

RECORD

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Friday

PAC Sponsorship Scheme Working

Almost half of the 1990 graduates at Pacific Adventist College, near Port Moresby, Papua New Guinea, partially financed their education through the Work Sponsorship Scheme.

"Already the scheme has enabled 158 students to study at the college," says College Promotions officer Robert Gorle.

Martin Losi, brought up on Guadalcanal and then trained at Sonoma, is one such student. During the past summer he worked in the Agricultural Science Department, maintaining the irrigation system and helping to care for the gardens. Martin says the Work Sponsorship Scheme heavily influenced his decision to study at PAC.

"Knowing there was work available made gaining a degree financially feasible," says Mr Gorle. Martin worked between 600 and 700 hours on the scheme during the summer and will need to work another 300 to 400 during the coming year. Even then, it won't cover all his expenses.

"And there's been an unforeseen spin-off," says Mr Gorle. "Martin sees all these hours spent working in the agricultural science gardens as valuable extra training. He says his work as a minister among rural people will now have a very practical side to it."

Ministering to
Ethnic People
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RECORD

Official Paper

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Cover: Martin Losi is
completing a theology degree at
PAC through the Work
Sponsorship Scheme.

Photo: Robert Gorle.

EDITORIAL



Banning Freedom

Any Australian who reads the newspapers or watches TV knows that the Federal Government has been taking heavy flak recently for proposing to ban political advertising from the electronic media.

The government gives at least four reasons for the ban. First, to remove some of the inequity between the moneyed and not-so-moneyed political parties and pressure groups. Second, to prevent a slide into an American-style, mega-bucks election process. Third, to combat graft and corruption in election campaigns. And fourth, to ensure that the public isn't hoodwinked by emotive sights and sounds that contain little or no substance.

All four goals seem worthy. However, the ban doesn't resolve the money problem—it merely transfers it. The moneyed will still have the advantage—in newspapers and other media not affected by the ban. And is it possible that, in trying to prevent mega-bucks campaigns and political corruption, a greater evil will be created?

As for advertising, I'd rather run the risk of being hoodwinked by some clever ad agency than to have my freedom of expression substantially restricted to ensure that I'm not hoodwinked.

The Opposition is calling the ban the first of Labor's dirty tricks in the next election. And they're quite effectively casting doubt on the government's motives. But in a sense, speculation about the government's motives is quite irrelevant. The move makes me uneasy irrespective of motives.

Adventists have traditionally outlined an end-time scenario in which personal freedoms play a major role. Thus we've championed the cause of freedom—particularly freedom of religious practice and proclamation (ie freedom of expression).

On numerous occasions our church's religious liberty department has taken up the cause of people whose rights to believe and proclaim seemed to be threatened. While I sympathise with the stated motives for the government's proposed ban, I feel that the by-product of the ban will inevitably be a reduction in freedoms for which we as a church have

consistently fought.

The ban extends beyond political parties to include all pressure groups. Further, the definition of "political" is broad. The Commonwealth Electoral Act, for example, defines "electoral matter" as anything "intended or likely to affect voting in an election." That could include almost any topic.

Conceivably, our church might wish to exert pressure about a variety of issues. We've done it in the past. But if the ban passes, we wouldn't be able to do it through ads on the electronic media. For example, if the government were to propose legislation to eliminate church-run schools, we would be unable to advertise against it on television or radio.

Further, it seems that the ban isn't limited merely to election time. Thus, comment on these issues would be taboo at any time via ads on the electronic media.

"Ah," you say, "but that's the point. We're talking about only one sector of the media—the electronic media—so why all the fuss? Are we really losing that much liberty?" Yes, I believe we are.

Granted that the electronic media is the only form of media a certain percentage of the population utilises (and it's probably a majority), many would-be advertisers have effectively been denied access to those people.

"Ah," you say again, "but it's only ads on electronic media that are banned. You can still run documentaries, and get coverage on the news, and . . ."

Hold on. The reality is that minority opinions, unpopular opinions and (in particular) religious opinions, aren't likely to get much hearing if the decision to present them or not present them is left solely with media managers.

However, all media forms have traditionally been far more willing to sell advertising time/space to proponents of such views than to give them news or other coverage. The loss of the advertising option and the restriction on which media are available for capturing public attention constitute a major freedom loss and have significant implications.

Thus I would strongly urge Adventists to exert their influence against this proposed legislation.

James Coffin.

LETTERS

Turtle Trash?

I agree with "Instant Infant Ninja Mania" (Youth on RECORD, February 2). Ever since I first heard of these "turtles" my tummy has turned over and I get angry at the thought of them.

I'm 11½ years old and in Grade 6 at Ballarat Adventist Primary School. I've researched into these "yukky" subjects and found that their films have "converted" the thinking of many thousands of children, and even the way they speak.

Their first film has 193 violent acts in it, and it's non-stop rough-and-tumble and gross torture. Some children copy what they see—trying martial arts, going down drains and climbing in dangerous places.

These turtles are money-making creations and many people have wasted much money because of them. They're greedy, violent, selfish and devil-inspired. What we see and hear, good and bad, feeds into our "computer" minds and can be recalled at any time—wanted or not.

People who make films, stories, music or toys can influence us for good or evil, sometimes causing us to do wrong. God has told us what to do, and to follow the turtle craze is not doing what God has said. Grantley Hastings, Vic.

Peripheral Issue

As a believer in a literal Armageddon, I disagree with several assertions made by Pastors John Gate and Bruce Manners concerning this battle (February 23 and March 2).

Attributing dispensationalism to those who hold a literal view is unwarranted. Armageddon comes as a result of the sixth plague and is part of the culminating wrath of God. The older Adventist evangelists who taught the literal view until the 1960s never regarded themselves as dispensationalists.

Armageddon is a literal place. The fortified post of Megiddo is situated on a spur of the Carmel Range. To say that it's Mount Carmel is stretching things somewhat.

According to Revelation, the miracle-working demons go forth to the kings of the whole world to gather them together to a place called Har Meggedon, to the battle of the great day of God. Consequently it's scriptural to speak of the Battle of Armageddon.

Attributing Satanic deception to those

who hold a literal view is also unwarranted. There's nothing dangerous in holding a view of something that, after all, is peripheral. B. Barnard, Vic.

For the RECORD

Question: Why didn't you print my letter about the feelings of our church regarding the last issue of Youth on RECORD?

Answer: From time to time we receive letters purporting to report a church board's attitude to a particular topic or article in the RECORD. However, often the letters read as if they're mainly the view of the letter writer, and it's unclear how closely the letter corresponds to the substance or intention of an actual church board action.

In the interest of accuracy, the RECORD will accept such letters for publication only if accompanied by a copy of the minute of the church board action.

Been There

Re your editorial "Take People Seriously" (February 16): The same set of circumstances you describe led to my demise from the church some six years ago.

In my case, the situation went on for some 18 months. During that period I made verbal and written requests to have my name removed from the church roll. All this was of no avail, even though I didn't attend church and they never

visited me. It seemed to me that to ask for the removal of my name was a simple request. Time proved that it wasn't. In spite of repeated requests, there was no response. In the end I took desperate action that left the church with no option but to remove my name. Not a nice way to go, but it worked. I believed it was my right to have my name removed from the roll of an organisation that hadn't demonstrated interest in my wellbeing.

Some may regard my letter as written by someone with a gripe. I do hope not, because that's not my intention.

Name Supplied.

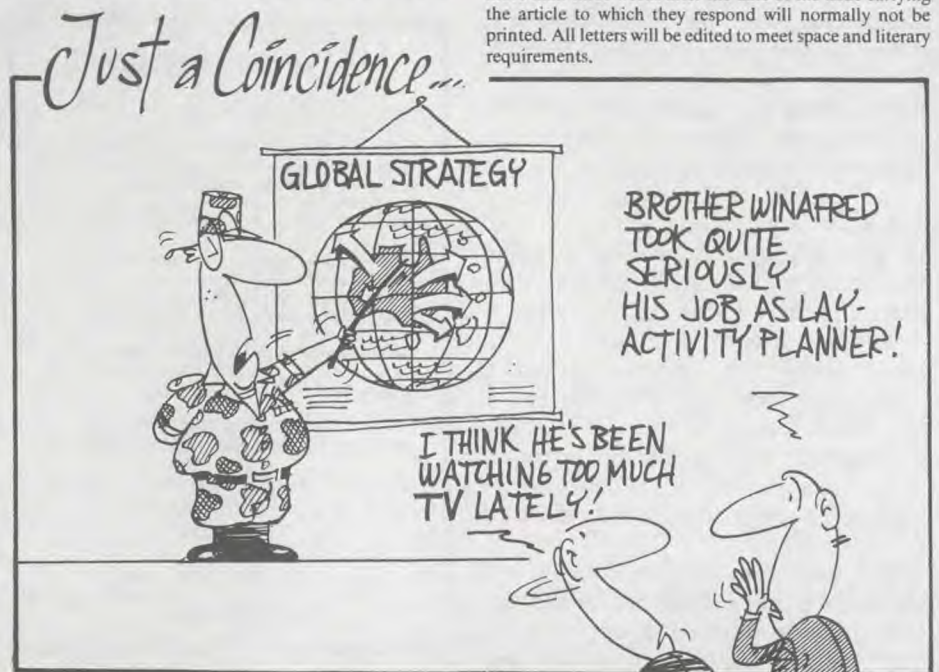
Which War?

The editorial "War Watching" (February 9) was a timely piece of satire that should make readers sick and aghast at how the devil's media coverage of the Gulf War is relayed to millions.

Being a missionary and involved in another war, which is generally obscured to most, I refuse to allow the devil's sensational reports to numb my senses. We should spend all of our time with Michael's media coverage of a greater conflict.

Bob Thompson, Papua New Guinea.

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.



Parents, Adolescents and Religion

by Brad Strahan

If parents use religion as a vehicle of control, it may be the vehicle by which adolescents express their independence.

What type of parenting promotes healthy adjustment for children in later life?

No one would deny that parents have a tremendous influence on their children. Children from alcoholic families are more prone to alcoholism than children from non-alcoholic families. Children from violent families are more likely to be involved in violence years later in their own families. And children from Christian homes are more likely to be Christians than children brought up in non-Christian homes.

While these general findings appear to hold true across cultures and over different time periods, these generalisations still don't tell us a great deal about parenting for well-adjusted children. More particularly, for Christian parents, what type of parenting will help their children adopt religious values?

Roger Dudley found that American adolescents who had supportive and caring parents were much more likely to adopt the religious values of their parents than those adolescents who experienced their parents as unsupportive or especially overly controlling.

In Australia, Allen Sonter surveyed and interviewed young adults who had been brought up as Adventists. He found that children who reported that their parents weren't trying to "ram religion down their throats" were more likely to remain within the Adventist Church.

Students taking the Christian Home and Family subject at Avondale College investigated these issues in a class project in second semester, 1990. They distributed 280 surveys to randomly selected fellow students.

The data from the returned surveys was entered into a computer for analysis and students received a copy of the major results. Students in the course

then wrote an essay on the study's findings.

The results were fascinating. Most of the students were from Adventist homes, so the findings are particularly relevant. Overall, there was no connection between the religious commitment of either parent and the religious commitment of their children.

However, there was a very important connection between different styles of parenting and the religious commitment and attitudes of the students.

Fathers were especially important for the religious, social and emotional adjustment of their children. Students who reported less religious commitment were the ones who saw their parents, especially fathers, as interfering too much in their lives, criticising their behaviour, and overly controlling (less likely to give them any freedom or allow them to make their own decisions).

These students were more likely to be motivated by external rather than internal concerns. For example, choosing to attend church because others would see them there rather than attending because they wanted to worship.

While the control aspects of parenting were important for later religious commitment and attitudes, parental care and support were important for the later social and emotional adjustment of students. Students who remembered their parents as caring and affectionate were likely to be better adjusted socially and emotionally.

This effect held for both male and female students with both parents, but was particularly significant for fathers and daughters. Female students who reported a warm, accepting and affectionate father, were much better emotionally adjusted and were more secure in their peer relationships.

This study has several implications for Adventist families.

1. Its findings are entirely consistent with research conducted with secular families. Other research studies have consistently found that parental care, support and active love is vital in producing well-adjusted children.

Studies also indicate a democratic parenting style rather than an authoritarian style more effectively encourages children toward personal responsibility.

2. While this study indicates the importance of parents for later adjustment, it more specifically indicates the type of parenting that's likely to result in well-adjusted and religiously committed young adults.

Students who reported their parents as accepting, able to demonstrate love and affection easily, and democratic rather than authoritarian, were much better adjusted socially and emotionally. They

My Confession

by Nainie

I share a birthday with Mrs Folkenberg, wife of the General Conference President, and with Dr Bryan Ball, President of the South Pacific Division, and with Mr Gough Whitlam. You've heard of him?

Having a birthday in common with these famous people is an honour. But it's an even greater honour to help give "a cup of cold water to one of these little ones".

Do you know about *One Jump Ahead*? Be sure not one child in your Church misses out!

YOUR CHILD IS MORE IMPORTANT THAN ANYTHING ELSE IN THE WORLD!

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were also more committed to their religion and more internally motivated in their spiritual life.

The survey also strongly suggests that Adventist parents (particularly fathers) who are overly controlling their children, perhaps in an effort to keep them in church, are in fact acting in a counter-productive way. Fathers who are domineering and interfering are, in fact, likely to prejudice their children against the religious values they are wanting them to adopt.

3. This study suggests that if parents use religion as a vehicle of control, it most likely will be the vehicle by which adolescents express their independence.

Adolescence is a time for young

people to determine for themselves what course they want to pursue in life, what career they'll choose, how they'll live, who they'll choose as friends, and so on. The most important thing for parents, at this stage of the parenting game, is to allow their young people to learn decision-making processes, not to make the decisions for them.

It doesn't matter if you force adolescents to *not* do something or if you force them to *do* something. It doesn't matter if you force them to do something *right* or to do something *wrong*. By forcing adolescents, you teach them to obey for rewards sake, or to rebel when they can get away with it. Even more damaging, they will learn to be controlled by others who show force.

Children need to learn to make responsible decisions for themselves. The process of learning personal responsibility is fostered by parents who don't overly control, who allow adolescents to make decisions for themselves and, most important, who demonstrate an attractive, responsible way of living.

A study conducted in Brisbane among 500 high school students and their parents at Adventist and Lutheran schools clearly showed that students who reported democratic rather than autocratic parenting were better adjusted in a number of ways.

This issue of control is important in all relationships. Let me illustrate. A young husband phoned me one night, desperately worried about his new bride. He wanted to know how he could make her stay at home and not spend so much time with her somewhat overbearing mother.

I suggested to him that he couldn't make her do anything she didn't want to do. The best thing he could do would be to make her time at home with him more attractive than the time she spent with her mother or anyone else.

If he tried to force her, she would only begin to think of ways to do what she wanted to do. A spiral of conflict would begin.

Even parents can't ultimately force their children to do anything. They eventually grow up, leave home and "do their own thing." But in the few years that they have their children at home, parents can provide experiences that will allow their children to learn the art of responsible decision-making.

This study shouldn't be interpreted to mean that parents are responsible for their adult children, or that early experiences determine later events. The human will have a heritage of growth and renewal against the worst odds.

Parenting is only one of many factors that influence children in their growth and development. But it's one that I wouldn't give up for the world. **LE**

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1. R. L. Dudley, *Passing on the Torch: How to pass your spiritual values on to your children and teens*, Washington DC, 1986.
2. A. J. Sontner, "The Relationships Between SDA Religiosity and Selected Social Variables," unpublished doctoral dissertation, University of New England, 1989.
3. Conducted in 1989 by Pastor Peter Raymer and analysed by Pastor Brad Strahan.

Pastor Brad Strahan lectures in the department of Theology at Avondale College, Cooranbong, New South Wales.

Waiting for a Fish

I walked along the beach in Vanimo (Papua New Guinea) when I came upon two small brothers about six and eight years old. They had been on the beach catching small fish that were stranded by the receding tide.

They proudly showed me their catch. The biggest was a mere five centimetres long.

I told them that if they waited for me on the reef, I would catch them much bigger ones. Their faces lit up. The bigger boy gave all the fish to his younger brother and told him to go home.

The tide was low, so the older boy followed me out onto the reef and waited while I went into the water with my spear gun.

Catching fish that day wasn't easy. I went under several times but came up with nothing.

Each time I came up I looked toward the reef to check on the boy. He stood with his hands behind him and his eyes expectantly fixed on me. The scorching sun didn't seem to bother him.

The tide began to rise. The wind began to blow. Waves began to pound the reef. They spewed salty spray on his face. He didn't flinch. He stood his ground with his face toward me. I had told him that I would catch a big fish. He believed and waited.

I finally saw a good school of fish. I took a deep breath, went under and hung onto a clump of coral. The fish moved toward me and then moved away.

I surfaced, took another deep breath and slowly went after them. The hunt began. I lost all track of time.

I finally caught one. It was a good size. I remembered the boy. I looked toward the spot on the reef where he had been. He was gone. The tide had risen higher and had covered the place where he once stood. The wind was stronger. Big waves broke onto the reef.

I panicked. I grabbed my gun and the fish and swam frantically onto the reef. I had to find him.

Fortunately, I did. He was sound asleep on a rock above the waterline. His body was caked in salt, but he was still waiting for the fish I had promised. After all, I had promised, hadn't I?

"I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven." Matthew 18:3 (NIV).

Matupit Darius writes from Papua New Guinea.

Understanding and Reaching Ethnic People

by Stephen Jakovac

Migrants will love their “new homeland” and even die for it. But they will remain Greeks, Italians and Croats.

In order to understand and reach ethnic people, we need to know some of the major factors that dominate their minds in the “strange land” they regard as their new homeland.

It's also essential to be familiar with their cultural, educational and social status, and their reasons for leaving their old country. As a multicultural society, we must find ways to achieve the aim of spreading the gospel to every nation, kindred, tongue and people.

Understanding the Ethnic Mind

The Bible deals a lot with “strangers” in a new country. It tells God's people how to treat and regard them, reminding them that they were once strangers, too. Love for God was to flow to love for strangers. And when love abounds, understanding will follow.

1. Dual Homelands. Upon arriving in a new country, immigrants are total strangers. Ties with old and dear friends and relatives are cut. Everything is new. They have economical, social and spiritual needs, and the need for identity. The ties with the “old country,” where they were born and grew up, are still strong.

Even though they become naturalised citizens, they still regard their new country as their “second homeland” or “new homeland.” The country of their birth still remains their fatherland.

Put simply, these people have two homelands. They're people of two nationalities.

2. Language and Communication. The ethnic mind regards the language of the “first homeland” as almost sacred. Immigrants are aware that their language will be lost if it's not spoken often. Therefore, *speaking* their “mother tongue” at home, at clubs or at church is

just as sacred as their language.

It's important to appreciate the strong fear these people have of losing this sacred gift. It's one of the reasons for the existence of ethnic schools, churches, clubs etc. They wish to preserve their language. Although they love the English language, they also have a “gift” worth preserving.

3. Culture. We should understand ethnic cultures not only in terms of customs, music, foods and behaviour, but also by the attitudes and values placed upon it. Almost as sacred as the “mother tongue” is the culture. Hence the desire to live in “ghettos,” a little part of their “first homeland” in their “new homeland.”

Here they are understood and aren't ridiculed because of what they eat or wear, or the way they speak. Here they can avoid some of the racial tensions of the community. Here they can instil national pride and culture in their children.



The display of their national costumes on important occasions or the waving of their homeland's flag at soccer matches is of great inherited value, from which they're not likely to be separated.

4. Religion. Very often religion is regarded as a part of their culture—something inherited, sacred and inseparable. Those who change their religious point of view are looked upon as traitors and cowards. They're often avoided, ridiculed, persecuted and expelled from social gatherings. Religious traditions are dominant in the mind of an ethnic person.

5. Other Aspects. There are other aspects that dominate the ethnic mind. These include racial, political, social, economic and education values. These are useful to understand, but they're based more-or-less on the same principals outlined above.

Harnessing Ethnic Power

In multicultural societies such as Australia and New Zealand, the Adventist church is privileged to have many congregations full of a variety of ethnic people. For example, I've been asked to run an evangelistic program in the Blacktown church (New South Wales) this year. There are 28 different nationalities in this church.

The picture is very similar in many other English-speaking churches. Further, there are 68 churches in which the worship service is conducted in 29 different languages.

How can we utilise this ethnic power to accomplish the aim of Global Strategy, which has been set out by the General Conference for this decade? The answer isn't simple, but here are a few suggestions.

1. Keep ethnic churches going and growing. Ethnic churches have proved

themselves as strong evangelistic centres and powerful financial bases for the wider church. For new arrivals into the country, as well as for "first generation" immigrants, the ethnic churches become a part of their old country in their new homeland. They feel at home.

Encourage them to attend their ethnic churches and, better still, come and worship with them. They'll love you for it.

2. Employ more ethnic ministers. Some 20 years ago, when I began working for ethnic people, there were 12 ethnic ministers caring for nine different language groups. There were also two division committees, one for ethnic affairs and the other for developing new ethnic work.

Because of the vision shown by the division administration, we now have 68 ethnic churches for 29 different languages. However, sad to say, only 18 ethnic ministers are allocated to care for their needs. Ethnic work would grow much faster if we employed more ethnic ministers.

3. Plan to reach other nationalities. According to the Bible and Ellen White, we should plan very carefully how to reach other language groups within our gates. So far we've reached 29 different languages, but what about the remaining 101?

This is where harnessed ethnic power can be of vital value. These people understand the trauma of immigration, dual nationality and all the other barriers an immigrant faces—they went through it, too.

In our English-speaking churches we have people of many different nationalities who, if utilised and supplied with literature, could do miracles. But they have to be challenged and encouraged to go and reach others.

4. Evangelise to the ethnic population. When you plan your next evangelistic campaign, try devoting an evening for one non-English-speaking language group.

If demographic studies show that the area in which you plan your campaign contains a large number of Lebanese people, find a good interpreter who'll translate your presentation. Also translate your handbills, place an ad on ethnic radio, use the ethnic press, and above all show them your concern for their salvation.

It's rewarding. Some 30 years ago the late Pastor Geoff Ratcliffe did it in Melbourne for the Yugoslavian community and had wonderful success.

Reaching Ethnic People

Here are some suggestions to help you reach ethnic people.

1. Identify with them. Keep in mind that you and your ancestors were ethnic people once. Apostle Paul used this tactic—among the Jews he was a Jew and among the Greeks he was a Greek. He was *all to all*, so long as he won their hearts for Christ.

2. Introduce them to a better country. Remember that they have two homelands and that they'll be more excited to learn of another, better homeland, which Christ has prepared for them. A homeland where there are no more strangers or foreigners. The trauma and separation that they once experienced will be just a small painful step toward this new land of equal status for all people.

3. Try to learn a second language. It's a definite advantage to be bilingual in today's society. By learning another language you'll experience some of the trauma that ethnic people encounter when they adopt another country as their homeland.

When trying to reach ethnic people, at least try to learn one or two words of their language. Simple words such as, "How are you?" or "good" will win their hearts!

4. Learn the basics of their culture. You may never win ethnic people for Christ if you don't eat at their place or have a drink with them. Of course, they'll accept if you say that for health reasons you don't drink coffee or alcohol. But accept a soft drink or even a glass of water. Remember, it's their custom.

5. Never degrade their religion. Keep in mind that religion to them is a tradition, and it's sacred. Show them a better way. Lead them from common ground. Avoid the clashing points.

Conclusion

The growth potential among our ethnic churches and small ethnic groups in English-speaking churches is enormous. So, too, is the growth potential in other language groups as yet untouched.

We can achieve a major part of Global Strategy by harnessing the ethnic resources available in our churches. We must endeavour to understand the ethnic minds, and then reach out and touch their hearts. [E]

Stephen Jakovac is a pastor/evangelist in the Greater Sydney Conference.



Waifer, the Thankful Dog

by Gezina Parrish

Standing there nervous and frightened was a stray dog with no hair on his body. He was thin and starving. I don't know why he came to us, but we couldn't just ignore him. We'd never seen such a frightened dog before.

"What should we do, Mum?" whispered my youngest son.

"Go and put some cat biscuits in a plate and put it down as close as he allows," I replied. "Tomorrow we'll buy some meat for him."

It took two weeks of feeding and talking before he finally allowed us to touch him. But even then, if we made any sudden moves he'd run off.

We wormed him and after another two weeks we were able to bathe him in lice-and-tick shampoo. Gradually his hair grew and he put on weight. His coat began to shine and his eyes were filled with love and gratitude. Now, instead of being frightened, he leapt with joy every time we spoke to him.

A marvellous change had come over the dog because we had showed him a little love. We called him Waifer.

God can change us, too. When we let Jesus come into our lives we're filled with God's love and our hearts sing with gratitude and joy.

We no longer need to feel nervous and frightened. Isn't God wonderful! [E]

Waifer lives with the Parrish family in Lae, Papua New Guinea. The Parrishes work for the Papua New Guinea Union Mission.

YWAM Outreach

Youth With a Mission will visit Pitcairn Island during 1991—their 30th year of operation. According to *On Being*, YWAM is the first missionary organisation to have worked in every independent country of the world—220 by the reckoning of some experts. Since their founding, YWAM have established permanent outreaches in more than 100 countries.

Sydney First

Pastor Lyndon Schick, director of the Health Department in the Greater Sydney Conference, has written a new Stop Smoking program to be translated into Vietnamese. The first of its kind in Australia, the program will be tested in the Cabramatta Adventist Evangelistic Centre. Pastor Schick has been invited to speak about the new course on ethnic radio in Sydney.

Radio Sales

Two literature evangelists in Manila, Philippines are combining media and publishing ministries to produce record literature sales. Their ministry has seen a new church begin in Manila with around 60 members. For five years Rosalinda and Eduardo Manliclic have been broadcasting their program, "Guide to Health with Sister Rose and Brother Eddie" on a Manila radio station. Their potential audience is 40 million. Aired Monday-through-Friday from 6.00 to 8.00 am, their program combines readings from a wide range of Adventist books, advertisements for books produced by the Philippine Publishing House, music from Chapel Records and interviews with prominent civic leaders. They also

answer phone-ins. In 1990 the Manliclics sold about \$US68,000 worth of literature—about four times the usual sales of top door-to-door literature evangelists in the Philippines.

Fijian Outreach

Suva businessman George Kwon has embarked on a project that could see Adventist publications in many schools in Fiji—if sponsors can be found. Teachers from 27 schools in the predominantly Indian area of Labasa have responded enthusiastically to an invitation to choose from a range of available Adventist books that they would like to place in their school libraries if money was available. Local business people are being invited to sponsor the books into the schools of their choice. "The response from

the schools has been amazing," says Central Pacific Union Mission Publishing director Kevin Geelan. "Of the 27 schools, with a total enrolment of more than 10,000—nearly 90 per cent of whom are non-Christians—we've had requests for 35 sets of *The Bible Story*, 33 *Today, Tomorrow and You*, 31 *Your Bible and You*, 14 *Desire of Ages*, 18 *Great Controversy*, 14 *The Bible Made Plain*, 21 *Acts of the Apostles*, 20 *Patriarchs and Prophets*, and 20 *Prophets and Kings*, plus other titles. Suva business people are responding positively to the sponsorship plan. Literature evangelists have been invited to return to schools to sell to staff on an individual basis. It's exciting!" A further 800 schools have yet to be visited with the sponsorship plan.

Uni Closed

Most of the 320 students of the Adventist University of Central Africa (AUCA) at Gisenyi, Rwanda, have been evacuated because of civil disturbances in the area. AUCA has been the only university in the country still open since last November. Eight students and staff have been arrested. One staff member and one student is still in prison. Fifty students from the Indian Ocean Union and the countries of West Africa are still on campus because travel costs are prohibitive to these distant areas. The university president is Dr Robert Pierson, son of a former General Conference president, who transferred from Andrews University only last year.

TV, a Downer

Viewers feel worse after watching TV. That is the finding of a 13-year study, involving 1,200 people, by the Universities of Chicago and Rutgers reported in the *New Internationalist*, January 1991. The study found that two-thirds of American TV sets are switched on for eight hours a day. It concluded that "the longer a person watches TV, the more drowsy, bored, sad, lonely and hostile the viewer becomes." Although many viewers watched TV to relax, the survey found people were more relaxed before they switched on the set.

PAC Meetings

South Pacific Division president Dr Bryan Ball, and senior officers Pastors Athal Tolhurst and Tom Andrews, and Drs Les Devine and Owen Hughes, recently attended a week of committee meetings at Pacific Adventist College.



Photo: ADRA Files.

ADRA Clothes People From Fiji to Melbourne

The Adventist Development and Relief Agency recently assisted with two emergencies. The Australian Overseas Disaster Response Organisation needed children's clothing for Fiji. "We were able to offer 12 bales, each in excess of 400 kilograms," says ADRA associate director Neil Hughes. AODRO arranged for free shipment to Fiji by Qantas. When the Salvation Army's Melbourne warehouse was gutted by fire last year, ADRA sent 288 bales of clothing to help fill the need. State Rail shipped the 24 pallets, weighing 10 tonnes, free of charge. "The Army was grateful, and so are we—to the hundreds of volunteers who make this work possible," says Mr Hughes.

PAC principal Dr Ray Wilkinson and representatives from Fulton College (Fiji), Kabiufa and Sonoma (Papua New Guinea) also attended. Union Mission presidents Pastors Aisake Kabu, Yori Hibo and Colin Winch participated with a number of prominent lay members from the South Pacific Division's island fields.

Goal Setting

Kevin Dixon, who pastors the Alice Springs church in central Australia, has been invited by the Board of Management of Life Education Centres in the area to assist them in setting goals for a five-year plan. Life Education Centres have been established by the Reverend Ted Noffs in a number of major cities in Australia to promote a healthy lifestyle to children and young people, and to help educate them against drug use. Pastor Dixon is the Ministers Fraternal representative on the Central Australian Life Education Board of Management. Pastor Dixon has just completed a staff project in goal setting with the Northern Australian Conference.

Greymouth Growth

Growth in numbers attending the Greymouth church (South New Zealand) is attributed to *Signs* outreach, colporteur contacts from members and literature evangelists, and the work of the local pastor, according to Church Ministries leader Phillip Hawken. Two baptisms have already occurred and 12 new people are attending regularly. Members are considering enlarging their church building. "Members are keen to use the Home Revelation seminars and the Kenneth Cox videos to reach out on the West Coast," says Mr Hawken. The congregation



Photo: James Lansdown.

Trust Services Seminar Held on Gold Coast

Pastor David Johnston (right), associate director of the Trust Services Department of the General Conference, visited Bond University recently to attend a South Pacific Division trust services advisory seminar. Pastor Johnston presented a certificate of Trust Services registration from Andrews University to Pastor Robert Douglas, who is currently studying toward a Bachelor of Law degree. When his studies are completed, Pastor Douglas will join the SPD Trust Services.

also provides a rack at the local railway station containing *Signs* and *Happiness Digest*. The church places *Happiness Digest* in English and German in the rack. The German translation has proved popular with European tourists, says Mr Hawken.

SA Camp

The South Australian campmeeting will be held at Morphett Vale April 19-27. Dr Bryan Ball, South Pacific Division president, will take the Sabbath morning service on the first weekend. Delegates will include Mr Frances Feratelia from the Eastern Solomon Islands Mission.

Busselton Units?

The Western Australian Conference is contemplating building a number of resident-funded retirement units adjacent to the Busselton church. Interested persons should contact Bob Louk, on (09) 398 7222.

Sonoma Bulging

Sonoma Adventist College, near Rabaul, Papua New Guinea, has an enrolment of 219—the highest for more than six years. They have actually had to turn students away because of lack of dormitory space. This is in spite of a rise in fees to K795. New expatriate staff at the college include Ken Powell, who is in charge of the commerce department, Ken Boehm, who has reopened the building course, and Brendyn and Kellie Hancock from Kambubu, who have joined the teacher education department.

Alcohol's Effects

A recent study of four-year-olds, reported in *Message* magazine, suggests that children whose mothers consumed as little as one alcoholic drink a day when they were pregnant may suffer damaged motor skills. The children were tested and found to be impaired

on coordination tasks such as skipping, balance beam walking, grip strength and manual dexterity. The study concludes that no amount of alcohol is safe for the fetus.

Zagreb Meetings

The evangelistic series being conducted by Pastor David Currie in Zagreb, Yugoslavia, has been unaffected by the political situation in the city, according to word received late March from Ray Dabrowski, Trans-European Division Communication director. The daily attendance of between 2,500 and 3,000 people continued, even after Pastor Currie appealed to the audience to accept Jesus Christ as their personal Saviour. Some 600 responded to the call. More than 7,500 names are now on the teams mailing and/or visiting list. "We have had problems, but only good ones," Pastor Currie says.

SA Quitters NOW!

Ten administrators from Telecom in South Australia recently attended a stop smoking program in that state and all were successful, according to director Andrew Kingston. Future bookings for Quit *NOW!* programs have been made by Railex, Vita Pacific and the Happy Valley Council. "We are in on the ground floor, especially as the new Training Guarantee Act requires large corporations to expend 1 per cent of their payroll on training programs," says Pastor Kingston.

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.

After 13 Years Couple See Results

The first Seventh-day Adventist baptism on the island of Malta was held recently—13 years after a couple, who were baptised while living in Australia, returned to their homeland in an effort to convert family and friends.

The couple's 16-year-old daughter, and her uncle, were baptised in the Bay of St Paul. And the Italian Union Conference expects to purchase an apartment for use as a chapel and

accommodation for visitors.

Pastor Tom Turner baptised Charlie and Jessie Mallia in the Ryde church (Sydney) in 1975. Some 30 years previously Tom had been in the barracks at Fort Ricassoli, Malta, while changing over ships in the former British Colony.

"I was then serving with the Royal Navy, and little did I realise the connections I would have with the

Mediterranean island in the future," says Pastor Turner. "Malta is one of the most densely populated countries in the world, with 1,100 persons per square kilometre."

Malta and the islands of Comino, Cominotto, Filfla and Gozo became a republic in 1974. Roman Catholicism is the state religion, and the Seventh-day Adventist Church had no representation there until the Mallias returned from Australia with their children, Susan and Alexander.

"The going was hard, the opposition strong," says Pastor Turner. "The Ryde church members, under the leadership of elder Ron Lamplough, kept in touch and sent books and magazines to encourage the missionaries to the island made famous by Paul's missionary journeys.

"In recent years the Mallias have been heartened by visits from two Adventist pastors. One stayed three days, and another, a 78-year-old retiree, stayed for six weeks and brought great encouragement to the isolated family. He also promised to return and help them set up a church in Malta, as he's done in Sardinia."

In a recent letter to Ron and Doreen Lamplough, Charlie Mallia told of meeting 12 Adventists in one week. "It was wonderful," he said. "We prayed together, sang together and ate together." More Adventists are coming to visit Malta and on a recent Sabbath they had a group of 24 Adventists worshipping together.

"After 13 years alone, you can imagine what joy we experience from these visitors," Charlie writes. "We long for a pastor; you don't have a minister that you can send here to Malta, do you?"

Pastor Turner encourages RECORD readers to write to Charlie and Jessie Mallia, Flat 1, Wallfield Flats, Carob Road, St Venera, MALTA, to encourage them in their missionary endeavours on the George Cross island.

"Write in English, for there are two official languages in Malta—English and Maltese, a West Arabic dialect with some Italian words," he says. "Your letter will be understood. And we solicit your prayers for their continued success under the blessing of the Holy Spirit."



Photo: Wanganui Newspapers, Ltd.

Adventist School Scoops Front Page

The local Adventist School featured on the front page of New Zealand's *Wanganui Chronicle* on February 2. It mentioned the school's 21 pupils and their Australian headmaster, Athol Sparks, and his wife, Tammie. The couple's two children, Denyasha, 11, and Pierre, 8, are students at the school, and their pet dog, Sparky, frequently plays with the school children. Mr Sparks, who comes from Queensland, has been a teacher for about 10 years. He has sole charge at Wanganui, and his wife assists as teacher's aid.

Solomon Islands Pastor Baptises His Parents

An evangelistic series conducted by national pastors on the artificial island of Tavuilo, in the Solomons, has resulted in the baptism of 132 people, with 17 more joining another baptismal class. This is in addition to 104 people baptised not long ago by another Adventist pastor.

Pastor Bata Tobata and Pastor Francis, who last year participated in a Bible Lands Tour, drew lots to help them decide just where to conduct meetings that would include details of their recent visits. Originally, they had planned to run them in their home area of Talakali, on Malaita, but after prayer with the church members Tavuilo was chosen.

"The handbills were to be distributed on Saturday evening, before the meetings commenced next day," says Mrs Lorraine Hope, who heard the story from Pastor Bata when he took worship at Atoifi Hospital recently. "Only at this stage did Pastor Bata discover the brochures invited people to see places where Christians had been persecuted during the Dark Ages. But the pastors considered there was no alternative but to go ahead as planned."

Between 800 and 1,000 people attended every night of the first week, when the pastors presented subjects dealing with salvation. During the second week, when more controversial topics on the Law of God, the change from Sabbath to Sunday and the Mark of the Beast were presented, Pastor Bata received warning letters.

Pastor Bata took the letters to the Police Chief in Auki and requested advice, but the chief refused to discuss the matter. Meanwhile, the meetings continued.

Then the pastors were summoned to appear before a magistrate. They were informed the counts against them included: Holding meetings without asking the Paramount Chief's permission; Spoiling a custom area; Using a microphone and Spoiling all the churches.

Mrs Hope continued: "Pastor Bata showed the magistrate the Bible from which he preached, the advertisements, a list of the topics already given and those still to come, a copy of the questions

handed in during the meetings (that had the questioners names on them) and a letter received earlier from another church leader in appreciation of the meetings and asking them to take the series in his church."

After continuing discussion all morning, the magistrate declared the court was not the place for such accusations and the people concerned must straighten it out themselves. He dismissed the court. The pastors continued with their meetings, challenging their audience to keep the Sabbath.

"Although at first it seemed the opposition caused problems, it led to an even greater interest," says Mrs Hope. "Pastor Bata's greatest thrill came when he baptised his own father and mother, who finally made their decision for Christ."

Pastor Bata has now been called permanently to work in his home area. He will followup further contacts while nurturing the new members.

Yugoslavs in SPD Hold Convention

Professor Jovan Mihaljcic, director of theological studies at the Adventist Seminary at Marusevac, Yugoslavia, was guest speaker at a Yugoslavian Adventist convention held at Avondale College over the yearend. Theme for the meet-

ings was "Thus Far the Lord Has Helped Us."

In 1965, when the first Yugoslavian convention was held on the conference campground at Blacktown, New South Wales, there were only two Yugoslav churches. Now there are eight, with a total membership of more than 1,000.

"The convention proved an excellent source of spiritual uplift for all who attended," says coordinating committee chairperson Ivan Jelacic. "We were reminded of the Lord's blessing through the past 25 years. His leading has made possible the existence of our ethnic churches."

South Pacific Division delegate Dr Arthur Ferch attended with his wife, Carole. Mrs Ferch, Pastor Bob Possingham from the Trans-Tasman Union Conference, and Dr Zdravko Stefanovic from Manila, Philippines, conducted seminars. North New South Wales Conference president Pastor R. V. Moe welcomed those attending.

During the convention a new coordinating committee was voted into office. Dr Ferch is chairman, Pastor Dragan Jakovac (Melbourne) is president, Ivan Jelacic (Sydney) is secretary, and Michael Uljarevic (Brisbane) is treasurer.

"There was no doubt about the success of the conference—it was mirrored on the faces of all who attended," says Mr Jelacic. "It will be long remembered by all who were present."



A committee of Yugoslav members coordinated the recent convention at Avondale College. Speakers included Dr Arthur Ferch and Professor Jovan Mihaljcic (centre front in dark suits).

CHURCH NEWS

Darwin Digs Deep

The Darwin Sabbath school (Northern Territory) recently raised \$1,780.72 for an investment project to aid the village of Winsao, one of only two Seventh-day Adventist villages on the island of Santo, Vanuatu. The money will assist the village school to purchase such essentials as books and pencils. "The church was decorated with palms, frangipanni, bougainvillia and sea shells for the special Investment program," says communication secretary Elva Feitz. "But the important part was the treasure chest, in which the money raised from investment of talents was placed."

Old Missionaries

Some church members in Queensland are witnessing to their island-dwelling neighbours. Sylvia Carter, who, with her husband, John, attends Capalaba church, assists with the musical side of services conducted by a multi-denominational church group on Macleay Island, in Moreton Bay. The group asked the Carters if somebody from Capalaba church would conduct a service for them, and head elder Les Green obliged. He was invited to return and he preached about Lot's wife. A woman who had moved to the island from Melbourne was so impressed she asked if she could attend worship at Capalaba. The Greens and Carters arranged to meet Judy Pateman at the ferry terminal, and she has continued coming. Although she has had only minimal contact with Adventists, Judy is a vegetarian.

NZ Outreach

As part of an inter-

denominational mission outreach during 1990, the Cambridge church (New Zealand) worked with nine other churches in the town to share Christ. It was the only town in New Zealand to launch such a project. The program included a combined rally in the town hall, where Adventist elder Jim Jackson preached the service. Some 500 attended. "We tried to make Christ real, living and all-powerful," says communication secretary Margaret Jackson. "We wanted people to realise that His redeeming grace is just as mighty today as when He walked this earth." Apart from combined meetings, each church was allotted a month in which to launch their own special project. The Adventist church chose to run a Revelation Seminar conducted by Pastor Malcolm Bull. It attracted 10 people from other churches, and three of these participants requested additional

sets of lessons to study with fellow members of their church.

Redcliffe Project

The Redcliffe church (Queensland) recently held a tea at Suttons Beach to farewell Les Hala, who was leaving to commence an art-teaching course at Avondale College. "Les was presented with two books—*Education and Messages to Young People*," says communication secretary Margaret Creed. "Les has been a popular member of our church, and we wish him well in his endeavours."

Katoomba Outreach

Fifteen non-Adventists regularly attend a non-denominational Bible study on the book of John held each Sunday morning in the home of the pastor of the Katoomba church (New South Wales).

Horsham Harvest

The Horsham Adventist

Church (Victoria) held a harvest festival on February 16. The program proved a double blessing, says pastor John Jackson. "It was an opportunity to praise God and to help one of our number, George House, who had just lost his home in a fire," Pastor Jackson adds. Lyle Maybery and Alan Smith auctioned the produce after Sabbath. Mr House says he feels stunned and humbled at the unselfish generosity of the church members. The project raised \$440. "If anyone would like to contribute to Mr House's rebuilding, donations are tax-deductible and may be sent to: Horsham Community Services Relief Fund, PO Box 760, Horsham. 3400.

Euroa Action

Euroa church members led State Emergency Services relief efforts during Christmas week, when devastating fires destroyed 15 homes in country Victoria. For four days church members staffed the SES emergency feeding van at the scene of the disaster. They also donated \$650 toward reclothing three families who lost everything. Mrs Lorraine Deans and Mrs Phylis McGill coordinated the effort and local business houses gave large discounts. A working party from the church also helped replace fencing that had been destroyed on the property of new member Ian Beattie. "Just three weeks prior to the fires the Euroa church community services team was incorporated into the State Disaster Plan," says communication secretary Mark Floyd. "We were able to achieve so much more because we were organised."



Photo: R. E. Robertson.

Merredin First for Pathfinder Club

For the first time in their history, the members of the Merredin Pathfinder Club (Western Australia) attended a camporee under their own flag when they attended Treasure Bend in January. "It was a great thrill to march under our own banner," says communication secretary R. E. Robertson. "Remembering our past and how other clubs had 'taken us in,' we were happy to accommodate three girls from other clubs who accompanied us to the camporee in Victoria."

NOTICEBOARD

Appreciation

Pittard. Ronda, Rodney and Marion, Calvin and Anita, Leon and Adriana, Cheryl and Raymond (Judd), wish to take this opportunity to thank everyone for their prayers, floral tributes and love shown to them at the time of the death of their husband, and father, Jack.

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.

Catterall, Bertha, born June 30, 1900, at Killarney, Qld; died March 9 at Charles Harrison Home, Cooranbong, NSW. Bertha grew up on a dairy farm. In 1923 she married Edward Catterall, who worked for the NSW Railways. Bertha was involved in working for the Red Cross and YMCA. She is survived by her sons, Kelvin (Perth, WA) and Colin (Sydney, NSW); daughter, Joyce Perkins (Martinsville); 11 grandchildren and 18 great-grandchildren. A service was held at the Beresfield Crematorium. J. N. Beamish.

Clark, Claude Elliott, born November 9, 1915, in Hobart, Tas; died January 7 at the Repatriation Hospital, Hobart. Claude was baptised after attending a series of meetings conducted by Pastor John Coltheart in Hobart in 1963. He is survived by his wife, Jessie; and children, Kevin, Max, Dianne, Lloyd and Jenny. Cedric R. Wallace.

Fisher, Brian Philip, born November 14, 1941, at Lake Cargelligo, NSW; died February 16 at his home in Dubbo. Brought up in the SDA church, Brian was baptised at Temora by Pastor L. C. Coombe. In 1964 he married Robyn Mooney at Temora, Pastor Reg Millsom officiating in the service. A faithful member who worked loyally behind the scenes, Brian was one of the chief helpers at the time Pastor Ivan Vickery conducted a mission in Dubbo in the early 1980s. Brian is survived by his wife; son, Christopher; daughter, Gai-Jene Butler (all of Dubbo); sister, Betty Mutch; brother, John; stepmother, Jean (all of Temora); and stepbrother, Don Fehlberg (Armadale, WA). Pastor Michael Dabson, pastor of the Parkes church, conducted the church service, and Pastors Maurie Krieg, a family friend, and the writer conducted the graveside service. Don Fehlberg.

Gersbach, Marie Adeline, born April 27, 1903, at Staghorn Flat, near Wodonga, Vic; died February 18 in the Busselton Hospital, WA. Marie joined the SDA church as a teenager, after her mother became a member through attending a tent mission in Wodonga. Marie did her nursing training at the Warburton Sanitarium, Vic, and the Sydney Sanitarium, NSW. In 1928 she married Albert Gersbach in Warburton. An active member of the Margaret River church, WA, Marie served in the Sabbath school, and as organist. She is survived by her husband (Busselton, WA); sons, Alwyn (Canberra, ACT), Maurice (Busselton), Noel (Shoalwater Bay, WA) and Lance (Papua New Guinea); daughters, June Lang (Naremburn, WA), Dawn Saunders (Helena Valley) and Kaye Fairall (Brisbane, Qld); grandchildren and great-grandchildren. Don McClure.

Kelly, Mervyn John Brockway, born August 23, 1906, in South Brisbane, Qld; died February 16 in the Prince Charles Nursing Home, Chermiside Village. Mervyn loved his Lord, and attended Central Brisbane church regularly with his wife, until illness prevented him. He is survived by his wife, Marjorie; daughter, Mernell Palmieri; seven grandchildren, and seven great-grandchildren. Mark Tagg, a grandson, and Hilary Catscher, a friend and fellow archer, paid tribute to Mervyn in the service, which was

conducted by Pastor David Lamb, assisted by the writer. Gordon W. Oaklands.

Marks, Samuel John, 88, died March 9 in the Peel Nursing Home, Tamworth, NSW. Samuel was born in Ireland and migrated to Australia with his mother and four brothers in 1921. He joined the SDA Church in 1951, under the ministry of Pastor George Burnside, and was a member of the Wallsend church. Following a service at the Wallsend Cemetery, he was buried beside his first wife. W. V. Fedorow.

Neal, Mary Elizabeth, born 1906 at Hazelgrove, NSW; died February 4 in Brisbane, Qld, after a prolonged illness. One of 10 children, Mary was the daughter of James and Mary Gibbons. When she was 25, she married Bill Neal at Riverstone. Their only child, Jim, was born at Oberon. Mary was an industrious and selfless woman, always loyal to her husband and son. She was a member of the Lithgow SDA church, but her final years were spent with her son in Brisbane. Mary is survived by her son; brother, Tom; and sisters, Vera, Rita, Dot and Amy. A service was held in the Lithgow church, and she was buried beside her husband in a bush grave on her farm at Rydal. Ray Jackson.

Rishworth, Percival Bertram, 85, born in Ireland; died March 4 in the Queen Elizabeth Hospital, Adelaide, SA, and was buried in the Enfield Cemetery. In 1979, Brother Rishworth and his wife were baptised in the Prospect SDA church, following Bible studies with Henry Plewa, a member of the Polish church. He is survived by his wife; four sons, eight grandchildren, and three great-grandchildren. Pastor Lynn Burton, pastor of the Prospect church, and Cyril Were assisted in the service. C.R. Stanley.

Rooskov, Lorna Jean (nee Dobson), born September 22, 1912, at Moonee Ponds, Vic; died February 21 at her home in Lawson, NSW, after a prolonged illness. Although her mother was an active church member, Lorna didn't join until later in life, along with her husband and two of her daughters. She was a faithful member of the Katoomba church. She is survived by her husband, Charles (Lawson); four daughters and four sons, and grandchildren. Merv Jackson, head elder of the Katoomba church, assisted in a graveside service at the Penrith/Kingswood Cemetery. J. T. Knopper.

Rundle, Philip, born August 19, 1900, in Glampton, Kingsbridge, Devon, England; died February 21 at his home in Nelson, New Zealand. Philip was married in 1936, and in 1951 he and his wife migrated to New Zealand, where he continued to work as a mechanic. In 1965 they were baptised by Pastor Keith DeVille at Nelson. Philip enjoyed singing and playing the violin, and sharing his musical talents with others. He was respected as a kind, gentle man. At the funeral service, three children played on violins he had given them. He is survived by his wife, Elsie; and sons, Philip and Richard (all of Nelson). Aaron Jeffries.

Swaine, Harry Richard, born November 12, 1901, in Rakia, South New Zealand; died February 21 at the Adventist Retirement Village Nursing Home, Victoria Point, Qld, and was buried in the Redlands Lawn Cemetery. Harry attended a mission conducted by Pastor Louis Were, and was baptised by him in 1924. He attended Avondale College in 1925, then trained at the Sydney Sanitarium during the years 1926-27. There he met Dorothy, daughter of Dr and Mrs W. H. James. In 1932, Pastor David Sibley officiated at their wedding. Harry and Dorothy spent some years caring for small health institutions and also in literature evangelism. Pastor Phil Starr assisted in the services at the retirement village chapel and at the graveside. Selwyn A. Bartlett.

Vost, Louis Stanley ("Lou"), born October 26, 1909, in Manchester, United Kingdom; died January 31 at the Armadale/Kelmescott Hospital, Perth, WA. Lou's parents migrated to Australia when he was a small boy. Through the influence of his first wife Sophia (nee Pickering), he joined the SDA church, and they attended the old South Perth church. Following his wife's death, Lou later married Jessica Boyless from the Philippines. In 1989 Pastor and

Mrs Ken Bullock revived Lou's interest in the message, and he joined the Armadale church. He is survived by his wife (Armadale); and a sister, Veronica Piper (Applecross). He was predeceased by two brothers, Tony Page, senior elder of the Armadale church, assisted in the services at the church and at the Karrakatta Cemetery. Don Fehlberg.

Williams, Melissa Ann, born January 22, 1991, at Corryong; died in her sleep on March 10 at Corryong. She is survived by her parents, Gary and Pat Williams (Corryong). Mary Sharp brought a message of comfort and hope in song to the parents and relatives at the funeral service held in the Uniting Church, Corryong. W. H. Doble.

Advertisements

Sanitarium Health Food Company invites applications for the position of director in its research laboratories at Cooranbong, NSW. Applicants should hold a tertiary degree in Food Science or related discipline, and ideally possess a proven track record in process or production development. Interested persons should apply in writing to the Production Director, Sanitarium Health Food Company, 146 Fox Valley Road, Wairoonga NSW 2076.

Fly'n'Build to Fiji. Men are needed to "Fly'n'Build" at the end of June. For more details phone Pierre Balisson on (03) 799 1930.

Bowral School. Our well-equipped, well-established primary school, set in rural surroundings in beautiful Bowral on the Southern Highlands of NSW, is worthy of more K-6 students. Contact L. Chilcott, Principal, on (048) 61 3905.

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To Let, Lismore Area. 2 B/R cottage, rural area, established garden. Ideal for working couple. Phone (066) 88 0182, afternoon or evening.

For Sale. Port Macquarie, Shelly Beach, 38 sq double brick home. Upstairs: 3 lge B/R with built-ins, main en suite, formal lounge, extra large kitchen family room 20'x50'. Laundry with built-ins, separate toilet, large bathroom. Downstairs: large B/R with en suite, large lounge, sep entrance. Large double garage with separate work area. SDA primary school. \$195,000. Phone (065) 82 2254.

For Sale: Pharmacy and attached 4 B/R, W/B home in growing NSW town 135 km from Brisbane, Qld. Shop enjoys 100 per cent support from local community and surrounding districts—nearest competition 65 ks distant. Town features good shops, all school facilities to HSC; churches, including 25-member SDA company; ample business opportunities and recreational facilities; one local and five district medical practitioners with small hospital nearby. Inquiries to E. Clark, (066) 351 263 or (066) 351 404 A/H.

Aust-About Tours for 1991. Excitement and adventure in God's great outdoors with Christian friends. Tours available—Tasmania, April 29-May 13; Flinders, June and October; Red Centre, July; Simpson Desert, August; Kakadu, September. Contact Elwyn and Helen Scale on (056) 33 1688 for details.

Aussie Tours With Adventist Friends. June 16, "Beyond the Outback," Red Centre, Kimberleys, Broome, Kakadu etc. November 7, "Tasmania—Treasure Island," brochure, details. Ken Morgan, Box 465, Gatton Qld 4343. (074) 62 6144.

Aussie Tours—Autumn Council. Perth October, plus springtime through South-West WA and wildflowers from \$1295. Optional North-West Wonderland Tour—Wittenoom—Kalbarri—Monkey Mia dolphins—Coral Bay. Ken Morgan, PO Box 465, Gatton Qld 4343.

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Toowoomba Adventist Retirement Village, Qld. One retirement unit remains. Adjacent to church, opposite parkland, walk city centre. Spacious unit: 2 B/R, lounge, dining, modern kitchen, lock-up garage. Price on application. Contact: Pastor W. J. Gerken on (076) 35 9672.

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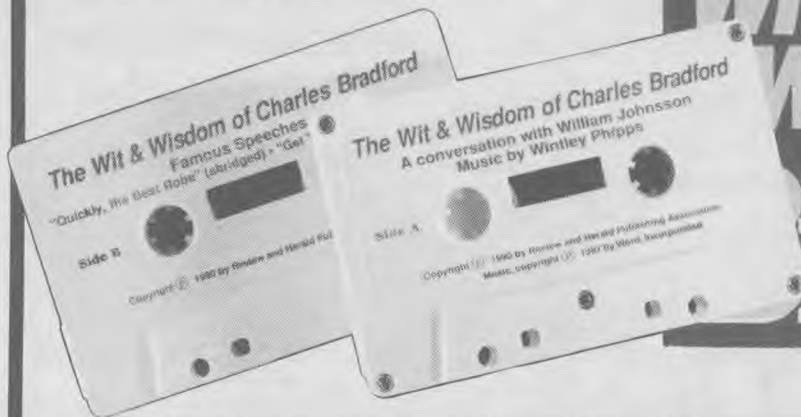
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