson were associated with the writer in the services.

Ian H. Royce.

Pohan, Tiomina, born April 4, 1904, in Sumatra, Indonesia; died September 10 at the Coronella Retirement Homes, Nunawading, Vic. She worked alongside her pastor husband in Sarawak, Malaysia. They pioneered the work among the Dayaks, the indigenous people of Borneo, many of whose forefathers were notorious head-hunters. They also worked among the Kadazans of North Borneo. Tiomina is survived by her four sons; three daughters; eleven grandchildren; and two great-grandchildren. The writer has been a friend of the family for more than 40 years.

James Wong.

Rasts, Konstantins George, born 1929 in Latvia, was cremated at the Karrakatta Crematorium, WA, on Friday, September 8. Two particular high points in his life were his marriage to Joy in 1957 and his naturalisation in 1958. Over recent years Kon had not been in the habit of attending church, but in the days prior to his death he made a new commitment to God. He is survived by his wife; daughter, Lisa; and son, Andre.

Ian H. Royce.

Rosenberg, Margaret Joan (nee Johnston), born March 2, 1929, in Armidale, NSW; died September 11 at St Andrews Hospital, Melbourne, Vic. In 1939 she moved with her family to Tamworth, where she was later baptised. In 1947 she went to visit her sister in Mannum, SA, and decided to stay on, working for a time in the Mannum Hospital. Margaret and her husband, John, were married on September 11, 1951, in Mannum. They moved to the Riverland area in 1956, then to Warburton, Vic, in 1975. Margaret is survived by her husband; children, Lyndon (Beachport, SA), Jenny Hyde (Mount Evelyn, Vic), Peter (Ringwood), Kim (Carrum Downs), Sandra Aldridge (Warburton) and Lecann McLean (Benalla); sisters, Ruth Budarick (Mannum); Pat Pogorelec (Darwin, NT) and Barbara Edmunds (Manildra, NSW). Horace Budarick, a brother-in-law, was associated with the writer in the services.

Robert J. Trood.

Statt, Margaret Frances Eleanor (Madge), born July 13, 1894, at Frankford, Tas; died September 22 at Mackay, Qld. She accepted the Adventist message through the preaching of Pastor Ray House in 1949, and since then had been a member of the Mackay Central church. Affectionately known as "Nanna," she is survived by her children, Kathleen Goldston (Victoria Point), Joe (Newbury Junction), Eric (Murrumbidgee, NSW), Ruth Duncan (Melbourne, Vic), Margaret ("Meg") Pearson (Mackay, Qld), Leslie Clark (Murrumbidgee), Gertrude Leppan (Nebo, Qld); and their spouses; 29 grandchildren; and 25 great-grandchildren. Bill Petersen assisted in the service.

W. H. Turner.

White, Sefton Kingsbury, born October 25, 1916; died September 8 at the Charles Harrison Nursing Home, Cooranbong, NSW. In 1935, while a student at Avondale College, Sefton, with Newton Lawson and Albert Harris, built a small plane, *Sky Baby Too*, which they flew from a primitive airstrip close to the present Cooranbong Aerodrome. On one occasion the plane fell into Lake Macquarie. After graduating from the Ministerial Course, Sefton worked in the South New Zealand, WA, and South NSW Conferences. Owning a small plane, he was able to visit outback homes. Sefton left the ministry in the mid-1950s. He is survived by his son, Dr Wendell Rosevear; and his 103-year-old mother, Mabel White (Charles Harrison Home, Cooranbong). Pastor Ormond Anderson was associated with the writer in the service.

Laurence Gilmore.

Winnie, Edgar ("Ted"), born June, 1911, in London, UK; died September 16 at Blyney, NSW, after a series of strokes. A sincere Christian, Ted was not a member of the SDA Church, but often attended services with his wife. Married late in life, Ted had no family of his own. He is survived by a sister who lives in London, UK. V. P. Harper.

Winterbottom, Joseph ("Joe"), born November 10, 1910, in Chadderton, Lancashire, England; died May 7 in the Austin Hospital, Melbourne, Vic, and was buried in the Eltham Cemetery. As a young man, Joe attended trade school and gained certificates in textiles, mill management, personnel and cotton spinning. In 1934 he joined the British Army and served with the 11th Hussars in the

Holy Land. He and his wife Sadie were married in April 1946, and in December 1949 they emigrated to Australia. Joe and his family attended Pastor Alvin Cook's mission in 1965. His family were baptised at the conclusion of the meetings. Following studies with Pastor Stan Winter, Joe was baptised at Preston, where he later taught a Sabbath school class. For the past three years he had been a member of the Greensborough church. Alan Horne, elder of the Greensborough church, assisted in the services.

Gilbert Cangey.

Wood, Dorothy Enma, born November 11, 1899, at Meckering, WA; died September 19 at the Coogee Nursing Home, Boronia, Vic. At the age of 16, Dorothy, with her father and seven recently orphaned cousins, moved to Marrickville, NSW, where, as a result of attending an Adventist camp-meeting, the whole family became Adventists. Dorothy is remembered as a loving, caring Christian mother. She was a member of the Victorian Conference church. She is survived by her daughters, Daphne Baulch and June Craddock; son, Ivan; adopted daughter, Margaret; and their families. Pastor Peter Roennfeldt assisted in the service.

K. W. Andrews.

Young, John Thomas Young, born June 2, 1900; died September 13 at the Toronto Hospital, NSW, after a prolonged illness. John accepted the Adventist message through the ministry of Pastor M. H. Whittaker at Yarrowitch. Following training at Avondale College, he entered the literature ministry in 1927, serving in New South Wales, Victoria, Queensland, Tasmania and South Australia. In his retirement years at Cooranbong John was well known for his manufacture and restoration of violins. His first wife, Elsie, predeceased him in 1981. He married Alma Bowring in 1985. He is survived by his wife (Kressville, Cooranbong); daughter, Lovella Forster (Thornleigh); two grandchildren and one great-grandchild. Pastor Stan Winter was associated in the graveside service at the Avondale Cemetery.

S. R. Goldstone.

Advertisements

Wanted. Any Spirit of Prophecy books by E. G. White. Preferably old editions and pioneer articles. Contact J. & C. Fenwick, PO Box 59, Murwillumbah NSW 2484. Phone (066) 72 5193.

Visiting Sydney This Summer? 3 B/R, fully furnished house Normanhurst available all/part December 17 - January 26. \$200 per week. 3 km Sydney Adventist Hospital. 1 km station. References requested. Phone (02) 489 4929.

Accountant. Helmut Leins, AASA, CPA, for personal attention to all your accounting needs including income tax returns. Write 14 Stanmore Street, Toowoomba Qld 4350. Phone (076) 35 4305.

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

Position Vacant at the Sydney Adventist Hospital Florist Shop. Young girl to train as florist, or a fully trained florist, to commence work in the new year. Phone Lola Anderson on (02) 489 6592 evenings.

Opal Catering. Open for business. Personal Service. All occasions. Lower prices. Contact Jenny Atkin on (02) 498 3812 (home), (02) 489 7122 (work).

SOS in Tropical Paradise. The fastest growing region in Australia with the most alluring winter climate wants you! If... (1) you are a retired minister looking for a winter challenge (2) you want to be a part of two growing churches. All inquiries to be directed to Pastor Ken Houliston, 3 Nunga Close, Manunda, Cairns Qld 4870; or phone (070) 51 0223.

Greater Sydney Retirees Meeting—Monday, November 13 at 12 noon, Waitara Church Hall, cnr Park Avenue and Alexandra Parade, close by Waitara Railway Station. Enjoy a guest speaker from the Guide Dogs Association and a chat with former workmates. Please bring a plate of savouries and/or cakes. Cold drinks supplied. Fee \$2. Emma Farrington, Hon Secretary.

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.

Mackay SDA School is now accepting enrolment applications for 1990, covering Years 1-10. Contact PO Box 5129, Mackay Qld 4740, or phone (079) 57 5010, A/H (079) 42 3139.

Avondale College Graduation Flowers. Order your flowers now for this event (Sunday, November 26). Arrangements and gift baskets a speciality. Phone Cooranbong Florist (formerly Martinsville Flowers) on (049) 77 2547.

Health and Evangelistic Videos. Pastor Joe Crews, well-known American evangelist, crusade videos, set of 8; Healthline with Jim Brackett and Weimar doctors, set of 5; Healthline cooking demonstrations, set of 3. All videos \$40 each, plus postage. 3 hour VHS. Write to: C. Martens, PO Box 307, Riverstone NSW 2765. Phone (02) 627 2920.

Position Vacant. Warburton Health Care Centre has a position for a person on a part-time basis in the men's treatment rooms. Duties will include giving hydrotherapy and massage. Medical experience is an advantage, but not essential. Training in therapeutic massage will be undertaken by the successful applicant. Contact Vic Irvine on (059) 66 9010, or write to the Warburton Health Care Centre, Warburton Vic 3799.

Overweight? Our correspondence/telephone, personalised weight-loss and fitness program, will teach you how to gain control of your life, regardless of sex or age, in the privacy of your own home. Write or phone: Fit 'N Firm, 123 Midson Road, Epping NSW 2121. Phone (02) 868 5680.

Camping and Hiking Goods. Tents, sleeping bags, backpacks, mats, in Caribee, Trailmaster, Mountain, Rhino and Maxie brands. Catalogues and price-lists available. Discounted prices. Pathfinders and families. George Koolik (02) 484 6692 A/H.

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.

Take Five, by Steven Mosley. The author uses interesting encounters with people he has met around the world to draw helpful spiritual lessons. Available from your Adventist Book Centre.

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.

Melody Park Adventist Retirement Resort, Gilston Road, Nerang Qld 4211. Are you over 50? Come and enjoy the lovely rural setting of this new resort, close to all amenities. Spacious 2 B/R villas with garage attached, from \$85,000. Phone (075) 58 1900.

Just Released for Sale—the new "Avondale Heights" estate at Cooranbong. Set in a gently sloping position above the existing township, these homesites enjoy good elevation and a pleasant view. Sizes range from 655 sq m to 1086 sq m. The whole estate will be serviced with tar-sealed roads, curbed and guttered, town water, and underground electricity. The emphasis for this new estate will be on quality. To maintain the value of your investment, a brick-and-tile covenant will be provided, with a minimum dwelling size of 14 squares. Price range—\$45,000 to \$55,000. For further information, please contact Grant Lawson at Raine and Horne, Cooranbong. Phone (049) 77 1222, A/H (049) 77 2131 or (049) 77 2454.

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.

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. 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 area and the 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 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.

Minding Your Own Business is not always easy. If you need practical legal advice in buying or selling a home or business, call Ken Long, Long & Company, 16-20 Barrack Street, Sydney. Phone (02) 29 4081.

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.

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.

Superannuation, roll-overs, savings plans, tax-paid investments, term cover, and all business, home and vehicle insurances. Please phone Francis (Fritz) Churton, Brisbane, on (07) 206 3565 (home), (07) 368 6284 (work). Agent for Colonial Mutual Life.

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: A person's faith is not judged by what he says about it, but by what he does about it.

Introducing ALSTONVILLE ADVENTIST RETIREMENT VILLAGE



Providing

- A delightful location in rural Alstonville
- A new development of 79 resident-funded units
- A happy, secure retirement environment

**ENJOY SPRING ALL THE YEAR ROUND
ON THE FAR NORTH
COAST OF NSW.**

WRITE TODAY FOR FULL
DETAILS TO:

Alstonville Adventist Retirement
Village, PO Box 306, Alstonville
NSW 2477.

Administrated and
Operated by
the North NSW
Conference of the
SDA Church.

