

RECORD

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The New Calendar.

With careless hand by the mantle-shelf,
Where many a gift from loved ones lay,
The calendar new in its place I hung
One year ago—on New Year's Day.
Mere blanks, as yet, were its pages twelve,
Enrolling the silent months unborn,
With chequered lines and figured squares
That told the days, as yet to dawn.

And the months have passed in rapid flight,
And as each attained its closing day,
Like a leaf grown sear on the tree of time,
A page has dropped, and fluttered away.
And sitting alone, with thoughts tonight
That ebb and flow like a tidal wave,
I gather them all together again,
Those scattered leaves from the old year's grave.

And scanning them o'er now one by one,
These months and days all passed and flown,
I can but think how full of voice
Those pages twelve have grown,
How memory reads between the lines
A record inscribed in tracings clear,
Wherein shall stand, forever sealed,
The chapter of life we call a year.

And now once more, by the mantle-shelf,
With trembling heart and hand I've placed
Another book of pages twelve
With chequered lines close interlaced,
What may not there for me inscribed
In Time's own secret ciphers be,
To fill those numbered days to come,
And all those months, with memory.

*This poem appeared in the Bible Echo and Signs
of the Times dated January 1, 1892.*



Report on Sexual Violence
—page 10



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The Big Squeeze

It's 1992. A new year. The page has turned. The sand in the 1991 hour-glass has run through. The old is behind us. The new is before us.

Yes, it's a good time to look to our future and to make decisions and new year's resolutions. A new start? No!

However reluctantly, we drag into the new year the past and its effects. We bring into 1992 the baggage we've collected from 1991 and the year before and the year before. . . .

Our experiences, our hurts, our joys, our disappointments—they're still stored in our memories. And don't forget the skeletons we've closeted over the years. We still blush

You aren't meant to say no, but at times you must.

when a memory rattles their bones. They still influence how we act and the decisions we make.

This has nothing to do with forgiveness. Being forgiven doesn't mean that we forget. When God forgives, He forgets (thankfully for us). We don't. We continue to remember the events—often to our embarrassment.

And it's these events and life experiences that help to shape the decisions we make today. There's no such thing as a clean slate for the new year.

But these are only the *internal* pressures on us as we try to make good decisions for a new year. The greater challenge may be in handling the *external* pressures.

You can't avoid them. Media executives, advertisers, politicians, MTV and a host of other influences are trying to shape our lives.

They're giving us dreams. Dreams on the cheap. Second-hand dreams. They tell us what to eat. How to dress. What to drink. What image to project. How to look successful.

We don't have to make any decisions—if we don't want to. We can simply follow the crowd leaders. In fact, it has become increasingly more difficult to make our own decisions.

But that's dangerous.

Dom DeLuise, a US comedian, is the host of the US TV program "The All-New Candid Camera." Before it began screening in Australia he was interviewed by Jim Schembri from *The Age*. At one point in the interview he said:

"Before the show went to air I did a lot of filming, and it is shocking to think how sheeplike some of the people are in this world. They'll do whatever you tell them. It's frightening.

"The idea that you can get people to do things that you would never think they would is very clear to me now. I can get people to do a lot of things."

He went on to say that he felt the show explains how easy it is for certain governments and political figures to manipulate a vulnerable side of human nature. "Thank God ours is a joke. Sometimes people can't say no."

The pressure is on. You aren't meant to say no, but at times you must. The pressure is increasing to conform to the norm. But the norm isn't Christian. It neither promotes nor upholds Christianity.

Conforming to the norm makes us all the same. Christianity declares that we were created as individuals. Each of us is a unique, one-off, designer-labelled person.

Paul said it best: "Don't let the world around you squeeze you into its own mould, but let God remake you so that your whole attitude of mind is changed" (Romans 12:2, Phillips).

It's time to get back to the basics of Christianity as we face 1992. The best way to do that is to contemplate Jesus on the cross. As we meditate on what happened there we'll find ourselves sorting through the baggage we carry with us. There's a lot we could leave there.

And priorities become amazingly clear when you take time, at the foot of the cross, to look into the bruised, beaten and bloodied face of the Saviour.

Is there any better way to start a new year?
Bruce Manners.

LETTERS

Church Under Attack

Re Lindsay Borgas's letter of November 16 ("Strong Body"), the main thrust of his message, "Structure and management must coordinate . . . a strong flight path toward heaven," is very sound.

However, we do *not* need the left and right wings. At least we don't need the *extreme* left and right wings that circulate misinformation through tapes, videos and leaflets. They attack each other and consider that all who don't hold their views are on the opposite side. Thus the church is under attack from both directions.

The left and right wings will continue to flap no matter what. Let us remember they are harmful appendages and not useful, working parts of the body of which Christ is the head. J. K. Hankinson, Vic.

The Greatest Danger

As part of "The Third Generation" of young Adventists, I applaud Jim Coffin's editorial (October 12). However, I was deeply concerned at Winston Kent's suggestion ("Tolerance or Laodicea?" Letters November 9, 1991) that by making religion relevant to young people we're encouraging lukewarmness.

There may be a number of valid accusations that can be hurled at young people today, but lukewarmness isn't one of them.

Eighty to 90 per cent of those I went to church and Adventist schools with are no longer in the church. Most are no longer Christians.

The positive side of this equation is the 10 to 20 per cent who remain in the church. These young people are, on the whole, deeply committed Christians who have a personal relationship with Jesus. Yet when we reflect the excitement of our faith in our worship we face gossip and accusations of being misled by Satan.

The lukewarm tag doesn't fit my generation. Young people today don't have the time to waste on something that isn't important to them. But we can't win. If we leave the church or stay within it and get excited about God and try to create a value system and worship style that reflects our relationship to Him, we're accused of

apostatizing.

The greatest danger faced by our church is not apostasy, but fossilisation. Jenny Pringle, Vic.

Always Vegetarian?

I'm intrigued by the inclusion of vegetarian cooking demonstrations among the Dorcas women of Fiji (Flashpoint, November 9, 1991). The percentage of vegetarians remains, lamentably, negligible. Meat and fish continue to be important sources of protein. Vegetarian dishes are exotic and reserved for visitors.

Shouldn't demonstrators focus on economy, produce availability, food values, sensible eating habits, the deletion of sugary desserts and the decreased use of dairy products?

(Dr) Tui Taoi, England.

Thank You

The Simbu Adventist Students Association would like to thank everyone who responded to their request for magazines. The response was great and we hope to make good use of the magazines in our programs. May God bless you all. Jonny Waula, Secretary-treasurer, SASA, PNG.

Independent Watchfulness

Recently I received a newsletter distributed by an "independent ministry" group. As a church minister I never cease to be amazed at the num-

ber of people who give these people a hearing and the extent of deception propounded by these ministries in the quoting of Ellen White.

In an effort to support independence and bring accusation against the Perth Declaration (RECORD November 16, 1991) they quoted from *Testimonies* Vol 9, page 259. What these "special ministers" failed to inform their readers was that Ellen White's comments were in the context of working within the organisation.

Indeed, if the newsletter had quoted page 258 it would be seen that "there is no such thing as every man's being independent." Des Wiggins, NSW.

Our Faith

Our church has a unique responsibility in today's world. We're a distinct people with a life-and-death message for these last days. We should be known as a church with sound, sustainable doctrines. And our witness should be consistent with Christlike integrity and purity of character.

R. K. Timms, New Zealand.

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



Terminal

by Keith Allen

Accepting the fact that we're terminally ill is the start of the new birth, and hence new life.

There's something strange about Christian commitment. You begin to live only when you're dead.

Some Christians don't jump up and down with joy at the good news of righteousness by faith in Jesus Christ. Many fear that it's a cop-out; an excuse for licence. Others perceive, correctly, that it pulls the rug from under their carefully crafted religious achievements. Yet others, like the rich young ruler, find that it requires far more than they're prepared to give.

But the most piercing objection, which stabs right to the heart of human pride, has to do with "terminal illness." Let me explain.

According to a model developed by Dr Elisabeth Kubler-Ross, people pass through five emotional stages when confronted with death. The terminally ill may experience denial, anger, bargaining, depression and acceptance.

According to the model, people must pass through these stages in order to experience emotional healing. Staying too long in any one stage delays progress toward emotional and spiritual health.

For Christians who have sought salvation through legalism or religious orthodoxy, there's bad news. All are under sin. "No one will be declared righteous in his sight by observing the law" (Romans 3:9, 20*). That's the terminal illness.

We must be born again, but this means our self-righteousness must first be put to death. Realising this fact can be a new start or a dead end.

Let's see why by applying Dr Kubler-Ross's five stages to ourselves. Let's imagine that it's just dawned on us that genuine commitment to Christ means more than adhering to doctrine or church norms. It means death to the ego.

1. Denial.

The Bible says that our sin separates us from God, and there's nothing we can do to close the gap, except trust in Christ. At first we deny this. "There are things we can do," we shout.

We anchor ourselves to ritual and tradition. We ostentatiously endorse the doctrinal pillars. We're frightened. We try to boost our spiritual credibility by focusing on the shortcomings of others. We make a lot of religious noise to persuade ourselves that there's nothing to be afraid of.

2. Anger.

Once we stop denying, we become angry. How dare anyone rip off our moralistic security blanket! We attack the motives of the purveyors of this "new" doctrine. But it's not new. It's as old as the Fall (Genesis 3:14, 15).

Because openly displaying anger is unacceptable, we express it in other ways such as becoming involved in a program of "constructive" criticism or a church "purge." If this doesn't work we may even withdraw ourselves from fellowship.

3. Bargaining.

This is a mixture of anger and a desire to change. "Perhaps I do need to become radically righteous," we say. "It might be possible to do it," we sputter. "I will accept myself if I overcome that particular sin," we haggle. "I must change in order to earn my own forgiveness," we fume.

At this stage we're bargaining because we still haven't realised that Jesus accepts us, not because we deserve it, but because we need it! Jesus has died for us. Must we continue to ask for more? If the answer to this question is "Yes, we must" (and it always is, until we have learnt what

being *terminal* really means), we enter the next stage.

4. Depression.

This is a stage of despair and self-disgust. "Why do I continue to do such things!" we scream at ourselves. Depressed, we become absorbed in our sin and sinfulness. Whether or not we continue to wallow in depression depends on where we focus our attention.

As one writer aptly put it, we can focus on our problem or we can focus on Christ's love for sinners. Judas focused on his problem and hanged himself. Peter focused on Christ's forgiveness and hanged his *problem!*

5. Acceptance.

It's strange, isn't it. We begin to live only when we acknowledge that we're dead. We admit that we're "terminally ill," despite our best efforts. "Dying to self" means that we live in God's forgiveness rather than by merit of performance. Despite the fact that we're sinners, we can accept ourselves because Christ does.

In this stage of growth we can say, "I'm glad I found out what I really am, because now I can grow from this hurt." The reality is that, despite our best spiritual efforts, we are "terminally ill." How we deal with this fact can be a new beginning or the beginning of the end.

This process is a change in the Christian's perception of Christianity as *religion* to the perception of Christianity as *Person*. It's a transition from relying on dead works to unity with Jesus. Accepting the fact that we're terminally ill is the start of the new birth, and hence new life. **R**

*All Bible quotations are from the NIV.
Keith Allen lives in Blackburn, Victoria.

How I Found the Sabbath

by Ida L. Hoult

I dropped to my knees and felt I was on holy ground, and so unworthy of such a heavenly answer.

I was brought up by Adventist parents, the youngest of seven children. Our mother passed away when she was 47 years of age. I was 12 then. Two years later the farm where we lived was sold and all the family went their own separate ways.

All of us—except father and our eldest brother—soon forgot about the Sabbath. It wasn't because we had any objection to church doctrines. It's just that where we lived we were isolated from church and any other members. This often causes a drift away.

I married when I was 24. We had three children—two sons and a daughter. When they were young, a friend who taught Sunday school invited me to let her take them with her, which I did. It wasn't long before I thought I should be setting the example and attending church, too.

For 14 years I attended the local Sunday-keeping church. Then a woman from another group called at my door one day and spoke of Revelation. She loaned me a book on the topic, and it didn't appeal to me at all. But I desired to know more.

I remembered a neighbour who lived close by, who was a Seventh-day Adventist. But I knew her only by sight. I decided to call on her with the book and ask her if she'd ever read it. She, in turn, loaned me Uriah Smith's book on Revelation. I read it and it appeared to me to be wisdom, even though I could see there was still a lot to be understood.

When I came to Revelation 14:12, the thought came to me, *Here are Christ's own words after the cross—putting God's commandments first and then the faith of Jesus. Yet Protestants say the commandments are nailed to the cross and that Christ gave new ones.*

I wanted to find out more. Then, thinking of the Sabbath as one of the commandments, I asked God to show

me the day He wants us to honour.

After reading much of God's Word, I was almost convinced. But then I thought, *How can I leave the congregation of Sundaykeepers?* Each time I thought this it was as if a voice pricked my conscience saying, *It's late; much later than you think!* Now I realise it was the Holy Spirit.

Still looking for excuses, I wrote to a friend who as a young girl had lived

I thought she must have the proof for Sunday-keeping.

with our family a lot. She was an Adventist who had gone to Avondale College, but a couple of years later had begun to doubt and changed back to worshipping on Sunday. I thought she must have the proof for Sunday-keeping.

When her reply came, I was astounded. She said the Sabbath was for the Jews only; there's no love in the commandments; and the disciples and early Christians kept Sunday after Christ's resurrection.

I looked to scripture for the answers. Exodus 20 says to keep the seventh day as the Sabbath, and not just the Jews! It also says, "showing mercy unto thousands that love me and keep my commandments." *Love in abundance*, I thought. But I had no idea where to find an answer for the third objection she had raised.

I prayed and soon after was impressed to read the whole of the book of Acts. There I found so many times the disciples keeping the Sabbath of the seventh day, and also teaching the Gentiles to do the same.

I thanked God for leading me to the answers and great peace came to me. Next morning, I did what I did every morning. I opened the Bible at ran-

dom to read where my eyes first rested on. These were the words, "Take fast hold of instruction; let her not go: keep her; for she is thy life" (Proverbs 4:13).

My first thought was, *What a wonderful God!* Then a thought flashed through my mind—*Or is it my friend's instruction?* Immediately I felt impressed to read from the beginning of the same chapter. Then I knew why, for I soon came to the fourth verse, "He taught me also, and said unto me, Let thine heart retain my words keep my commandments: and live."

I had a feeling that God was speaking to me. Then a soft beam of light shone with a soft flicker onto the open page I had just read. I dropped to my knees and felt I was on holy ground, and so unworthy of such a heavenly answer. I can truly say God led me all the way.

When I spoke to the church minister and told him I had decided to change to the Sabbath church, he replied, "I don't get into any debates over the day. I believe it should be the seventh day, but who is to know now which was the seventh day then!"

I then asked him why he kept Sunday, and he replied simply, "Convenience!" I later learned that the Jews are still a living witness as to what day is the seventh of creation week.

I was baptised in 1957. My husband was bitter over my decision, but I'm thankful to say he softened a couple of years before his death. My brother began keeping the Sabbath in 1970.

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6).

R

Mrs Hoult wrote her experience while living at Leongatha, Victoria.

What Is Appropriate on the Sabbath?

by Glenn Townend

We need to be reminded that the Sabbath is a gift of God's grace and for our benefit.

Why can't we swim today?" is a typical question from an Adventist teenager on a hot Sabbath afternoon.

He or she may go on to reason, *What's the difference between walking beside the water, or even crossing the water without actually getting into the water?*

If the most important element of the Sabbath is its observance or "Sabbathkeeping," then our focus as Adventist Christians should be on behaviour. Is there a biblical basis to answer questions such as these?

The Jews in the time before Jesus and immediately after primarily focused on correct behaviour.

The Damascus Document from the Dead Sea Scrolls instructs the Jewish sectarians, "No man shall assist a beast to give birth on the Sabbath day. And if it should fall into a cistern or pit, he shall not lift it out on Sabbath."

The Mishnah, the systematised teachings of Jewish rabbis that was completed in the second century after Christ, forbids healing and use of medicines on Sabbath. However, it does allow some exceptions.¹

Adventists have certain acceptable "do's" and "don'ts." For example, we don't listen to the radio, or watch TV, or read a newspaper, or go shopping, or swim or play games. But we do go to church, go bush walking, go driving in the country, or have friends over for lunch.

These "do's" and "don'ts" vary in different cultures. In Australia and New Zealand most Adventists do the Adventist Appeal on Sabbath, but this is almost tabooed in South America. In some places Adventists won't wash dishes on Sabbath, but will kick a soc-

cer ball around. How do we determine with consistency what is acceptable or not on Sabbath?

On one occasion I was talking with a pastor from another denomination, about a personal evangelism seminar he was organising for a Saturday a couple of weeks later. He casually invited me and then, in embarrassment, blurted out, "Oh, but you don't do that on Saturdays, do you?"

I told him that a personal evangelism seminar was a great idea, adding that I would be happy to attend and bring along some of our people. And we went on to discuss what the Bible said about the Sabbath.

However, I couldn't help wondering what kind of God Adventists portray to other Christians and the community at large by our Sabbath behaviour.

When Jesus was on earth He didn't focus primarily on the correct type of Sabbath behaviour. Rather, He gave *reasons* for appropriate Sabbath observance. Jesus knew we could appear to be doing the right thing for the wrong reasons. He said, "Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves" (Matthew 7: 15, NIV). Pretending is as old as humanity.

Jesus went on to say, "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?' Then will I tell them plainly, 'I never knew you. Away from me, you evildoers!'" (Matthew 7:21-23, NIV).

Jesus condemned the hypocritical

behaviour of the Pharisees in following cleaning rituals and yet not being clean inside (Mark 7:1-23). He suggests, "What comes out of a man is what makes him 'unclean.' For from within, out of men's hearts, come evil thoughts, sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly. All these evils come from inside and make a man 'unclean'" (Mark 7:20-23, NIV).

Religion is primarily a matter of the heart (Mark 12:28-34). The most important element is how a person relates to God. However, the *do's* and *don'ts* of behaviour extend from our beliefs about God. And our beliefs about God then motivate our behaviour.

We need to apply this understanding to the Sabbath. We need to be reminded that the Sabbath is a gift of God's grace and for our benefit. "The Sabbath was made for man, not man for the Sabbath" (Mark 2:27).

Perhaps this is why we should have "special do's," such as meals, books and clothes. And why some activities are inappropriate.

What then are the principles of making the Sabbath a special day? What can be shared with questioning teenagers and astute neighbours that will give the best picture of God. Some suggestions include:

1. The Sabbath is a unique day intended for our "blessedness," "holiness" and "rest" since creation (Genesis 2:1-3).

2. As a part of rest, we don't work. We can look forward to a day without homework and work problems.

3. The fourth commandment (Exodus 20:8-11) has at least four

dimensions:

a. A focus on God as Creator of heaven and earth.

b. A focus on the natural world of creation.

c. A focus on one's immediate family.

d. A focus on the community within one's sphere of influence.²

3. For the Sabbath to be truly different and unique, we won't operate in the economic world by buying and selling (Nehemiah 13:15-22).

4. Perhaps the most misunderstood principle is the one that suggests humans refrain "from doing as you please on my holy day. . . and not doing as you please or speaking idle words," but rather making "the Sabbath a delight" (Isaiah 58:13).

The whole of this chapter suggests that true worship isn't just a matter of pious

acts toward God, but also service to needy humanity. Commenting on verse 13, J. D. W. Watts says, "It is rather Yahweh's day or our day, Yahweh's will or our will. Sabbath can be no excuse of not helping others. Here it is ranked with feeding the hungry and clothing the naked as being Yahweh's will."³

5. Accordingly, Jesus suggested that it's "lawful to do good on the Sabbath" (Matthew 12:12). Jesus practised what he preached and healed a man with a withered hand. The man's hand wasn't in a life-threatening category, and Jesus could have said to him, "I'll heal your hand tomorrow." The man could then have enjoyed a delightful Sabbath contemplat-

wishes.

6. Jesus, the disciples and the early church also took time to pray, sing and meditate on the Bible together on the Sabbath (Luke 4:16; 23:53-24:1; Acts 13:14, 42, 44; 16:13; 17:2; 18:4).

It may have been helpful if Jesus or the Bible put all these principles in a neat formula for a perfect Sabbath, such as:

Three hours of worship, plus two hours of sleep, plus two hours of family activities, plus two hours of fellowship with friends, plus two hours of service for humanity equals God's special day.

But things aren't that simple. Life is complex and our celebrations of God's holy day are a rather personal matter. In the long run, all types of activities need to be balanced on the Word of God and in harmony with its principles.

So, is it OK to swim on Sabbath? Is it all right to buy petrol? Do I have to go to church? Is it appropriate to go to a museum or art show? Is it proper to help fix your neighbour's car on Sabbath? Should Adventists be involved in community projects on Sabbath? Is it appropriate to lie around all day? Can we mow an elderly person's lawn?

Well, I won't try to tell you. But I will remind you of the principles in the Bible and ask you to discern your own motives for appropriate behaviour.

However, I do believe that young Adventists, other Christians and the wider community do need to see modelled a service-orientated or evangelistic type of Sabbath. The Sabbath isn't a day for mere selfish indulgence in rest. Rather, it's a day for us to celebrate and contemplate our great God. I think God intended us to have a happy Sabbath.



ing the restoration on the morrow.

But Jesus showed that human need always outweighs the Sabbath (Matthew 12:1-14). This does not mean, however, human whims or

1. Cited in J. Brunt's *Decision*, Southern Publishing Association, 1979, pages 54-56, 62 (G. Vermes, *The Dead Sea Scrolls in English*, Penguin Baltimore: 1975, page 113), and (Herbert Danby, *The Mishnah*, Clarendon Press, Oxford, 1933, pages 113, 172).

2. For more examples see S. Bacchiocchi's *Divine Rest for Human Restlessness*, self-published, Berrien Springs, 1980.

3. J. D. W. Watts, *Isaiah 34-66*, Word Bible Commentary, Word Books, Waco, 1987, p 276.

Glenn Townend lives in Hobart, Tasmania.

No Smoking

The New South Wales upper house of parliament unanimously passed a private member's bill on November 20 prohibiting advertising and sponsorship by tobacco companies. The bill encompasses the phasing out of all tobacco advertising by November 1, 1995. Dr Harley Stanton, associate health director for the South Pacific Division, worked closely with Stephan Woodward, director of ASH, who was asked to write the legislation.

Orthodox "Green"

Attitudes and responsibilities of orthodox churches to the natural environment were focused on at the Pan Orthodox Conference held in Crete on November 5. HRH Prince Phillip, international president of World Wide Fund for nature, addressed the conference. Monks, bishops, ecologists, economists, educators and theologians participated in discussions on current environmental concerns. An annual feast day for the protection of the environment has been set aside as September 1.

Signs Success

Subscriptions for the new-look *Signs of the Times* have so far increased by 30 per cent from 32,500 to just over 43,000.

Project Love

The giving of thousands of food parcels to Soviet Christians by the Underground Evangelistic team has elicited the following comments by those Christians who live in areas affected by Chernyobl. "We no longer mourn our poverty since Chernyobl. We

thank God for every little thing and for the freedom we now have to preach the gospel, and that is what gives us strength." Pastor Vladimir, a minister in the Ukrain says, "If I could talk to people in the West, I would not speak of poverty, but I would ask them if they love God and follow the Lord Jesus Christ. My joy is to be a child of God—my only joy."

Disasters Increase

The number of disasters reported worldwide is multiplying with every decade. In the 1960s some 523 disasters were reported; the 1970s saw this increased to 767 and in the 1980s, 1387 disasters were reported. While the trend is decidedly upward, the 1980s figures are inflated by the new openness of China and Russia in reporting disasters.

Tia Devastates

The islands of Tikopia and Anuta were declared disaster areas by the Solomon Islands government on November 21 after Cyclone Tia left more than 1000 people homeless. ADRA-South Pacific is sending tarpaulins and clothing to the area to

Music Tape Released

A group of Christians led by Irene Rodgers of the Tauranga church in North New Zealand have released a music tape "Precious Memories" in an effort to raise funds for World Vision and child cancer treatment. The tape features both traditional and modern country gospel music. It is available from the Victorian Adventist Book Centre, Box 215, Nunawading, Vic 3131, and from Mrs Rodgers at 3 Johnson Place, Welcome Bay, Tauranga, NZ.

replenish stocks used by ADRA in Honiara.

Bequest Helps PAC

The cost of shipping a bulldozer to Pacific Adventist College, and finances for the PAC Work Scholarship Program for island students, was donated in the will of the late Mrs Ivy Cadwallader.

Awards Given

The Clifford Anderson and Graham Miller Awards were presented this year to Avondale College theology students Zane Edwards and Don Simm respectively. These awards are presented annually from trusts that provide financial assistance to ministerial students.

Yugoslav Aid

Yugoslav Adventists in Australia have raised more than \$45,000 for disaster relief in Croatia, Slovenia and Serbia. Medical supplies, winter clothing, blankets and food, plus six 12 metre-long containers, are being shipped to Yugoslavia. A further 1000 kilos of medicines are being airlifted to Zagreb and 1500 kilos to Belgrade. During October and November, ADRA supplied \$28,000 for war relief efforts.

No Name

Members of the congregational church in Honolulu are not allowed to use the church's trademarks "Seventh-day Adventist" or "SDA" in a way that may lead people to think they were part of the Seventh-day Adventist Church, reports Robert Nixon, associate director in the Office of General Counsel to the General Conference. Judge Harold Fong signed a judgment in favour of the General Conference in its case against John Marik and the congregationalists he represented. "Several weeks ago Mr Marik offered to settle the dispute," says Mr Nixon. "After Mr Marik signed settlement documents, Judge Fong signed the judgment."

Abortion Policy

Three Adventist hospitals in the USA have been instructed to permit abortions only if the pregnancy threatens the mother's life, or if the foetus is gravely deformed, or if the pregnancy resulted from rape or incest. The decision followed a three-hour debate by the Potomac Conference constituency that resulted in 190 to 58 vote to pass the policy. At present the Washington Adventist Hospital Statement on the Termination of Pregnancy reads in part: "... decisions made ... are private matters between patient and physician ... hospital facilities may be used ... so long as the procedure is consistent with federal and state law." Dr Scott Nutter, Maryland, summed up the delegates' thinking: "Each person has to make the choice. Abortions should be performed in only the most grave situations." Hospitals



were asked to put the policy in motion immediately, and to appoint professional committees to examine requests for abortions before giving approval.

Providential

General Sitiveni Rambuka, co-deputy Prime Minister of Fiji, and Warren Kent, secretary of Sanitarium Health Food Company's Castle Hill factory, recently met briefly at Nausorie Airport, Fiji. Mr Kent was with a Sanitarium fly'n'build team who were about to fly home after completing two churches on the island of Tavenui, the smallest of the three larger islands in the Fiji group. A team member considered "it was a providential meeting because Warren was able to present to General Rambuka what had been done for the Fijian people and what we stand for as workers of the Sanitarium company."

ADRA Aided

Thanks to RECORD readers the \$3000 needed to buy land on Corn Island, Nicaragua, on which to build ADRA-funded homes, has been provided. The land has now been purchased so the project can proceed. Phil and Anita Williams, who spent a year of volunteer service on Corn Island, wish to thank those who made donations. The Williams's more recently were in Trinidad, where Phil completed a health food company packaging and storeroom. Back in Australia, Phil will soon commence work on the new North New South Wales Conference campground at Stuart's Point, near Yarrahapinni.

Sydney Session

All the officers of the Greater Sydney Conference were returned at their ses-



Baby Boom Adds to Church Growth

Within the space of 14 months, 13 babies have been born to members of Epping church, NSW, reports communication secretary Peter Knight. Church pastor Lindsay Sleight is ecstatic, saying, "We've been working on church growth over the past few years; now we see the fruits of our labour." With another new arrival on the way, Epping is fast becoming the baby capital of Greater Sydney Conference. "Our facilities are well-suited to the young ones," says Pastor Sleight. "Our teachers are excellent and classes are full most weeks." Over the past few years Epping has been seen as a "young peoples" church, then as a "young marrieds" church. The natural progression has continued as it is now becoming a "baby" church.

sion held on November 31 and December 1.

Victorian Changes

Pastor Eric Greenwell has accepted an invitation to serve as senior pastor of the Wahroonga church, Sydney, NSW. Pastor Greenwell has been the secretary of the Victorian Conference. Pastor Darrel Croft has been elected to step into the secretary's seat in the Victorian Conference.

Knopper for Russia

Pastor Jan Knopper, who retired last year from the position of South Pacific Division publishing director, has accepted a call to commence the publishing program in Russia. He and his wife will live for a year near the new publishing house situated about 40 km from Moscow.

New Light

The first baptism ever held in Kaintiba, in the Morobe Province of Papua New Guinea, saw 32 people join the church. The reaping followed an evangelistic series that ended on November 9. More than 100 non-Adventists came to witness the service and many of these indicated their desire to join baptismal classes, according to area supervisor Pastor Philip Wani.

Edinburgh Pastor

A former Presbyterian minister, who became a Seventh-day Adventist in 1975, is now pastoring the Edinburgh Adventist church in Scotland—the land from which his grandfather emigrated to the USA. After becoming convicted of the validity of the seventh-day Sabbath, John MacFarlane left his former parish and

joined the Seventh-day Adventist Church. Following further studies he entered denominational ministry and pastored in Texas prior to returning to his Scottish roots.

New Director

Dr Allan Lindsay has been appointed director of the South Pacific Division Ellen G. White/SDA Research Centre at Avondale. He replaces Mrs Eleanor Scale, who is retiring.

Comings & Goings

Gary Krause, who has been editor of *Good Health!* and associate RECORD and Signs editor, has accepted an appointment to the Adventist Media Centre. He will serve as Creative Director at AMC. Alan Holman, Advertising Manager for Sanitarium Health Food Company in Wahroonga, will replace Gary Krause at Signs Publishing Company. Ken Hiscox, and his wife, Jill, will serve the Torres Strait Islander people on Thursday Island, far northern Queensland.

Silver Anniversary

The Trinity Gardens church, Adelaide, SA, will commemorate the 25th anniversary of the building and dedication of the church on March 7. Pastor Eric Winter, Sabbath school director for the South Pacific Division, will be guest speaker. Past ministers and members are invited to attend. Further details from R. Maywald, phone (08) 332 3912.

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.

Sexual Violence and Adventists

Sexual and family violence in Adventist homes and communities is on the increase, according to information given at seminars held recently in the Wahroonga Activities Centre. The seminars were held in response to the church's desire to educate both leaders and members and to remove accepted myths.

The seminars, jointly sponsored by the Association of Adventist Women and the Trans-Tasman Union Conference, were presented by Jan Tully and Helen Last. Both women have a background in counselling and theology and work for Project Anna. Project Anna is supported by an inter-denominational group of churches, in response to a growing number of Christian women seeking help at the Centre Against Sexual Assault at the Royal Hospital for Women, Melbourne.

"Evidence drawn from research done by Helen Last and Jan Tully has shocked those within the Christian community," says Joanne Cowell, health educator and sexual abuse counsellor. "Many within the Christian community are so horrified when the facts are revealed they are tempted to say, *It can't be true*. Denial perpetuates this widespread problem."

An ABC film crew attended the Monday program and interviewed Pastor Harold Harker, TTUC president, on the position of the Adventist Church regarding these crimes.

Many within the Christian community believe myths about sexual assault, according to the report. The effect of believing myths has been to shift the blame to the victim, hiding and denying the real situation.

Joanne Cowell quoted Martin

Luther King, Jr, to remind us of the destructiveness of both violence and silence. "We shall have to repent in this generation, not so much for the evil deeds of the wicked people, but for the appalling silence of the good people."

A copy of the report to the churches mentioned in this article can be obtained by sending \$15 to CASA House, 270 Carlton Street, Carlton, Vic 3053.

Alpine Village Opens Stage Two

More than 200 people attended the recent opening ceremony and dedication of the Adventist Alpine Village's (Jindabyne, NSW) \$1.6 million stage two development. The timber and stone building includes an auditorium, dining room, kitchen, lounge, mezzanine classroom area and observation tower.

About 160 guests, including many from the local community, were invited to the dining room's inaugural lunch, a three-course vegetarian meal, prepared by staff from the Sydney Adventist Hospital.

The Adventist Alpine Village at Jindabyne is "one of the premier youth developments in NSW" and possibly Australia, according to Minister for the Environment, Tim Moore. The Snowy River Shire president Kevin Bourke described the village "as a unique development by a group of dedicated and inspired people."

South Pacific Division treasurer Pastor W. T. Andrews, who welcomed the guests, said through this project the church had aimed to provide recreational, social and spiritual benefits for youth. The project also hoped to provide "a haven from the drug problems facing the youth of today." SPD youth director Pastor Barry Gane, who gave the dedicatory address, described the Alpine Village as a unique place, which represents an investment in Australia through its youth.

Startling facts presented from the report included:

- The incidence of sexual violence against Christian women and children is as high in Christian communities as among the general public. Recent evidence suggests it may be even higher.

- One in four girls and one in nine boys will be sexually abused in some way by the time they are 18 years old. Incest occurs in one in 10 homes.

- Offenders are "ordinary" Christian men, family members, church leaders and pastors. Recent evidence, although not conclusive, suggests a rate of one in four pastors may be involved with sexual and family violence.

- Some 93 per cent of victims are female, from babies to 80-year-olds. In the main, sexual assault occurs to women regardless of age, class, culture, race or religion.

- Many myths surround sexual assault. For example: nice girls don't get raped.

- In all, 96 per cent of offenders are male.

- Most sexual assaults are premeditated and well-planned.

Joanne Cowell reported the following points as being an acceptable Seventh-day Adventist reaction to the crime:

- Make perpetrators accept responsibility for the crimes they have committed. Don't harbour them.

- Acknowledge that we have preferred to believe myths rather than truth, in some cases.

- Address the issue in church papers, with educative articles to help congregations provide effective support.

- Approach victims and perpetrators with the knowledge that sexual violence destroys their spiritual capacity. Women who may have been violated by their father may never be able to comprehend the caring, protective Father image of God.

Work Opens in Unentered Africa

Adventist dental clinics have opened in the last two countries of Eastern Africa to be entered by Adventists—Djibouti and Somalia. These countries requested clinics due to the Adventists' reputation for fine dental care in neighbouring Kenya.

Adventist dentistry is a relatively new aspect of church mission work. The first dental clinic was established in Caracas, Venezuela, in 1946. Harry Slough became the first dental missionary sent to a foreign country when he went to Shanghai, China, and established a self-supporting mission there in 1947.

At present Adventists operate more than 100 dental clinics around the world. These are staffed by some 55 dentists trained in South Africa, England, Brazil, Argentina, Holland, Sweden, Cuba, the United States and Australia.

Generally, Adventist dental clinics serve metropolitan areas where they attract government officials, business executives and the diplomatic community, as well as wealthy nationals. These paying patients offset the cost of those who can't afford to pay.

The National Association of Adventist Dentists in North America has given over \$400,000 to various dental projects, according to a report in *Adventist Review*. "Highly trained professionals serve in our clinics," says Eldon Carman. "When Christianity is added, we are able to lead people to Christ from all walks of life."

ADRA Aids Earthquake Relief

Adventist Development and Relief Agency (ADRA) is distributing emergency aid to victims of an earthquake, measuring 6.1 on the Richter scale, that hit northern India in late October. An estimated 1500 people died, some 400 villages were damaged, and the livelihood of thousands of people was destroyed.

Greatest damage occurred in the northern Indian state of Uttar Pradesh, although the earthquake's effect was felt as far as Nepal and

Ten Cent SIGNS

The Executive Committee of the South Pacific Division sometimes comes up with a brilliant concept! And they've done it again.

The new *Signs of the Times* is winning approval on every side, so why not a mass distribution to share with the community at large. And that's just what's going to happen in March.

The March issue of *Signs* has been designated for special distribution to your friends, and here's the brilliant part—it will cost you only 10 cents for each copy you use.

(Thanks to the fact that the various levels of the church are subsidising this project.)

That means that if every church member in the South Pacific Division gave \$2 each to purchase 20 of these *Signs* for distribution, that would make one million *Signs* in March performing their intended ministry in homes of people you know (and some you don't know).

But you must act quickly. Paper for printing this issue is already ordered and if you want to be part of this magnificent concept, you will need to tell your pastor or the personal ministries leader in your church so they can take the order they may have already given. And they will need to phone the Personal Ministries director in your local conference office and notify him of the new order.

But you will need to pass on the word of your order within three days of reading this issue of the RECORD.

Alwyn Salom
Personal Ministries Director
South Pacific Division

Pakistan. The 45-second quake struck at about 3 am on October 20, awakening villagers to the destruction of their homes.

Relief efforts were blocked for a week by landslides across the only road into the area. Relief workers have yet to reach numerous remote villages.

Many of the homeless have received tents and blankets, but these supplies will not be sufficient to protect the villages from the soon-expected winter snow and subzero temperatures.

"We can't sleep at night because it's already so cold," said one mother in a devastated village. "We put the blankets we have on our children and try to survive the best we can."

ADRA is currently providing immediate relief by distributing blankets and tents, but plans to extend the aid to protect villagers from the coming winter and to provide long-term rehabilitation.

For this latter project, ADRA has chosen two villages destroyed by the quake—Dhongri and Jhamak. "Funds are urgently needed for each phase of the project," says Edwin Dass, ADRA's associate director in India.

Community centres will be built in each village. Initially, these centres will provide winter shelter for the homeless villagers. Later the centres can be used as schools and community development centres.

Some 100 homes will be erected in each village over a period of 12 to 18 months. This will include providing sanitary facilities in each of the homes and providing a reliable source of clean water.

Plans also include projects to improve the quality of village life. Classes in health education, hygiene, literacy and vocational training will be conducted in the community centres.

Team Takes Second Santo Walk

On a second walkabout into the area of Espiritu Santo, Vanuatu, from September 25 to October 5, 12 Adventist men found a suitable location for a base clinic and a small primary school. Northern district director Pastor Daniel John led the group and was assisted by Keplot, a

local guide, and Hutchinson, a prominent councillor on the Santo-Malo Local Government Council.

No medical work or other practical Christian help had been conducted in the Nowratakara village, the first on the walkabout route, so the people were living in a medically primitive state, reports Pastor Mike Brownhill. Four babies from the village had died in recent years while being carried to a clinic a full days journey away. All the villagers wanted a clinic in the area.

Once the people of Nowratakara were told the clinic would be built in the village they immediately began cutting posts and clearing land. Surrounding villages serviced by the clinic include: Voluis, Nouvelle, Nataloi, Genitovara, Ankoru and Vusiroro. These have an estimated population of between 700 and 800. The only access for villagers heading north to the coast is through Nowratakara, so it is a convenient location and the owner of the land is keen for the project to proceed.

However, the Ankoru village chief had sent a letter to the Vanuatu Mission requesting that the walkabout team not visit their village. The village has resisted all Christian influence. But the letter did not arrive until after the team had entered Ankoru. Unaware of the village leader's strong desire to retain their lifestyle, the team-members distributed clothes. Villagers returned the gift clothing, as the leaders of the village considered the garments to be contrary to their culture.

No hospitality was shown to the team at the Ankuro village, so the team camped adjacent to the village for a few nights.

Lamako, the first walkabout's chosen site for a clinic, was again inspected and reassessed. Team members decided to use it as a secondary clinic with the main base at Nowratakara.

An exhausted team, that had been forced to cross the river Ora at least 22 times during the day's journey, camped at the river's edge, below the village of Genitovara. Garae Wusiwusi, the village chief, on seeing the exhausted team, brought cooking pots for them to use and promised support for the clinic.

Plans for the Adventist clinic were greeted with enthusiasm from many villagers because aid would be given to those from any denomination.

The fear of Adventist's proselytising

members from other churches or changing their cultural lifestyle, caused chiefs of the Nataloi area to refuse the presence of a clinic. After they had heard later that Nowratakara had accepted the idea of a clinic they requested one, but that had not been planned by the team. An invitation was made to people of the area to attend the Nowratakara clinic.

The Roman Catholic village of Vusiroro had an unstaffed clinic and requested staff of the Adventist clinic to use their facilities. The team will roster a nurse for the clinic one day a fortnight.

Winsau, an Adventist village, is the site of an Adventist primary school teaching Grades 1-4. Team members rested here. The teacher's salary at Winsau is paid by private donations from Australia, but in future will be covered by an ADRA grant made possible by Jack and Norma Bowen of Forster, New South Wales.

Overseas agencies plan a road to bridge the Ora River and cut through to Nataloi, linking most of villages the team visited. The road is considered a significant contribution to the development of the area.

At the conclusion of the walkabout the team made four recommendations:

1. Establish a fully operational clinic at Nowratakara (including mobile medical patrols) by the end of 1991.

2. Establish a school of at least Grades 1 and 2 at Nowratakara by early 1992.

3. Establish another clinic and school further inland (possibly Lamako) by the middle of 1992.

4. Establish a third and fourth clinic and school around the areas of Vatia and or Patunbanga by the end of this year.

It is also envisaged, with the village chiefs' permission, that Seventh-day Adventist churches will be established in each of these locations.



SHF Sponsors Fijian Churches

Sanitarium's annual fly'n'build targeted Tavenui, the smallest of the three Fijian islands, as the site for two churches.

Twenty-three team members drawn from each branch of the company, under the leadership of Warren Kent, secretary for the head office in Castle Hill, built two churches at either end of Tavenui in two weeks.

Local church members and students from the school helped build the church at Wai. Heavy tropical rain at Vuna meant the very real prospect of leaving the church unfinished. The group, totally united, prayed for dry weather.

Vuna's rain ceased and the sun shone until the project was completed. The rest of the island suffered continued severe rainfall.

Crowds of all faiths gathered on the Sabbath to watch 22 young people baptised in the sea. The minister requested the congregation follow Jesus and love each other. Central Pacific Union Mission president Pastor Aisake Kabu, at the dedication of the churches, made it clear the buildings were for all the people of the island, not just the Adventists.

"We all benefited from this experience," says Warren Kent. "Team members saw what the company is working for first hand. We also came to understand life and God more clearly. By making this contribution in labour, time and expense, Sanitarium is declaring its commitment to the Adventist Church and its mission."

CHURCH NEWS

Coffs Recalls

To commemorate the arrival of Ellen G. White in Australia 100 years ago, Pastor John Kosmeier, Maureen Curnuck and Pam Crane dressed in period costume to take part in the Coffs Harbour church (NSW) service on November 2.



Educated Church

Wolongong Adventist church (NSW) can be proud of the educational endeavours of their members. Mr Joshua Tan has graduated with two degrees, one in computing science and the other in electrical engineering. He is at present studying artificial intelligence. Mrs Kwai-Lan Tan also graduated from the same courses and is a computer systems Engineer. Ronnie Chong is graduating in computer science, while his sister Carole is studying nutrition. Amy Ang is completing her Bachelor of Education while her husband Ang Ang is studying his commerce degree. Rick Trelfoe's mother, Noelene, is completing her Bachelor of Education while Pawan Bhatta from Nepal is completing his accountancy course. Wendy Bilboe has completed her Bachelor of Education while studying her master's degree in journalism. She also lectures in journalism at Wolongong University. A bashful

church elder is completing his Doctorate in Education while the co-head deaconess, Celene Morikura, is studying medical terminology so she can interpret for her fellow Cook Islanders. Tim Aitchison is studying electrical engineering and Nathan Lang is studying nutrition.

Victorian ASM Rally

Single people in Victoria filled the East Prahran church on November 10 for the first rally day organised by the Adventist Singles Ministry in that conference. Its purpose was to provide fellowship and support for the growing population of single church members, whether divorced, separated, one whose partner has died, or one who has never

married. A morning sermon, informative practical seminars, a shared lunch and dinner and a concert by the New Testament singers completed the day. Regular ASM rally days are planned for the future.

Small School

Blue Hills Adventist School, formerly known as Lismore Adventist School, has had an enrolment increase of 40 per cent over the past two and a half years. Lismore is the site of the newly formed University of New England—Northern Rivers, where a number of key positions are held by Adventists. As a result of this and the development of the Alstonville Adventist Retirement Village, just 15



Photo: Lloyd Coe

minutes out of Lismore, Adventist families are moving into the area. Blue Hills is a primary and junior secondary school combined. Small schools are viewed as an opportunity rather than a difficulty. "Studies on small schools have shown that younger students in middle-grade classrooms are intellectually stimulated by association with those of higher grades," says Lloyd Coe, Lismore churches communication secretary. Six Blue Hills students were ranked in the top 10 per cent of the Australian compulsory Science Competition (one was ranked at the 99.9 percentile). In the maths competition three students achieved the highest level of distinction. Four new classrooms and the enlargement of the present high school facilities are part of the 1992 Blue Hills building program.



Photo: Blacktown Advocate

Adventist Students Visit a Synagogue

Doonside Adventist School Year 7 students (Sydney) donned yarmulkes—the skullcap worn by Jewish males on religious occasions—as they entered the North Shore Synagogue to listen to Rabbi Rogut on November 7. "Religion is a way of life," Rabbi Rogut told the children. "To visit a sick person is religion. To wrong a man is to wrong God." The rabbi gave students a history of the building and its stained-glass window, explaining how items such as the prayer shawl of 613 tassels and permanent light act as constant reminders of the relationship between God and man. "The students had many thoughtful questions," reported the Blacktown Advocate. "Questions on issues such as the role of women in Jewish culture, diet, preparation of food, observation of festivals and interpretation of the commands of the Torah." The highlight of the visit was the opening of the ark and viewing of the scrolls—students were amazed to discover the scrolls were valued at \$80,000 each.

Debt Free

Pastor Allan Lindsay and Jim Beamish took part in the Sabbath service at the Kanwal Heritage Day on November 23. The Kanwal church, now debt free, was dedicated to the work of God. Musical items by Helen, Marien and Sylvia Johnson, and a church luncheon concluded the Sabbath program. A booklet on the growth of Kanwal church and the stories of pioneer members was issued.

NOTICEBOARD

Anniversaries



Pastor and Mrs E. R. Streeter celebrated their 70th wedding anniversary at a function attended by about 50 friends in the Community Services Centre, Cooranbong (New South Wales), on October 20. Their daughter, Muriel Griffen, and her husband attended the celebration. Their son, Dr Edward A. Streeter, teaches at Andrews University, Berrien Springs, Michigan, USA. They have seven grandchildren and nine great-grandchildren. Former students and colleagues, including Dr Gerald Christo, former president of the Southern Asia Division, and his wife, were also present. Pastor E. S. Butz performed the first marriage in the Avondale College Chapel when Edward Streeter married Bertha Wiltshire on October 10, 1921. The couple had known each other since childhood. A few weeks later they left for India where they served for 45 years in mission schools in Northern India, and Pakistan. They spoke and wrote the local vernaculars fluently. Pastor Streeter was also business manager at Spicer Memorial College for many years, as well as serving as building supervisor for the entire Southern Asia Division. Ten years ago, on the occasion of their 60th anniversary, they received a citation and personal note of thanks from Mrs Indira Gandhi, who was then prime minister of India. —Noel E. Bolst.

Appreciation

Ling. To the many friends who sent expressions of love and sympathy following the death of our husband, father, grandfather and great-grandfather, we express our personal appreciation. Greta, Brian, Helen and families.

Weddings

Chick—Broad. Brett Ivan Chick, son of Arthur and Marilyn Chick (Tekopuru, near Dargaville, New Zealand), and Raewyn Katherine Broad, daughter of Bob and Jean Broad (West Auckland), were married on November 24 at the Henderson SDA church, West Auckland. Brett will continue his studies in civil engineering, and Raewyn her secretarial duties at the ANZ bank. They plan to set up their home in Massey, West Auckland. Anil Patel.

Hall—Woodham. Christopher John Hall, son of Jean Pamela Hall (Brisbane, Qld) and the late Dennis Vivian Sydney Hall, and Tracey Leanne Woodham, daughter of Rollens Edward and Gloria Doreen Vera Woodham (Sydney, NSW), were married on October 6 at the Springwood SDA church, Brisbane, Qld. Chris is a cabinetmaker and Tracey is a machinist. They plan to set up their home in Brisbane. Peter B. Cousins.

Reid—Murray. Matthew Hay Reid and Iris Margaret Murray were married on November 17 at the Henderson SDA church, Henderson, West Auckland, New Zealand. Matt and Iris, who are both retired, plan to live in West Auckland, where they will continue their interest of helping people in need. Anil K. Patel.

Rogerson—Bartleson. David Rogerson and Debbie Anne Bartleson were married on November 17 at the Wollongong SDA church, NSW. John Thompson, director of the Sydney health van, gave the bride away. It was through the van ministry that contact was made with David and Debbie. They have since begun attending the Wollongong church, and the reception was provided by the church members. R. O. Chadwick.

Tomassone—Milios. Marco Tomassone, son of Sam and Gerbina Tomassone (Leederville, WA), and Evelyn Milios, daughter of William and Chrysanthy Milios (Dianella), were married on October 6 at the Fremantle SDA church. Marco is a registered nurse, and Evelyn is a schoolteacher. They plan to set up their home in Perth. David Price.

Wong—Lee. Benny Wong, son of Sam and Helen Wong (Sydney, NSW), and Vicky Lee, daughter of Yan Tuck and Siew Yong Lee (Lilydale, Vic), were married on November 3 at the Lilydale SDA church. Benny is a software engineer for IBM, and Vicky is a medical records administrator. They plan to set up their home in Melbourne. James Wong.

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.

Barry, Dorothy Blanche Emma, born 1904 at Maraetai, Auckland, New Zealand; died November 14 at "Bethesda," Auckland. During her long lifetime, Dorothy experienced hardship and sorrow. Through it all, she held firmly to her faith, and her courage, determination and irrepresible sense of humour shone more brightly. She is survived by her children, Harold, Ronald, Doreen Speery, Dorothy Fickling, Gordon, Joyce Brought Trevor, and Nelda Potter; grandchildren and great-grandchildren. I. B. Rankin.

Cresswell, George Cyril Knipe, born March 27, 1904, at Hawthorn, Vic; died November 2 at East Devonport, Tas. George and his wife, Dawn, were baptised by Pastor H. R. Christian on November 20, 1954, at Devonport. In his active years, George had served as elder and treasurer of the Devonport church. He was unable to attend in recent years because of failing health. He is survived by his wife, Dawn (East Devonport); and stepdaughter, Carmen Stephens (Hobart); another daughter, Pat Beck, predeceased him. Children of his first marriage are Zola Mitchell (Mullumbimby, NSW), Janice Mitchell (Croydon, Vic), Paul (Brisbane, Qld) and John (Croydon, Vic); 20 grandchildren; and 18 great-grandchildren. Fred Gray, a long-time friend of the family, assisted in the service. Max Hatton.

Czoban. Gertrude Anna, born June 9, 1918, in Germany; died November 4 at St Catherine's Home, Berri, SA, after a prolonged illness. After fleeing from East Germany, they migrated to Australia. They accepted the Advent message and were baptised by Pastor Gary Kent on October 28, 1985. She is survived by her husband, Nikolaus; son and daughter-in-law,

Klaus and Angela; and grandchildren, Julianne, Jeremy, Jakoba and Jolanda. Pastor Schilling of the Lutheran church officiated at the service. M. R. Potts.

Denner, Maxwell Barry, born November 24, 1991, in Bendigo; died November 24 and was buried in the Bendigo Garden of Peace. Maxwell, the first child of Barry and Glenda, lived for only a short time. Pastor Max Van Dyck assisted the writer in the service. Dea n Giles.

Dummett, Russell Edgar, born in Brisbane, Qld; died November 20 at the Royal Brisbane Hospital and was buried at the Pinaroo Lawn Cemetery, Aspley. Russ lived all his life in Brisbane, mainly in the Sandgate, Bracken Ridge area. He was a senior trade union official who was respected by both his employers and his workmates. Throughout his life he had an active concern for the welfare of others. His father, Russell, predeceased him. He is survived by his mother, Janet; and younger brother, Warren (both of Sandgate). D. R. Dunn.

Gardner, Elsie Amelia, born April 3, 1901, at Moruya, NSW; died November 7 at Benhorne Nursing Home, Maitland, and was buried at the Avondale Cemetery, Cooranbong. Elsie's early years were spent in the Lismore district and at Maitland. A small and dainty woman, with a sweet disposition, she joined the Dora Creek church about 23 years ago. She is survived by her daughter, Mavis Skinner (Largs, near Maitland); son, Wal (Morisset); eight grandchildren; and seven great-grandchildren. J. N. Beamish.

Gill, William Alfred (Billy), born June 6, 1909, at Otapari Gorge, South New Zealand; died October 29 at the Southland Hospital, following a year of ill health. Billy was responsible for much of the building and supply of materials to the Invercargill church. He is survived by his wife, Agnes (Invercargill); and daughters, Dulcie Saunders (Winton) and Ruth McDonald (Auckland). Brian Lawty.

Hailey, Ina Alice, born October 29, 1904, at West Wyalong, NSW; died November 10 at the Adventist Nursing Home, Kings Langley, and was buried at the Castlebrook Lawn Cemetery. Ina and her husband accepted the Advent message during a mission conducted by Pastor Austin Cooke. They were members of the Wagga Wagga SDA church. Trained as a nurse, Ina used her skills in caring for the aged and needy. She is survived by her sons and daughters-in-law, Ian and Barbara (Melbourne, Vic) and John and Jill (Canberra, ACT); daughter and son-in-law, Janet and Ernest Fraser (Qld); eight grandchildren; and two great-grandchildren. H. W. Hollingsworth.

Hasluck, Oswald Paul (Ossie), born July 5, 1906, at Bellevue, Perth, WA; died November 3 at the Bunbury Hospital. He was baptised as a young man. Ossie used to have outreach meetings in his home. He enjoyed taping the sermons at church to take to the shut-ins. He and his wife, Norma, were married on April 9, 1967. Ossie is survived by his wife (Bunbury). Don McClure.

Johnson, Florence, born August 30, 1924, in Sydney, NSW; died November 17 at Blacktown. Florence was accepted into the SDA Church on profession of faith on October 22, 1983, at the Blacktown church. She was influenced by Pastor George Vandeman's program, *It Is Written*. She is survived by her husband, Ray (Marayong); daughters, Dawn Thomson (Perth, WA), Pam Cox (Campbelltown, NSW) and Janet Stockill (Mount Druitt); sons, Robert and Edwin (both of Marayong). R. D. Trim.

Loveless, William Charles, born July 21, 1927, in Melbourne, Vic; died November 14 at the Latrobe Valley Hospital. As a young man, Bill served with the Commonwealth Occupational Forces in Japan. Later he settled in Sale, where he was baptised in 1967. An example of Bill's thoughtfulness for others was shown

in that he rose early on cold Sabbaths to light the church heaters for the comfort of the worshippers. At the funeral service, his eldest son, Chris, paid tribute to him as a good and loving father. Bill is survived by his children, Lynette Reid, Christopher, Anthony and Yvonne. Richard Berry and Pastor Ed Totenhofer assisted in the services. J. K. Hankinson.

Mackay. Alice (nee Hurst), born February 6, 1912, at Kureen, Qld; died November 4, 1991, at the Royal Brisbane Hospital. She was fifth in a family of 12 children. Alice was baptised by Pastor Theo Anderson in 1936 at Bowen. Over the years she also lived in Townsville, Brisbane, and Newcastle, NSW. She is survived by her son, Wallace Dagg (Eatons Landing); daughters, Lynette Barber (Kenmore) and Margaret Marsh (Gaythorne); and five grandchildren. Allan Cassie assisted the writer in a service at the Mitchelton SDA church. D. M. Lamb.

Mason, David Steven, born January 27, 1908, in Jarrow, England; died November 18 at his home in Cabramatta, Sydney, NSW. David migrated to Australia when he was in his teens. He settled in the Lismore district, later moving to Cooranbong, where he became an Adventist. In September, 1943, he married Vera Opitz at St Andrews Anglican church, Summer Hill, Sydney. For the past 32 years they have lived in Cabramatta, and David was a member of the Fairfied church at the time of his death. He is survived by his wife. The writer conducted a service at the Rookwood Crematorium. Robert Craig.

McKay, Sharon Rosalie Gwenneth (nee Edwards), born May 22, 1952, at Blenheim, South New Zealand; died November 10 at her home in Invercargill, after a prolonged illness. Sharon was an accomplished musician and singer, and used her talents to the glory of God. She is survived by her husband, Don; son, Evan; mother, Olive Edwards (Hastings); and sister, Laurel Chick (Auckland). Brian Laurel.

Nash, Peter David, died November 1 in Sydney Adventist Hospital, Wairoonga, NSW. Kathy and David were only able to hold their baby son for a few moments in farewell, shortly after he was born. Pastor Austin Cooke, a relative, assisted the writer in services at the Waitara church and the Castlebrook Cemetery. E. Bruce Price.

Reddington, Joycelyn Mary, born December 23, 1913, at Waimati, New Zealand; died November 18 at Christchurch Hospital. One of a large family, Joy grew up in South Canterbury. She married Herbert George Reddington in 1946. Following her husband's death 12 years ago, Joy moved to Ilam Lodge. A long-time member of the Timaru church, she later attended the Ilam church. Joy is survived by two sisters, Nora Sinclair (Diamond Harbour) and Molly Cresswell (Fairlie). E. S. Kingdon.

Rippon, Esther Eileen, born May 14, 1910, in Grafton, NSW; died November 16 at the Maclean Hospital. One of a large family, she helped with the care of 11 brothers and sisters. Esther and her husband, a cane farmer, were married in 1938. Following studies, Esther was baptised in 1970, and joined the SDA Church with her son. She was a cheerful and helpful person. Esther is survived by her daughters, Marie Bryant and Joyce Chapman. Her husband and son predeceased her. David Marsh, senior elder of the Maclean church, was associated with the writer in the service. Lance F. Hooper.

Stellmaker, Florence Augusta, born October 9, 1890, at Lower Longley, Tas; died November 2 at Taroona, Hobart, Tas. Florence was a lifelong SDA. Her mother joined the church in 1900 at Bismark (now Collinsvale), five years after Ellen G. White was there. Florence attended Avondale during the years 1910-11. She took nursing training at Sydney Sanitarium, graduating in 1915, and was the oldest living graduate. After returning to Collinsvale, she was the district midwife, where she became a legend in her lifetime. She is survived by one sister, Daphne Durham (Maranatha Retirement Units, Rosny). Graeme A. Brown.

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