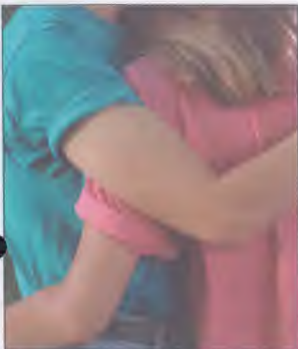


# RECORD

Inside  
the Muslim  
Mind—6



**Presenting the  
Gift of  
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**ADRA**

**ADRA  
Demonstrates  
God's Love—10**

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Appointed NSW  
Judge—11**



## PAU Celebrates First Graduation

**S**ixty-three students, the largest group ever, graduated from Pacific Adventist University (PAU) (Papua New Guinea) (PNG) on November 23 last year. It was the 14th graduation for the institution (previously known as Pacific Adventist College), but the first as a university.

"It's been a challenging year," says PAU theology chair Dr Ross Cole. "Tension between the army and the government created unrest, and we've had to ration water because of the drought. But the evidence of God's blessing was obvious at the graduation ceremonies."

Most of the graduates came from PNG and the islands of the South Pacific, although two came from Egypt and one from Ghana. The most popular course was the Bachelor of Secondary Education (22 graduates), followed by the Bachelor of Theology (13) and Bachelor of Commerce in Accounting and Diploma in Secretarial Administration (both 9).

Speakers at the program included former South Pacific Division president and PAU chancellor Dr Bryan Ball (graduation address), PAU vice-chancellor Dr Own Hughes (Sabbath sermon), and PAU theology lecturer Dr Aaron Lopa (consecration address). Guests included the PNG Governor-General and former Adventist, Silas Atopari.

Pictured is Joachim Kombut, a Bachelor of Secondary Education student from Manus, PNG signing the PAU registry of graduates.



# Three Funerals and a Resurrection



**T**his week I attended a funeral. Nothing unusual about that. I've attended dozens of funerals; conducted a score or two as well.

A woman in her late 60s had succumbed to a 15-year battle with cancer. Those who knew her far better than I (I'd only met her a few times; we, my wife and I, are friends of one of her daughters) say her life had been an inspiration. And she faced her suffering with dignity and with courage.

An outgoing woman, she was heavily involved in church work. She had seen results for her witnessing.

"I came into the church because of her," one woman told me at the funeral. "I came to know her when we worked in the same office."

I tell you these things to remind you of something you already know: Life is three-dimensional. No matter how good, how broad the life-sketch painted during the funeral service, it can give only a one-dimensional picture. This woman had lived life to the full under what were at times trying circumstances. There was genuine sadness that she had now gone.

If you had been a dispassionate viewer of the funeral, it would have been just another funeral. (I was not, could not, did not want to be a dispassionate viewer. There were tears with and for the family at times. Are men allowed to admit that?)

And, you could say, funerals happen

all the time. That would be true.

You could say the death was expected and thus, somehow, not as tough to face. But those who have been there know that's not the case. There's still the shock of loss, the pain in the parting.

I remember well—too well—another funeral. Etched into my mind is the sight of a father carrying a small white coffin from the back of the hearse to the grave site, his wife walking at his side. The baby had died after just a few days of life. I was expected to say something comforting and helpful. I can't remember what I said, but I do remember the

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**I can't remember what I said, but I do remember the sense of helplessness in the face of the enemy.**

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sense of helplessness in the face of the enemy.

Death is the enemy.

Death is the enemy because we're designed to live. The Creator Himself breathed into humans the breath of *life*. When we're injured the body kicks in with an automatic healing process to bring us back to health—to make us more alive. We cling on to life—Tony Bullimore hung on in an upside-down yacht in freezing waters when the odds were totally, outrageously stacked against him.

We're designed to live. Otherwise every minor injury, every muscle pain and every emotional setback would have us curl up in a corner waiting to die.

It's OK to go raging into this night

(to use a thought from Dylan Thomas) because death is not our original destiny. Death is an intruder.

Another death. This time a mother, a widow, watches her son die in a cruel, tragic way. Her son is a man who's had life experience, but his life has been cut short. She can do nothing but watch him slowly die. Do nothing but be there. His last concerns are for her.

She buries him and faces the darkness of despair.

But wait! With the dawning of Sunday comes news that something has happened. Resurrection? Could it possibly be?

Yes! The enemy has been conquered.

And Jesus is called the firstfruits—that means there's more to come. Listen: "As in Adam all die, so in Christ all will be made alive" (1 Corinthians 15:22, NIV).

Because of the resurrection of Jesus, what we hear at funerals about new life beyond the grave is more than just an empty promise designed to comfort the gullible. Jesus' resurrection makes the promise a reality. The parting is temporary for those in Christ.

What hope. What joy. What a promise. Hear the promise: Jesus has "destroyed death and has brought life and immortality to light through the gospel" (2 Timothy 1:10, NIV).

We're designed to live. That's our true destiny. Death may gain a temporary victory, but the trumpet will sound, the dead will rise. By God's grace, dead or alive, that will be the moment when we realise our true destiny—life eternal, with Him.

Insert the "Hallelujah Chorus" here.

Bruce Manners

Official Paper  
South Pacific Division



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## Next Week:

### What you told us you thought about the *Record*.



# God Wanted Me There

by Marcia Meany

**F**rom the moment I turned the Jetranger helicopter's nose toward home, I really didn't want to go that way.

For four weeks we'd been surveying through New South Wales, Victoria and South Australia, jumping over powerlines, careering across paddocks and dry salt lakes with emu tracks on them, getting close-up views of hidden desert wild flowers and so on. The machinery slung below the helicopter was "sniffing" for traces of gas.

Each night I read more of the book I'd picked up in a second-hand bookstore. The book? *The Great Controversy*. Each night I became more convinced that what it said was true.

Now I had to face the consequences of my convictions.

Because I had promised to fly as required for the duration of the job, I could see no way I could reasonably ask for Sabbaths off. So I asked God if He would arrange for me to have a Sabbath off. Being such a God, He did more than I could ever ask or imagine.

We had stayed the night in Cobar, and I had looked up the telephone book to see if there was a Seventh-day Adventist church in the town. There wasn't.

Next morning, as we flew out over some river plains, there was the smell of smoke coming from the back seat. I quickly landed and we investigated. The instruments monitoring the sniffer indicated that it was malfunctioning. We switched it off and flew back to Cobar.

The decision was made for two men to drive to Sydney for repairs, then return to carry on the job. Without my saying a word, they decided it would be better for me to fly across to Broken Hill and wait for them there. There was a Seventh-day Adventist church in Broken Hill, and

this was Friday morning.

The next morning I walked to the Adventist church I'd located the previous afternoon. The people there made me feel very welcome. Then came the surprise. These people washed each other's feet—just like Jesus did.

I never knew any church did that! It was lovely.

After that, the communion service was explained so simply and beautifully that I participated for the first time. Previously I had witnessed communion, but it had seemed so mumbo-jumbo and secretive, and for the initiated only. Besides, I didn't like wine. Image my delight to find in this service not alcoholic wine, but pure, sweet grape juice!

Two days later, the two men contacted me and told me to fly back to Cobar and meet them there. There was absolutely no reason I had to be in Broken Hill—except that God wanted me there.

I knew in my heart as soon as I returned home I would have to confront the boss with my new requirement for Sabbaths off. There was really no alternative, unless I wanted to say no to God.

For two years I had searched in vain for a position flying helicopters—a near impossibility for a female pilot at that time. Finally I had a job—but I hadn't

been there even a year. Being a female helicopter pilot made it difficult enough; who would want one who demanded Sabbaths off as well?

I felt this would automatically end my helicopter flying career. But I knew I had to do it. I knew how seriously God considered the Sabbath. I couldn't do anything else.

So, fully expecting to be fired, I explained to the boss my situation. No work on Sabbath (excepting life-saving flights, such as medivacs or search and rescue) or I would have to resign. He told me to go away for a couple of days to think about it.

When I returned, he handed me a small .22 bullet and said, "You've got the bullet."

Initially I didn't understand, but eventually caught on that getting the bullet means being fired.

"OK," I said. I fully understood his position. He couldn't afford to have his pilot refuse to fly when he needed a job done.

Then he said, "Only joking. You can stay."

I could hardly believe my ears. (I ended up staying another 10 years!)

Shortly afterwards, the chief pilot resigned. He wanted weekends off with his family—and I had claimed half of every weekend. Then I was the only pilot and of course all the boss's best customers wanted to fly (you guessed it) only on Sabbath.

With the help of God I stood up to the pressures and insisted on Sabbaths off. God blessed mightily and strengthened my resolve. I am absolutely certain that "he who promised is faithful" (Hebrews 10:23). □

*Marcia Meany (pictured) writes from Mount Isa in Queensland. She still works as a pilot on a parttime basis, but now flies fixed-wing planes more than helicopters.*





## Church Celebrates Centenary



Photo: Geelong Advertiser

About 400 people, some in period costume, celebrated the Geelong (Vic) church centenary on November 8.

The day began with a re-enactment of the first Sabbath school (November 12, 1897—10 people came) and a special worship program featuring the South Pacific Division administrative assistant to the president, Dr Alex Currie, and several former ministers of the church.

After a combined fellowship lunch (luncheons and banquets are a specialty of the Geelong church) with the unveiling of a commemorative plaque by long-time church member Chas Bingham. A commemorative tree was planted by current church minister Pastor Glenn Townend, and Greater Geelong city councillor

Hayden Shell (whose uncle, Pastor Stan

Shell, was a former member of the church).

The day ended with a variety sacred concert. Pictured during the re-enactment Sabbath school is Claude Trichey (left) and Pastor Townend (right).

### Did You Hear . . . ?

• . . . About the **church member from New South Wales** who was about to return her *Signs of the Times* subscription form for the Queensland Adventist Aviation Association (AAA)?

After writing an apology note for cancelling on her form, she then scrubbed it out and wrote a new note, saying, "Please ignore the note below. Prayer changes things, praise God. Please renew my five subs."

She had added another

five for the North New South Wales AAA—plus one for herself!

• . . . About the visiting **US anaesthetist to a Hobart (Tas) hospital** who came to church after finding the Hilliard Christian School Internet site?

**Dr Nolan Cramer** e-mailed the school after reading about it on his computer.

One of the teachers, **Tony Robinson**, invited him to some meetings being conducted by the school at the

Glenorchy church.

Dr Cramer is committed to Adventist education, having schooled his children in Adventist schools and colleges in North America.

"The teachers and students are to be commended for their contribution to the community and to the church," he says. "I've been fortunate to meet them during my stay."

The school's Internet site can be found at (<http://www.tased.edu.au/hilliard>).

## Chronicles

● 100 years ago a new company called the **Sanitarium Health Food Agency** began producing a **caramel cereal drink** (cereal coffee) on January 26, 1898.

On the same day it began preparation for the manufacture of **peanut butter** (a first for Australia and New Zealand). The next day **granola** production began and, a few days later, **grape juice**.

The company was based in Clarke Street, Northcote, a suburb of Melbourne, and was later registered as the Sanitarium Health Food Company.

## Clippings

Isn't it funny:

- how big \$20 looks when at church, but how small it looks in the shops
- how much effort it takes to read the Bible every day, but how easy it is to read the paper
- how easy it is to talk about politics, but how hard it is to talk about God
- how much sacrifice it seems to spend an hour worshipping God, but how easy it is to spend an hour watching TV, and
- how easy it is to talk on the phone for "hours," but how difficult it is to have anything to say after two minutes with God in prayer.—submitted by Les Franks



## Volunteer First to Receive Award for Outstanding Service

**R**obbie Erceg (pictured with his wife, Maraea) is the first person in the South Pacific Division (SPD) to receive the division's Volunteer Service Award.

The award, presented by SPD volunteer services coordinator Pastor Eric White (right) at the



Greater Sydney Conference session on November 22 last year, recognises the contribution Mr Erceg has made to the missionary work of the Adventist Church in several countries.

Since 1973 he has led more than 500 volunteers on 35 fly'n'build trips to eight countries.

Mr Erceg, originally from Oturu, a small community on the North Island of New Zealand, was anointed in 1968 after doctors said they could not do anything more for a serious lung disease.

As he committed his life into God's hands, he determined to give his energies to serving the church in any way he could.

## 500 Baptisms

More than 500 people were baptised in the North New Zealand Conference last year—an all-time record. The baptismal record follows other records for tithing and school enrolments.

## Fire Near Cedarvale

Fire threatened the Cedarvale Health Centre (Bowral, NSW) following the crash of a helicopter on November 27. Some 17 fire crews fought the blaze, which came within 100 metres of the lodge, before helicopters water-bombed the area. "The top of the valley looks like an eerie moonscape," says Bowral church member Neal Freeman.

## New Kids' Resource

The Review and Herald Publishing Association recently launched a new magazine for children's ministries leaders called *Kids' Ministry Ideas*. The magazine can be ordered through Adventist Book Centres.

## Youth Evangelism

A three-week evangelistic program for Auckland (NNZ) youth begins on May 8. Called, "It's Time," the program has a goal of 500 baptisms and will be held in the 2000-seat Lakeside Convention Centre. It is being funded by the North New Zealand Conference, young Adventist professionals, Auckland area churches and the South Pacific Division Youth Department.

## Pacific Islands

### 24 Baptised

Some 24 people were bap-

## Adventist Student Earns Duke's Award

**A**fter four years of work, Bishopdale (SNZ) church member Jonathan Darby (pictured) finally earned his Duke of Edinburgh gold award.

Jonathan, 17, a student at St Andrews College in Christchurch, received the award late last year at a presentation ceremony attended by Prince Edward.

He told the local *News Advertiser* that being in a wheelchair made some of the challenges pretty tough.

"Doing the expedition sections of the awards were especially hard. It's not really practical for me to just throw on a pack and set off on a walk all the time."

To earn his gold award, Jonathan was assessed on skills (he was in the St Andrews College senior debating team), recreation (a program of weight training), expedition (he had to set up a camp for 20 younger students) and service (he worked with neighbourhood watch and civil defence).

"My brothers and sister have all been through the program and it was something I also wanted to do for myself."



Photo: News Advertiser

tised at the Mount Diamond Adventist High School (Papua New Guinea) recently. The baptismal font was a cut-in-half water tank.

## World Church AIDS Awareness

The Adventist Development and Relief Agency (ADRA)—Thailand recognised World AIDS Day on December 1 last year by hosting a parade in Mae Tang. The 2000-strong parade was a follow-up to an ADRA—Australia-funded pro-

ject that has established Anti-AIDS Clubs in 10 villages.

## Catholic Conference

General Conference inter-church relations director Dr Bert Beach spoke at a Catholic conference of canon law experts, judges and professors in Weingarten, Germany, recently. Dr Beach talked about religious liberty, emphasising the rights and problems of minority churches, the Catholic Church's claim to statehood and the question of seventh-day Sabbath observance.—ANN

## CHURCH CALENDAR

January 31

Pacific Islands Advancement Offering



# Inside the Muslim Mind

by James H Zachary

**To these followers of Allah (God), the Adventist message and lifestyle reinforce a reputation as “people of the Book.”**

It was an unremarkable trip from Singapore to Bangladesh. Except for one thing.

Throughout the flight the gentleman sitting beside me studied my every action. Shortly before the landing he leaned toward me and asked, “What kind of Westerner are you?”

Before I could respond, he continued: “You’re different. You didn’t drink the wine that came with your meal; you didn’t watch the movie; you didn’t eat the pork entrée. What kind of Westerner are you?”

After I explained about my Adventist lifestyle and beliefs, he concluded, “You’re a better Muslim than I am.”

This gentleman isn’t alone. Around the world many Muslims show deep respect for Adventists who follow a careful biblical lifestyle.

It’s a shame that the word “Muslim”—even in the minds of many Western Christians—is often associated with political chaos or terrorism. The gospel of Jesus calls believers to reject stereotypes of all kinds. And in view of the fact that there are nearly 1 billion Muslims worldwide, it seems imperative that we secure a true picture of this large group of people who consecrate themselves to serving the God of Abraham.

Tracing their history to AD 622, Muslims (“those who submit [to God]”) have emerged as one of the major religious groups in the world. Their devotion to the teachings of the Koran (their holy book)—modesty, dietary purity, strict morality—has earned them many admirers, even in Christian countries.

And if you live in a large metropolitan city anywhere in North America, Europe, Asia or Africa, it’s likely that there is a Muslim community worshipping at a mosque not far from you. The 1991 census found 147,487 Muslims live in Australia alone.

Because of the perception (and the

reality) of Muslim-Christian friction in some parts of the world, many people believe that reaching out to Muslims is nearly impossible. But just the opposite is true—if one knows how to go about it.

## “I Am Not a ‘Christian’”

Because of his long Muslim name, students and teachers at Mountain View College in the Philippines affectionately called him “Muzz.” During Muzz’s studies at the college, the Holy Spirit convicted him that Jesus is the great Creator-God.

Muzz was baptised and in due time became a pastor. The Lord blessed his ministry, and dozens of new converts made decisions for baptism. Through his efforts, many new churches were planted in unentered areas.

Several years later Muzz was asked to serve in the Ministerial Association at the Southern Asia-Pacific Division office. During a visit to one of the Muslim provinces of the Philippines, Muzz conducted an evangelistic seminar.

One day a determined group of armed Muslim rebels surrounded him. “You’ve become a Christian,” they asserted. “You’ve betrayed Allah. You must die!”

Calmly Muzz replied, “Brothers, I am not a ‘Christian.’”

He used their definition of “Christian” in forming his answer. To the Muslim mind, Christians were the ones responsible for much of the death and bloodshed caused during the Crusades. Since many Christians eat pork, have “images” in their churches, pray to saints, smoke, drink alcohol and seem to care little about morality (as evidenced by rampant adultery and pornography), many Muslims view “Christians” as “infidels,” just as many Christians brand Muslims as “extremists.”

“What are you then?” one of the armed men asked.

“I’m an Adventist,” Muzz replied.





"What's an Adventist?"

Muzz slowly went through a description of Adventist lifestyle and beliefs.

When he finished, the guns were lowered. An *imam* (spiritual teacher) stepped forward and offered, "You are our brother."

Then they made this special request: "This is Ramadan [a month-long period of fasting and religious devotion]. We complete our prayers while you're speaking here. If you can move the beginning of your meeting to 8.00 this evening, we'll all come and listen to your message."

### People of the Book

Around the world, Muslims show respect for a person who carefully follows the lifestyle portrayed in the Word of God and the Koran. Their great desire is to be ready for the great judgment day. During their five daily prayers they submit themselves to Allah, the God of Abraham.

The word "Islam" itself indicates a total surrender to Allah, while "Muslim" refers to the one who makes that surrender to Allah. As Adventists, we are in this same spiritual heritage by faith. In a wider sense than most realise, these Muslim friends are family with us, children of the patriarch Abraham.

The Koran speaks of two kinds of followers of Jesus, or "people of the Book." One kind includes those who have forsaken much of the scriptural path to truth. They don't follow in the steps of Abraham and the ancient prophets. Their lifestyle is not in harmony with the Bible.

The second group is referred to in the Koran as the true "people of the Book." Muhammad urged his followers to treat these people with respect. The Koran also urges all to read the Torah (books of Moses), the Zaboor (the Psalms) and the Injil (Gospels).

### Reaching Out

The Quiet Hour, working with Global Mission, recently completed nine seminars in Russia and North America to help develop a new understanding and appreciation for Muslim culture and religious beliefs. Each participant was taught how to reach out in friendship to Muslim people. Many were surprised to

learn that Adventists have much in common with Muslims.

Three guiding principles were prominent in the lectures, presented by Jerald Whitehouse, director of the Global Center for Adventist-Muslim Relations; Kenneth Oster, retired missionary to Muslim countries; and John McGhee, coordinator of Adventist-Muslim relations, North American Division. These are:

- never argue over points of difference;
- never attack any aspect of another person's religious belief;
- be willing to listen and ask questions to develop a clear understanding of the other person's faith. Significantly, this is also the approach usually followed by Muslims who want to learn more about Christianity.

Adventists and Muslims have large areas of agreement, which can generate much productive and illuminating discussion. Topics of mutual interest include the importance of prayer; the urgent need to be ready for the judgment and the return of Jesus to earth; the importance of following the diet prescribed by the ancient prophets; the concern of both the Bible and the Koran for high morals; the resurrection of God's people at the end of the ages; and a description of what heaven is like.

### Talking With a Muslim Friend

1. If a Muslim makes statements with which you cannot agree, thank that individual for helping you to come to an understanding of his or her beliefs and leave the matter there. There are so many areas of agreement that will encourage friendship to develop that it's wise not to dwell on points of difference.

2. Become familiar with the Koran. Muslims treat this holy book with even greater respect than most Christians show their own Bibles. Adventist Christians can learn a precious lesson from Muslim friends about treating God's Word with greater reverence and respect.

It's best never to handle the Koran in the presence of a Muslim. Muslims will be offended by any disrespect shown their holy book. Instead, copy references on a sheet of paper.

The Muslim considers the Koran writ-

ten in Arabic to be the only true Koran. All translations and other language versions are interpretations of the real meaning of the Koran.

3. Call Muslims to a deeper, more complete faith, not to reject or dismiss their understanding of faith. This approach will be appreciated by a majority of Muslims. As you illustrate that both you and your friend are seeking a higher spiritual plane through study and prayer, you will avoid giving the impression of looking down upon another's faith.

More than 30 years ago a young Adventist missionary scheduled an appointment to visit with the king of a Muslim country in North Africa. His mission was to request permission to establish an Adventist hospital. The missionary was promised 10 minutes of the monarch's time, but as the king listened to the description of the lifestyle and beliefs of Adventists, the visit stretched for two hours.

Just as the missionary was about to leave, the elderly monarch placed his hand on the missionary's head and said, "You are one of the *mutaqeen*." Interpreted, that means "one who has righteousness from above." The king was indicating that he accepted the missionary as one of the righteous followers of Allah.

The same will be said of any Adventist who makes the right approach to a Muslim. Adventists have long understood that our task is to help prepare a holy people ready to meet the God of Creation at the coming of the Lord. This is the special work of the last remnant of God's people.

As earth's history draws to a close, our mission is to call people from all faith groups to come into a personal relationship with God. Adventists aren't just another Protestant church. We seek to lift God and His righteousness before all people, inviting them to "come up higher" in a relationship of obedience and faith with the God of Abraham.

As we step forward, the God of heaven will do special things to assist in this urgent task. □

*James H Zachary is the director of international evangelism for the Quiet Hour, in California. Adapted, with permission, from Adventist Review.*



# The Gift of Affirmation

by Bryan Craig

**The Christian church, the Seventh-day Adventist Church, indeed, the whole community needs to rediscover . . . affirmation.**

**B**eing human means that we crave affirmation. We welcome the encouragement we receive. It gives us a sense of belonging and a sense of identity.

The word affirm means to "make firm" or "to give strength to another." When we encourage someone or build them up with positive comments, we give them the strength to acknowledge their own giftedness and the contribution they make to our lives.

We gain strength from the encouragement and the affirmation that others give. We find it hard to survive in community without encouragement. If we're cut off from a warm, caring community, we become alienated and alone.

Helen Keller's story illustrates well the power of affirmation. Born blind and deaf, she began at a very early age to terrorise her family. She would kick and bite if she didn't get her own way. One writer described her as being like "an uncontrollable wild animal."

At the age of six, she was introduced to

her teacher, Ann Sullivan. Sullivan sought to show her tender care and concern by providing discipline and direction.

Every time Keller kicked or bit, Sullivan would give her a gentle slap to let her know that her behaviour was unacceptable. While some may feel this was cruel, and others may see it as some early form of behaviour modification, Keller saw it as motherly affection and concern.

Years later Helen Keller wrote about that first meeting in her memoirs. An affectionate bond had obviously formed between them and she had apparently forgotten about the slaps that Sullivan had given her in the early days.

Recalling their first meeting, she said, "I felt approaching footsteps and I stretched out my hand, as I supposed, to my mother. Someone took it, and I was caught up into her arms and held close to her. She had come to reveal all things to me and more than everything else, to love me."

Ann Sullivan was an affirmer, and through her encouragement she helped to create a new life for Helen Keller.

Affirming another person suggests the most tender healing touch of one human to another. It's a touch encouraging you to realise your true God-given potential.

In my years as a counsellor I've come to realise that affirmation is the key to personal growth and development. In fact, I believe there is no personal growth without affirmation. As someone has said, "The greatest good that we do to others is not to give them our

wealth, but to show them their own wealth."

Solomon said, "Do not withhold good from those who deserve it, when it is in your power to act" (Proverbs 3:27, NIV). And, "A generous man will prosper; he who refreshes others will himself be refreshed" (Proverbs 11:25, NIV).

## Without Affirmation

If we don't receive encouragement and affirmation, we begin to feel a sense of insecurity and inadequacy. When that happens we often end up doing strange things in an attempt to gain acceptance, approval and appreciation from others. Frequently we seek to affirm our own worth by adopting behaviours to generate a response from others.

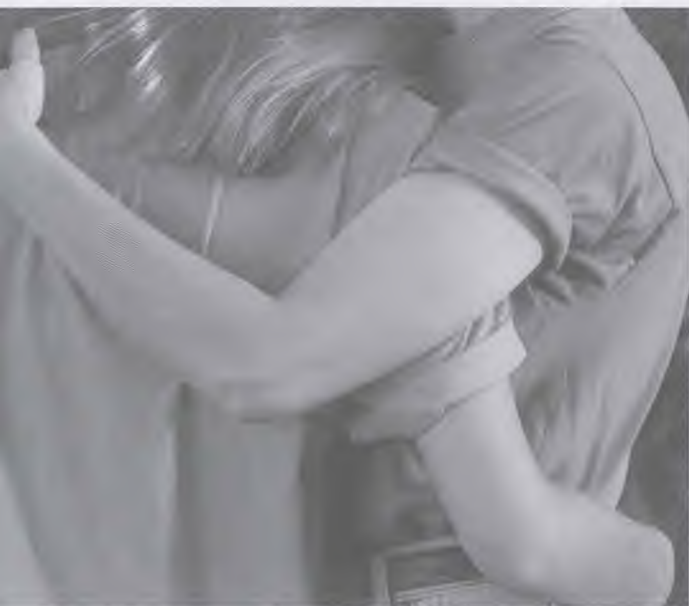
Some become people pleasers and hope others will affirm them for the good they do. They might even allow people to walk all over them to receive affirmation for being "nice" or "helpful."

Others become workaholics, hoping their performance will dazzle and attract the affirmation from others that they feel they deserve. Others may become perfectionists, striving hard to do their work perfectly, or insisting on always having right answers. All this perfectionistic behaviour is driven by the hope that "if I do it right" or "if I have the right answer," I'll gain respect and appreciation.

Still others take on the role of a martyr, hoping that by their suffering they will be appreciated as a saint; and others adopt controlling behaviours in the hope that, as they control situations and people, they'll be valued for their skill and respected for their ability.

## Jesus' Example

Jesus' ministry demonstrates that He knew the value of affirmation. Everything that Jesus said and did was designed to encourage and build others up. There was great healing power in the





words He spoke to individuals.

By his gentle, affirming touch He healed the wounded and broken-hearted and brought comfort to the anxious and frustrated. His affirmation encouraged individuals to rise above their poverty and to realise their full potential.

Jesus affirmed the man on the cross when He said, "I promise you today, you will be with me in Paradise." These words were uttered to a condemned criminal at a time of crisis and need!

Jesus affirmed Zaccheus. He told him that he had found what he had been looking for all his life: "Salvation has come to your house today."

Think of how Jesus affirmed the children whom the disciples told to go away. Jesus was quick to affirm their faith and trust. "Let them come to me," He said. "Don't stop them, for the kingdom of heaven belongs to them."

He affirmed the widow who cast her two coins into the temple treasury. "Behold, she has given everything that she possesses," He said. He affirmed her as one who was prepared to dedicate all that she had to the service of God.

Observe the way in which Jesus affirms the woman caught in the act of adultery. Dragged by her accusers into the presence of Jesus in front of the temple crowd, Jesus says to her, "Neither do I condemn you. Go and sin no more." The woman could hardly believe the gentle affirmation and encouragement. After receiving such grace, it's impossible to believe that she went off and again continued in her sin.

Yes, Jesus' words and touch empowered people to live their lives to the full. And when He left this earth He sent to us the Holy Spirit, the Comforter, the One who comes alongside us to encourage us and to strengthen us.

### Power in Affirmation

There's tremendous power in affirmation. The Christian church, the Seventh-day Adventist Church, indeed, the whole community needs to rediscover the power to heal, to encourage and promote personal growth through affirmation.

It's strange that, in some Christian circles, many assume their main responsibility is not to affirm, but to condemn. It's too difficult to affirm others. Besides, they say, compliments provoke

pride and self-glorification.

What's more, affirming is difficult because it takes creativity and ingenuity to compliment others in different ways. It's far easier to criticise and point out things that are not right.

But that's not how it should be, said Paul. Note these passages: "Encourage one other and build each other up . . ." (1 Thessalonians 5:11, NIV). "I boast somewhat freely about the authority the Lord gave us for building you up rather than pulling you down . . ." (2 Corinthians 10:8, NIV).

And in Hebrews we're told, "Let us encourage one another—and all the more as you see the Day approaching" (10:25, NIV).

### How to Affirm

So, when you feel the urge to affirm someone, here are three suggestions:

**1. Just do it!** Don't assume others know how you feel, and how much you appreciate them. Tell them. An intention to affirm is only good when acted upon.

**2. Do it frequently.** Most of us are like a tyre with a slow leak—we need to be pumped up often. We need to receive encouragement and affirmation from each other. So not only should we affirm, we should do it frequently.

**3. Don't be put off by people who have difficulty accepting your affirmation.** Some people find it hard to receive our encouragement. They may respond by saying, "Oh, you didn't need to do that!"; "Oh, you shouldn't have!"

And remember, the best way to receive affirmation is to give it. The more you give the more there is to go around.

Solomon said, "He who refreshes others will himself be refreshed." Affirmation is a wonderful gift that we give to each other. It not only builds people, it builds community. And it has the ability to encourage us to become the people God wants us to be. □

*Bryan Craig is the director of the Family Ministries Department of the South Pacific Division.*

## Dear Church

by A Mother

**M**y son and his family start worshipping with you today. It's going to be tough on them—it's all so new.

They're still getting unpacked—physically and emotionally. It isn't easy hearing the little ones say, "I just want my home, but I don't know where it is."

Be gentle and considerate of them, please. It isn't easy being the new family in church—entering new places and seeing unfamiliar faces; remembering faces left behind, feeling all alone. It's challenging; yet scary.

My son and his family will try hard to understand you. Will you do the same for them?

It takes time to build friendships and trust. If they appear aloof or brash, please, it isn't really them. They're uncertain of the unknowns and are trying to appear at ease.

Can you please just accept them where they're at? They're willing and waiting to do that for you.

Please, church, encourage and uplift my son. Don't discourage him. Tell him and keep telling him about things that are well done. Honestly share, but only in kindness.

Always pray for him.

Remember, he too is human—he feels rejection, anger and hurt, just as you do.

Church, my son isn't perfect, neither are his wife and children. Please take time to discover who my family is. Don't put them into specific moulds and roles.

Don't compare them with the last pastor and family. Allow them to be themselves.

It's hard, this ministry thing. No-one sees the overtime, the sweat, the tears, the sleepless nights or the hours on their knees.

So please be gentle, and look after my boy. I love him. □

*A Mother is a pseudonym.*



# ADRA Demonstrates God's Love

New Adventist Development and Relief Agency (ADRA)—South Pacific Division (SPD) executive director Pastor David Syme has a passion for serving others.

Some 32 years ago he and his wife, Elizabeth, left Australia for Africa. "We've been on overseas mission service ever since," he says.

Pastor Syme has worked with ADRA at every level of the Adventist Church. The *Record* asked him to evaluate the impact of the agency's work on the outreach of the church.

## Quality Control

Helping people help themselves is the most important part of our work," says the new Adventist Development and Relief Agency (ADRA)—South Pacific Division executive director, Pastor David Syme.

"But sometimes the humanitarian approach, no matter how well intentioned, can be counter-productive—people can become dependent on external aid and support."



All ADRA projects are screened for sustainability before approval and have matching components. This means a donor's gift can be multiplied up to three times.

"We monitor the projects regularly to make sure the finances and resources are handled properly," says Pastor Syme. "It's important that when a project finishes its impact is sustained."

ADRA is audited independently every year.

"I'm very proud of our excellent reputation as the humanitarian and development agency of the Adventist Church. Members can feel confident when they support us with their prayers and gifts. We take our stewardship very seriously."

## How important is ADRA's ministry to the Adventist Church?

Our church has always understood life in holistic terms, with a strong emphasis on body, mind and spirit. This theological understanding comes from Scripture and, particularly, in the incarnation and life of our Lord.

Today the church lives in an increasingly polarised world, where the gaps between the rich and the poor, the marginalised and the preferred, and the underfed and the overfed are widening every day.

As a worldwide church we can't truly represent Christ, no matter how convincing our teaching and preaching, unless we know how to "mingle with humankind as those who desire their good," to paraphrase Ellen White's comments in *The Ministry of Healing*.

ADRA was established by our church to promote social wellbeing and hope among the poor and the underprivileged. We do respond to human disasters, but more importantly we help people and communities become self-sufficient.

Service to our fellow humans is a natural outflow of our relationship with God and of the salvation He has so freely provided. No ulterior motives are attached to that service at all. It's given as a demonstration of God's love and compassion toward humankind, especially toward those who suffer.

## Are there places in the world where ADRA is the only possible Adventist presence?

A Muslim sheik in Somalia recently told a missionary from the SPD: "During our difficulties we waited for our Muslim brothers across the Red Sea to come and help us, but Allah sent you Christians to help us. Now we know who our real brothers are."

While ADRA must never become the "tail that wags the dog," our church work would, in many instances, be sorely constrained if the agency's practical "no strings attached" ministry of love ceased to be.

## There are other humanitarian organisations sponsored by



Pastor David Syme.

## Adventist Church members. What is your attitude and relationship to them?

There are so many needs in the world that have yet to be met that we welcome all genuine attempts to ease human suffering and to help make positive changes in people's lives.

We sometimes associate with a number of Adventist and non-Adventist humanitarian organisations. Some ask us to implement their projects because they don't have the local infrastructure or expertise.

But these organisations are independent. They are not part of ADRA at all, and there is no formal agreement between us.

## How does ADRA operate if it does not use donated money for administration and overhead costs?

We're able to fund our entire operation through interest on our reserves and some direct-cost recovery from our various grants.

With interest rates dropping it isn't easy, but we love our work and are willing to go the extra mile because of the difference we can make to people in need.

There's nothing quite like seeing the joy expressed by villagers when clean water is brought to their village, or a mother's pride when she can write her name for the first time.

This is the fuel we run on, even when the tanks are sometimes nearly dry.



## Baptisms

● Five young people were baptised into the **Coffs Harbour** (NSW) church recently. **Robert Monk** was baptised by church minister **Pastor John Lang** at the Magic Pool on the Orara River on November 1. **Sarah Hivon, Leisele Kew, Niki Merzliakov** and **Matthew Romero** were also baptised by Pastor Lang on November 8.

● **Gloria Crang, Simone Hempsall** and **Josephine Maynard** were baptised by **Pastor Lance O'Neill** in the **Redcliffe** (Qld) church on November 1.

Ms Crang used to regularly attend the Redcliffe church with her mother, and then go off to church on Sunday; Simone asked to be baptised after watching a baptism earlier in the year; and Ms Maynard, Pastor O'Neill's sister-in-law, wanted to be baptised after seeing the change in the lives of her relatives.



● **Yvonne Matheson** (pictured, above) was baptised by **Pastor John O'Malley** in the **Burnie** (Tas) church on October 25.

"This is, without doubt, the happiest day of my life," said Mrs Matheson, who walked into the Burnie church four months earlier and stayed because she enjoyed the fellowship and worship. "I felt so accepted and at home." Also pictured in the front is **Catherine Riley**, who had Bible studies with Mrs Matheson.

● **Jordon Derrick** and his brother, **Levi**, were baptised by local minister **Jim Gray** in the **Ocean Shores** (NSW) church on November 8. More than 30 youth witnessed the baptism, the second in the new church building.

## Adventist Appointed as NSW Judge

**E**pping (NSW) church member and associate head elder John Bagnall was sworn in as a Judge of the Compensation Court of NSW on November 21 last year. The appointment, made by the state governor, is until June 30 this year.

It is believed that this is the first appointment in Australia and New Zealand of an Adventist as a judge.

Justice Bagnall graduated with a Bachelor of Arts degree from Sydney University in 1964 before undertaking law studies that earned him a Diploma of

Law from the Supreme Court.

He was articled to J R McClelland and worked in that practice until 1967. He then joined the firm of Hickson, Lakeman & Holecombe, beginning as a clerk, and rising to become a partner, and then the senior partner of the firm.

He sold his interest in the partnership in 1996, but remained a consultant to the firm. He then took up the position of an arbitrator of the District Court, serving for about 18 months until his appointment to the bench.

## Adventist Islanders Survive Two-month Ordeal at Sea

**F**ive Adventists from Papua New Guinea (PNG) have been rescued after drifting in their canoe without food or water for more than two months. A sixth man died from starvation and exposure.

The incredible voyage began when Vincent Benny, Donald James, Joses Karike, Cleveland Kolivos, Titus Lauvos and Grosby Ume set out from Kavieng for Emira Island on August 17 last year. They thought they had sufficient fuel for the journey, but encountered strong winds and rough seas. When their outboard motor stopped, they paddled, but could not make any headway against the heavy seas.

A piece of canvas became their shelter and caught rainwater for drinking. After the fourth day they ran out of food. Raw fish made them sick so they flattened a tin, cut their rubber thongs into strips and made a fire to cook the fish. Every day they prayed—for rescue, for fish (they caught more than 300) and for coconuts. On day 19 of their ordeal, they fished a coconut out of the sea, far from sight of land.

On October 18, two months after leaving Kavieng, Mr Kolivos died. The others were too weak to move. They closed their eyes and slept. About three hours later, the *Evelina de Rosa*, a fishing vessel from American Samoa, came towards them. A lookout, searching for fish, saw someone waving from the boat, though the men say they were asleep. The fishing vessel pulled alongside and woke them.

The Samoans took care of the men on the 320-kilometre trip to Tarawa, Kiribati, where they received medical help. The Kiribati Department of Foreign Affairs cared for the five survivors until they were well enough to return to PNG.

Church members in Tarawa welcomed the men, providing food and clothing, and grieving with them as they buried Mr Kolivos. The drifters flew home to PNG on November 7, almost three months after their voyage began.—*Janet Rieger*



Vincent Benny recuperating after his ordeal.



## Quotable

“Doctrinal purity is good, but of itself is as dry as the hills of Gilboa—unless we are being loving and lovable Christians.”—*MA Major, NSW*

## Genuine Love Cares

THE VIEWPOINT “SOCIAL JUSTICE: WHO CARES?” (November 22) addresses an important and relevant issue facing Adventists. We usually agree with the saying, “I’d rather see a sermon than hear one,” because seeing and experiencing real caring and compassion touches our hearts. This makes us more receptive to believing what a person says.

As a church we need to reach society where it is hurting, with genuine empathy and caring. Doctrinal purity is good, but of itself is as dry as the hills of Gilboa—unless we are being loving and lovable Christians.

The last message to be given to the dying world is a revelation of God’s character of love, lived through us. So I agree with Bryan Vickery; we need to take a more genuine interest in our neighbours, give practical help to those in need—and to write letters to editors giving a positive Christian perspective on topical issues.

I believe the question is not Should we do it? but Will we do it?

*MA Major, NSW*

## Vicarious Caring

THE VIEWPOINT “SOCIAL JUSTICE: WHO CARES?” was timely. As a people who are futurist in our thinking and theology, we need to remind ourselves from time to time of the social implications of our Lord’s incarnation, teaching and ministry. While we must not make the mistake of liberation theologians and use a social-gospel approach to ministry, we do a great disservice when we ignore all that Scripture says about justice and the social demands placed on the believer in Christ. The gospel is neither social nor spiritual—it is holistic. Of consequence, then, our personal and corporate presence and witness must be balanced in every dimension of human life.

The author correctly notes that primary responsibility rests with the individual to

be a caring neighbour, concerned citizen and compassionate servant. The Adventist Development and Relief Agency (ADRA) is the church’s corporate expression of that ministry, but, as necessary as it is, it should never become a substitute for personal service. For many, ADRA may be one appropriate vehicle for reaching out in social ministry, but there is a work to be done in our own communities and social relationships that ADRA can never do.

So, to answer the question: *We care about social justice—very much.*

Toward the end of 1997 a group of theologians and thought leaders, sponsored by ADRA, met in Washington, DC, for a historic symposium to discuss the topic “Social Action and Mission.” From this arose a plan to hold similar meetings in strategic places of the world field, in order to define a stronger official position for our church. As a member of that committee, I intend to see that these concerns remain a priority.

*David R Syme*

Executive Director  
ADRA—South Pacific

## The Missionary Spirit

IT WOULD BE REMISS OF ME TO ALLOW Brad Watson’s “Maybe We’ll See You Here” (November 22) pass without comment. He painted a rosy picture of an idealistic life in paradise in which the missionaries of Papua New Guinea live.

There is a darker side.

The living can be dangerous. When you go out to enjoy these conditions, you must watch out for irregularities. He omitted to mention the “rascal” [criminal] element that exists, which is very real. There are risks to your children, especially daughters, and your wife that are not easily ignored.

So, what am I doing here? I have a sense of mission: I believe there’s a work to do here for the Lord. I believe God called me to this tropical paradise.

PNG is a beautiful land waiting for the gospel, and has many beautiful people. Cross-cultural ministry is a challenge that has its rewards. I, like Mr Watson, say, “Maybe we’ll see you here.” The church in PNG is looking for Australian and New Zealand professionals prepared to put their trust in God and take up the challenge.

*Ian Littlewood*

Sonoma College, PNG

*Just a Coincidence...*





## Retirements

● **Pastor Sevu Aliu**, Sepik Mission (SM) (33 years); ● **Pastor Graham Allen**, North New South Wales Conference (NNSW) (38); ● **Pastor Benny Duna**, Western Solomon Islands Mission (WSIM) (31); ● **Robert Geelan**, Sanitarium Health Food Company (41); ● **Dr Owen Hughes**, Pacific Adventist University (41); ● **Pastor Jonah Kamandi**, SM (36); ● **Barry Keitley**, Signs Publishing Company (Signs) (46); ● **Rayboy Keremama**, WSIM (28); ● **Mathias Manovaki**, WSIM (34); ● **Pastor John Oaklands**, NNSW (35); ● **Seolo Pipilae**, New Britain New Ireland Mission (33); ● **Pastor Jonah Pinggah**, SM (29); ● **Reuben Roawe**, SM (34); ● **Pastor Talatau Sauni**, North New Zealand Conference (38); ● **Bob Spoor**, South Pacific Division (40); ● **Norm Tyack**, Signs (37); ● **Pastor Tedy White**, Eastern Solomon Islands Mission (33).

## Transfers

**J R Grenville Kent**, from field work, Greater Sydney Conference, Trans-Tasman Union Conference, to creative coordinator, Adventist Media Centre.

**Jerome P Matthews**, from secretary, Eastern Highlands Simbu Mission, Papua New Guinea, to ministerial association secretary North New South Wales Conference.

## Appointments

● **Kimmy Afu**, Pacific Adventist University graduate (PAU), to teacher, Kabiufu Adventist High School, Papua New Guinea Union Mission (PNGUM); ● **David Cherry**, Avondale College graduate, to teacher, Blue Hills College, North New South Wales Conference; ● **Kenneth Fuliese**, PAU graduate, to ministerial field work, Samoa Mission, Central Pacific Union Mission (CPUM); ● **Rebecca Green**, Avondale College graduate, to secretary-receptionist, Trans-Tasman Union Conference; ● **Betty Latu**, from PAU graduate, to teacher, Beulah College, Tonga Mission, CPUM; ● **Logola Lavea**, from PAU graduate, to administrative office secretary, Samoa Mission, CPUM; ● **Claudius Rance**, from PAU graduate, to teacher, Mount Diamond Adventist High School, (PNGUM); ● **Jilili Solofa**, PAU graduate, to departmental director, Samoa Mission, CPUM; ● **Tuufuli Taumasina**, from PAU graduate, to teacher, Samoa Mission, CPUM.

## Appreciation

**Andrews**. Pastor Bryce Andrews, with Jan, Patricia, David and their families, wish to sincerely thank their many friends of the Adventist family around the division for their messages of love and sympathy at the time of the loss of our dear Joy; loved and loving wife and mother.

**Dawes**. Geoff, Brenda, Simon and Cassandra publicly express our appreciation for the compassionate care and kindness extended to us by our church family after the death of our son and brother, Tim.

## Anniversary

**Bull**, John and Yvonne Bull celebrated their golden wedding anniversary in November. John and Yvonne (nee Frost) were married on 12.11.47 by Pastor Reuben Hare in the Woollahra church, Sydney. They resided in Queenscliff and Balgowlah on Sydney's Northern Beaches, and were long-time members of the Manly church before moving to Bateau Bay in 1988. They are currently members of The Entrance church. They have four children, Malcolm (Raymond Terrace), Geoff (Townsville, Qld), Narelle Liggett (Auckland, NZ) and Stuart (Shelly Beach); and eleven grandchildren. A number of relatives and friends gathered at the Erina church hall on 16.11.97 to congratulate them, including two of their original bridesmaids and two of their groomsmen.

Stuart and Joy Bull

## Weddings

**Bjornemyr—Uderdal**. John Daniel Bjornemyr and Britt-Inger Uderdal were married on 1.11.97 at the Swedish Church, Melbourne, Vic. Stefan Bergmark

**Carey—Vogler**. Billy Carey and Jenelle Vogler were married on 19.10.97 at Ringwood Adventist church, Vic. Paul Boeru

**Deed—Hartskeerl**. Merrese Cameron Deed, son of Noel and Dawn Deed (Cape Paterson, Vic), and Amanda Joan Hartskeerl, daughter of Theo and Elaine Hartskeerl (Narre Warren), were married on 4.11.97 at Ferntree Gully Adventist church. Mike Cronin

**Karaoglanis—Turner**. Daniel Karaoglanis, son of Peter and Irene Karaoglanis (Cheltenham, Vic), and Natalie Turner, daughter of Pat Baker and Narelle Turner (Ringwood), were married on 16.11.97 at Lilydale Adventist church. Morrie Krieg

**Lantzke—Smits**. Norman John Lantzke and Johanna Smits were married on 31.8.97 at the Adventist Retirement Village Chapel, Victoria Point, Qld. W A Baines

**Murtagh—Geelan**. George Murtagh, son of Ray and Dawn Murtagh (Rosewhite, Vic), and Tracylee Geelan, daughter of Eric Geelan (Tarravongee) and Valerie Ashcroft (Bright), were married on 25.10.97 at Wangaratta. R Jones

**Parkinson—Dickson**. Miles Stuart Parkinson, son of Ross and Sue Parkinson (Mount Gambier, SA), and Debbie Michelle Dickson, daughter of Pastor Ray and Marilyn Dickson (Cooranbong, NSW), were married on 23.11.97 at Kantarra House Garden, Green Point, NSW. Ray Dickson



## EXPERIENCE the Power of His Word

Special Bible Passage to read for this week:

Genesis 6 - 9

### Noah and The Flood

s e o d e l a n d i h a  
n e l k s o v e e l l  
a b a t r e p a e e s e  
k e t d o g m y r a t o  
e l e p h a n t r a i p  
n y a k b o f i s h w a  
y e k n o m i g g i p r  
r k n m o o s e t h e d  
e n k a n g a r o o e e  
d o w n c g a l a h l  
i d a o o c t o p u s t  
p o l c i g u a n a u a  
s n a i l d s l e m a c

Circle all the animals then write down the remaining letters in order to find the promise God gave Noah in Genesis 9.

Name: \_\_\_\_\_ Age: \_\_\_\_\_

Address: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

To join the Experience the Power of His Word Club send in your completed puzzle to:

Experience the Power of His Word Club  
148 Fox Valley Road  
Wahroonga NSW 2076

**Pearce—Fellows**. Maxwell George Pearce, son of Gloria Pearce (Melbourne, Vic), and Annette Lorraine Fellows, daughter of Leslie and Nola Fellows (Melbourne), were married on 30.11.97 at Bindara Nursery Gooches Lane, Pipers Creek. Nikola Trajkov

**Richards—Irvine**. Gary Ivan Richards, son of Ross and Wanda Richards (Moree, NSW), and Leonie Janelle Irvine, daughter of Donald and Gwendolyn Irvine (Lismore), were married on 16.11.97 at Pierces Pass, Blue Mountains National Park. G B Scott

**Rodriguez—Green**. Angel Antonio Rodriguez, son of Angel and Rosalia Rodriguez (Castle Hill, NSW), and Belinda Jayne Green, daughter of Lorraine Dumas (Castle Hill) and the late David Green, were married on 23.11.97 at Wahroonga Adventist church. Geoffrey Youlden

**Scott—Bosomworth**. Darren Scott, son of Lee and Desley Scott (Springwood, Qld), and Kym Bosomworth, daughter of David and Ruth Bosomworth, were married on 9.11.97 at Springwood Adventist church. John Banks

**Vipathkun—Williams**. Dej Philippe Vipathkun, son of Thawat and Patraporn Thaisongsuwan (Bangkok, Thailand), and Lee-Ann Williams, daughter of Terry and Christine Williams (Lismore, NSW), were married on 16.11.97 at Little Wattigo Beach, Byron Bay. N W Palmer

## Obituaries

**Allan**, Elfreda Clarice, born 20.5.18 in Sydney, NSW; died 7.11.97 in Adelaide, SA. She was predeceased by her husband, Robert, in 1993. She is survived by her son, Bob (Birdwood); sister, Ivy Malley (Hornsby, NSW); and brothers, Stan (Merimbula) and Wal (Cooranbong). J N Beamish

**Angus**, Jean Turnbull, born 2.3.16 at South Yarra, Vic; died 9.9.97 at Dandenong. In 1934 she married David at South Yarra, and was baptised at Dandenong in 1967. She is survived by her husband; son, Warwick; and grandchildren, Annette, Julie and Peter. Mervyn Savage, Noel Bolst

**Begg**, William Andrew, born 3.8.16 at Mount Morgan, Qld; died 8.11.97 at Cooranbong, NSW. On 26.10.46 he married Enid at the Presbyterian church at Murgon, Qld. He was baptised at Avondale College in 1950. He will be remembered for his kindness, good humour, and his service and dedication to his church. Max Mulligan, Graeme Scott, Rex Moe

**Billings**, Javana Lee, born 16.6.97; died 24.10.97 at Kilsyth, Vic. She is survived by her parents, Jeannie and Damien Billings (Kilsyth); brothers, Travis and Brandon; grandparents, Graham and Leonie Billings (Lilydale), and John and Pam Paterson (Warburton). Wayne Boehm



**Brooks, Cecil Keith**, born 5.10.28 at Quirindi, NSW; died 11.7.97 at Sunnybank Private Hospital, Brisbane, Qld. He was married to Diane Stewart on 18.12.56 at Wairoonga, by Pastor L C Naden. He is survived by his wife; children, Diane and Peter Browning (Murwillumbah), Cameron and Michelle (Brisbane), Leisa and Michael Smith (Ballina); and granddaughters, Kirby, April, Gabrielle and Annaleise.  
J R Lee, R H King, S A Bartlett

**Collett, Flora (nee Ritchie)**, born 10.5.04 in Bombay, India; died 17.10.97 at Elizabeth Lodge, Normanhurst, NSW. In 1929 she married Jack. She graduated from the University of Madras and commenced work in the Southern Asia Division as a teacher, and later became the Director of Teacher Education at Spicer Missionary College. Together with her husband, she was instrumental in the establishment of the Karachi Adventist Hospital in Pakistan. At the completion of this project she served at Fulton College, Fiji. In 1955 she migrated to Australia and conducted a preschool for eight years. During her retirement she was commissioned by the General Conference to write a series of Sabbath School lessons. She was predeceased by her husband in 1958. She is survived by her children, Evangeline Veuthey (Las Vegas, USA), Leon (Melbourne, Vic) and John (Newcastle, NSW).  
R Ferret, K Low

**Coombs, Gladys Trissie**, born 18.2.13 at Worcestershire, England; died 1.10.97 at Ballina Hospital, NSW. In 1955 she was baptised by Pastor Jim Cherry. She is survived by her husband, Eric (Ballina); and children, (Pastor) Graham, Lawton, Leon, Jotham, Rennie and Esther.  
Jim Cherry

**Cully, Edward Carson (Eddie)**, born 29.5.15 at Goolagong, NSW; died 12.11.96 at Orange. On 23.11.54 he married Grace Agland, who predeceased him on 23.8.62. She is survived by her sister-in-law, Eileen Scarr (Orange).  
Errol Webster

**Davis, Barry Robert**, born 28.6.46 at Orange, NSW; died 16.11.97 in Sydney. He is survived by his wife, Melinda; children, Kaylene, Lynden and Brendan, granddaughter, Emely; and brothers, Noel, Kevin and Roger. He was buried at the Narramine Cemetery.  
John Kosmeier

**Dawes, Timothy Raymond**, born 27.7.77 at South Perth, WA; died 14.11.97 at Mount Newman, the result of a motor accident. He was a gregarious, adventurous and generous young man, with a great zest for life. He is survived by his parents, Geoff and Brenda (Boyanup); daughter, Katelyn (Perth); and brother, Simon (Boyanup);  
Eric Kingdon

**Gedge, Audrey Muriel**, born 26.5.24 in Perth, WA; died 24.9.97 in Perth. She was a foundation member of the Wanneroo church and served for 30 years as florist, organist and pianist. She is survived by her daughters, Kerry White, Cindy Pina, Marie Cook, and their spouses (all of Perth); 11 grandchildren; and eight great-grandchildren.  
Bryan Wood, Lynn Burton

**Gersbach, Madeline Jean**, born 12.6.14 at Coorabong, NSW; died 15.11.97 at Wellington. In 1933 she married Jack at Coorabong, and in 1992 she was baptised at Dubbo. She is survived by her children, Frank, Raymond, Pauline, Colleen (all of Wellington), and Graham (Brisbane, Qld).  
Ken Lawson

**Gianatti, Hugh**, born 13.7.27 at Subiaco, WA; died 5.10.97 at Willetton. On 26.1.97 he married Dot Livingston at Canning Vale. He was a deep thinker with a great sense of humour who enjoyed people and a good conversation. He is survived by his wife (Willetton); and son, John (Ferndale).  
Steve Goods

**Gorey, Daniel**, born 4.12.25 at Ballarat, Vic; died 7.11.97 at Cooina Lodge, Warragul. On 24.9.66 he married Margaret. He will be remembered as a kind husband and as the loving uncle of his nieces. He is survived by his wife (Warragul).  
Paul Kotanko

**Hart, Russell Albert**, born 23.11.12; died 8.10.97. He married Pearl in 1963. He is survived by his wife (Batemans Bay, NSW); and son, Reg (Goulburn).  
Willfred Pascoe

**Jennings, Mona**, born 16.8.1900; died 15.9.97 at Narooma, NSW. She was baptised at Stanmore by Pastor Max Grolimund. She was predeceased by her husband, Leslie. She is survived by her children, Gloria Prestwidge (Narooma) and Noel (Sydney); four grandchildren; and nine great-grandchildren.  
M Fritter

**McKenzie, Mary**, born 15.10.15; died 16.11.97 in Christchurch, NZ. She was a very caring and gracious lady who was more ready to give than to receive. She was predeceased by her husband, Bill. She is survived by her children, Ross (Christchurch), Hamish (Auckland) and Jane-Adair Knewstubs (Christchurch).  
Ray Moody

**McNicol, Donald Archibald**, born 22.5.05 at Costerfield, Vic; died 26.8.97 at Echuca, Vic. He married Joyce on 15.12.48 at Echuca. He was baptised as a teenager and was an Adventist for almost 80 years. He is survived by his wife (Echuca); and children, Joy Eddy (Alexandra), Donald (Thornleigh, NSW) and Graham (Longford, Vic).  
L Ritchie

**Madden, Kurt John**, born 20.6.64 in Auckland, NZ; died 26.10.97 at Howick. His prolonged suffering was with strength and hope in Christ. He is survived by his father, Karl (Geraldine); mother, Bevely (Papatoetoe); brother, Dean; and sister, Leanne Davies (Auckland).  
John M Denne

**Matunga, Paerangi**, born 25.5.21 at Atiu, Cook Islands; died 23.9.97 at Mangere, NZ. He served as a literature evangelist, and for a number of years was the top salesman in the South Pacific Division. He was an active member of the Napier church, and a strong supporter of the Maori ministry in Auckland. He was predeceased by his wife, Annie, in 1984. He is survived by his eight children and 12 grandchildren.  
J Nathan, B Campbell, M McNeil

**Patel, Ethel Elsie**, born 1912 in England; died 15.11.97 at Bishop Selwyn Life Care Centre, Christchurch, NZ. She had a wonderful faith and trust in Jesus, and loved to read the promises from God's Word. She was predeceased by her son, Pastor Anil, in 1992 and by her husband, Chotalal. She is survived by her brother, Bill; and Neela and Munjula (all of Christchurch).  
Ray Moody

**Simpson, May Elizabeth**, born 30.11.12 in Wellington, NZ; died 3.11.97 at Bethesda Adventist Home and Hospital. In 1936 she married Harold, who predeceased her in 1967. She is survived by her son, Ross (Brisbane, Qld); grandchildren, Bruce, Joanne, David and Robert; and six great-grandchildren.  
Alvin Colthart

**Standish, Darcy Roland**, born 22.6.12 at Vine Vale, SA; died 30.10.97 at Ararat District Hospital, Vic. He attended Avondale College, where he studied theology. In 1932 he married Hilda Bailey, who predeceased him in 1974. In 1975 he married Wanda Tempest. He is survived by his children, Colin (Los Angeles, USA), Russell (Melbourne, Vic), Delma Pennington (Sydney, NSW) and Lynton (Adelaide, SA); stepchildren, Colvin, Terry and Rodney Tempest; grandchildren, Nigel, Alexandra, Stephen, Timothy, James, Andrew, Thomas, Sharlien, Kylie, Ross, Tamara and Leisa; and great-grandchild, Georgia.  
Alwin Hilton, Russell Standish, Colin Standish

**Wilesmith, Bridie**, born 10.9.24 at Ravenswood, Qld; died 20.10.97 at Townsville. In 1973 she was predeceased by her husband, Frank. She is survived by her children, Robert (Kurri), Kerry (Newcastle) and Maree Aspinall (Townsville).  
David Lancini, Phillip Frahm

**Wong, Nyuk Yin**, born 13.12.18 at Kuching, Sarawak; died 6.11.97 in Sydney, NSW. On 28.11.40 she married Pastor Kiat Wong, who predeceased her in 1995. She was once the top literature evangelist in South-East Asia and later became an active member of the Sydney Chinese church. She is survived by her children, Esther and Ken Young (Strathfield, NSW), Dr Paul and Susan (Oregon, USA), Dr David (California, USA), Phyllis (California), Martha (USA), Sally Wong and Ben Liew (Castle Hill, NSW).  
Isaac Foo

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