

RECORD

Church
Census
Report—10



Medical Gifts Sent to Sopas

A team of eight Sydney volunteers spent February 4 filling a container with medical equipment destined for Sopas Hospital, Papua New Guinea.

Various NSW hospitals and Sydney-based companies donated the equipment and supplies, which included a full-sized autoclave purchased by Dr Percy Harrold, the director of the Adventist Health Department of the South Pacific Division, for \$A300 at a Sydney auction. Sydney Adventist Hospital gave a full-sized X-ray machine—something desperately needed at Sopas.

Those helping to load the container for Sopas are (pictured from left): Norma and Harley Gall, Lionel Hughes (at rear), Cheryl Harrold, James Kop and John Morris (in foreground).—*Percy Harrold*



**Walking With
Jesus—9**



**Magazine
Tackles Hard
Issues—11**

**Independent
Ministries and
the Tithe—6**

Hungary for the Word



I'm a new person," and "My whole life has changed," are clichés that are about as Adventist as they come. I heard two people make these statements recently. Of course, I'd heard the comments before. But when it's from people who've only known about Adventism (and Christianity) for three weeks, then the expressions become very real.

A Sermon

When Jesus commissioned His disciples, among His orders were to first preach the gospel in Jerusalem, then Samaria and finally "the uttermost parts" of the world (see Acts 1:8). As a denomination we have a tradition in world mission. Until recent times the church members have supported local evangelism (Jerusalem), Pacific missions (Samaria) and, more recently, projects in some very faraway (uttermost) places.

Among the latter are territories closed to Christianity and any form of religion for half a century. Eastern and Slavic Europe are common destinations, although the Middle East and southern Asia also feature. *Record* has reported on many and various outreach efforts in these areas, particularly if they have an Antipodean connection.

For various reasons church members' interest in evangelism has declined, except for some high-profile projects. The Adventist Appeal languishes because of falling interest, as are Sabbath school offerings to our more Samaritan causes.

Public evangelism (locally at least) is said, by critics, to be outmoded in our new hi-tech, sophisticated world. There is a loss of enthusiasm for the task of evangelism. Some pastors see themselves as carers only. Some churches demand that that is what their pastors should be.

Can we be Adventist and yet not be evangelistic? Perhaps; it probably depends upon your definition of those words.

A Story

I met Andrea and her friend Sonya (not real names) during a three-week-long evangelistic effort in a dingy industrial city in what seemed like the "uttermost" district of Hungary. The city was like the shelf underneath my workbench: utilitarian and dusty, but full of useful and valuable things. The two girls were, I guess, in their 20s. Each night they attended the program and on the third and final weekend they attended church.

They'd never heard anything like the Adventist message, they said. It was thrilling. It had changed their lives for ever, they said.

So much so, they wanted memories and continued contact. Could they have the team's addresses? Could they have a photograph to keep? Could we sign a Bible for them? Could they give us a gift to take home to Australia?

It was a sad afternoon as we packed our bags to leave. And there were so many others just like Andrea and Sonya.

A Warning

Since the Berlin Wall fell, Eastern Europe has been fertile soil for the gospel. However, it won't stay that way forever. Probably not much longer. A senior church officer of the Hungarian

Union readily conceded that it's become more difficult to draw big crowds to evangelistic programs.

He nominated a few causes—the malaise caused by television, the adoption of our materialistic Western culture, apathy and a mistaken perception of what is now important in life.

Elsewhere, in Europe and Asia, the traditional churches are forming religious cartels to protect their influence. We don't have forever.

A Need

They still need expatriate evangelists, however. Speakers from the West are still a novelty and thus draw a crowd. And, what is more important, they demonstrate and model public outreach to local ministers, who, catching the vision, will preach in their Jerusalems.

Communism banned public evangelism, remember. Until five years ago Eastern-bloc pastors had virtually no exposure to it.

The Moral

In *Record* this week you can read a statement voted at various levels of the church. It's about a division-wide evangelistic thrust called Reach Out '97. Although it's coincidental that this statement and this editorial meet in this issue, it brings emphasis to the point.

Evangelism is vital. Evangelism is really about giving other people the gift we already have: salvation. And while you're helping to grow your church, your involvement will help your own spiritual growth. To meet people like Andrea and Sonya and to have been a part of their new-found joy is to have been born again too.

Lee Dunstan

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Next Week:

Does your church have plans for Youth Week?

Where's the Compassion?

We as a church need to look critically at the reasons for the lack of Christ-like compassion, as highlighted by the letter "Take Due Care" (Letters, January 27).

I can point to situations where church leaders have been lacking as role models. And I see that other churches have provided excellent role models of ministry when care and compassion were needed. But the problem in its full perspective is not the fault of ministry, elected church leaders or conference staff. Each member of the church, irrespective of position, on an individual basis, has a responsibility. It commences on the day we are accepted as mature members into the church.

I believe that too many of us remain inert in situations that demand action because we fear our fellow church members will evaluate our performance and relationships, and condemn us for them. We call it peer pressure.

It is well past time to move away from our self-induced inertia, and develop an ability to feel for those who are hurting around us and reach out to them, thus fulfilling the role of Jesus in circumstances where there is a need. This always brings to the one ministering a sense of satisfaction and joy from walking where Jesus walked.

Lawrence Naughton, Qld

Thanks for Camps

I would like to give a big thank you to the many people who put time and effort into making our summer camps at Yarrhapinni (NSW) such a wonderful experience.

Our counsellors were terrific, the food great, the singers and the band uplifting, and the activities were fun.

Thanks heaps.

Sharlissa Scarr (age 13), NSW

Reinstate Sabbath

Congratulations on the Sabbath *Record* (January 13).

The very name Sabbath needs to be reinstated. In recent years the term "Saturday" has largely supplanted Sabbath in church bulletins, from the

pulpit, in Adventist conversation and in some camp-meeting programs.

Instead of adopting the name used by racegoers and football fans, we should be introducing as many people as possible to the largely forgotten Sabbath and its God-given, eternal purpose. The connotations of the two words, are, indeed, an eternity apart.

One of our biggest dangers is that weary parents make Sabbath a lazy day to the spiritual neglect of the children. It then degenerates into "Saturday" for the whole family.

I look back with gratitude to parents who consistently led us in worship as each Sabbath began, read us uplifting stories, accompanied us to young people's meetings, took us for walks amidst nature, and closed the Sabbath with songs of praise.

There is a great need for parents to make Sabbath a pleasant, spiritually profitable day for their children—instead of leaving them to the slippery slope that has plagued the church for a century or more (see *Testimonies*, Vol 5, pages 36, 37).

(Pastor) M P Cozens, NSW

More on Sabbath

Congratulations on the *Record* "Sabbath Peace." I enjoy reading the

Record on Sabbath afternoon and often cut out articles. But a *Record* like this is worth treasuring whole.

Please give us one like this each month for a year on our old doctrines. The subject could fill the magazine so that we can keep them and witness with them.

Muriel Ekstam, WA

Which Richardson?

Roy Richardson's letter (Letters, February 17) has a small error in the address.

Roy Richardson has just accepted an appointment to the Adventist Development and Relief Agency (ADRA)-Thailand, located in Bangkok. His brother, Colin, is with ADRA-Ethiopia. Probably it was Colin who contacted the *Record* regarding his Internet address via CompuServe. Roy may wonder why he had been located in Ethiopia.

Lynray Wilson, NSW

Thank you. The confusion was caused by Colin Richardson contacting us from Roy Richardson's Internet address.

Views expressed in Letters 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 (CompuServe 74617.726; Internet 74617.726@compuserve.com). 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.



Medico Awarded

Brisbane medico Dr Wendell Rosevear, who has served in the church's Warburton and Hong Kong Hospitals, received an Australia Day Citizen Award for 20 years of community service. He has helped estab-



Photo: South-west News

lish numerous support groups for marginalised and ostracised sections of the community, in particular AIDS patients. Dr Rosevear said that he hoped to use the award to help give a voice to those in the community who do not have a voice. "We need medical care for those people and those who are addicted to alcohol and drugs," Dr Rosevear said.

Fireman Given "Life"

A WA Bush Fire Brigade life membership was recently awarded to Milton Powell, of Bickley (WA), for his more-

than-30 years of service to the Kalamunda branch of the organisation. Described by his captain as an "outstanding and versatile" member, Milton could only say that "when life and property are risk, we should be there."—*News West*

On Air in Adelaide

An Adelaide FM-radio station has begun broadcasts of the "Voice of Prophecy" each Sunday—in Spanish. North American volunteer Moises Guerrero, a theology student from Southern College, Tennessee, USA, presents the program.

Appointed to SQ

Pastor Malcolm Allen, a former youth leader in Australia, has been called from the General Conference to be the secretary of the South Queensland Conference. Pastor Allen has served as a world youth director at the General Conference for many years. He takes up his duties in Brisbane in March.

Video Hits Youth

For those who might be interested in volunteer service, the South Pacific Division (SPD) has just

South Australian Busy Bodies



South Australian lay team Graham and Jean Wynniatt last year ran a Revelation Seminar in Grimsby, UK. The seminar was followed up with the *Keepers of the Flame* video series. Pictured are Graham and Jean (at right) Wynniatt with Elsie Steed and Nellie Elvey at a more recent cooking demonstration. The cooking demonstration was a follow-up to a similar outreach program run by the couple in the historic Murray River port of Goolwa, SA.

released an 11-minute video entitled *The Time of Your Life*. It depicts the exciting world of volunteer service. "This inspiring report is excellent for Mission Spotlight or for youth meetings," says Pastor Eric White, volunteer service coordinator for the division.

Sydney Challenge

Pastor Adrian Craig, president of Greater Sydney Conference, called on his members to help reduce "unemployment" in our ranks." Speaking to the conference through *Intrasyd*, the conference newsletter, he challenged members with the task of reaching the four million non-SDAs who live in Sydney. "The pastors can't do all the work. . . . If every church member were an instrument in the conversion of another, in 10 years we

could baptise the city," he said.

WORLD CHURCH Women Get a Voice

The addition of nine women from India and Nepal to the committee of the Southern Asia Division gives women a greater voice in the church's affairs in that region. Five years ago only one woman served on the committee. "We must make people feel this is their church, and we are their servants. . . . The sooner this happens the better for the church," says Pastor M E Cherian, president of the Southern Asia Division.—*ANN*

Growing Support

A North America-based supporting ministry (not owned and operated by the

Did You Hear . . . ?

. . . About the students of the Westbank Adventist School, British Columbia, USA, who parked a plane to raise money for the needy?

Along with their parents and school board members, the students pulled a 15-tonne, Convair-5800 aeroplane 100 metres.

The unique fundraising project was called "Pulling for the Homeless." Sponsors pledged a specified sum for each metre students pulled the plane along the tarmac. More than \$A2000 was raised to help the students establish a soup kitchen for the homeless.

Seventh-day Adventist Church), the Three Angels Broadcasting (3ABN) Network, added 42 new downlink television stations during 1995. It took 10 years to establish the first 20.

Review Ministry

Dr William Johnsson, *Adventist Review* editor, has invited readers and church members to become "Friends of *Adventist Review*" (FAR). A restyled *Review* is planned from April 4, 1996. "Along with the other members of the *Adventist Review* team, I pledge to make the new *Review* attractive visually and Christ-centered," he says.

Women Do the Work

Women's ministry has been directly responsible for the baptism of 112 people in the Philippines in just six

months. They conducted layman's cottage meetings, Bible seminars, Voice of Prophecy evangelistic efforts, some 250 branch Sabbath schools, and nearly 400 Vacation Bible Schools, according to a report in *Outlook*, the journal of the Asia-Pacific Division.

The Real Net

The number of new Adventists joining the North American church during 1995 surpassed anything in history, according to a report by Mort Juberg, public relations coordinator for NET '96 in *Adventist Review*. Nearly 700 churches participated in more than 5000 baptisms—largely a result of the NET '95 satellite-television evangelism project. North American president Alfred McClure announced that already \$US1.2 million has

been raised for NET '96, which will be dubbed in three languages and subtitled.

New AMC Audience

The "It is Written" TV program is moving into mainland China. The Adventist Media Centre will screen 12 six-minute health programs on some 3400 stations nationwide. The broadcasts will reach an estimated 900 million people.—AR

NEWS EXTRA

First Winners

Two Adventist musicians will sing the United States national anthem at one of the 1996 Olympic Games events in Atlanta, USA. The two won the opportunity in a Christian music industry competition with their unique rendering of a "Rock of Ages" medley—AR

Mentioned

The local ordination of three women in the Sligo SDA church (Maryland, USA) received a mention in "News Briefs" in the prominent religious magazine *Christianity Today*. The news report also contained a statement by North American president Alfred McClure, that reaffirmed the church's position on the subject: No official ordinations.

Gifts for Givers

Many people, including Christians, don't know what

their spiritual gift is—or even what they are—if a recent survey by the Barna Research Group of Glendale, California, is to be believed. Although seven out of 10 had heard about them, only one in three could correctly recall even one. Gifts most often claimed were "teaching" and "helps," but more than a few claimed "a sense of humour," "good health" and "nice personality" as theirs. More than a third felt that the gift of "tongues" was more likely an emotional outburst and neither from God nor biblical in its origin.—*Challenge Weekly*

Retreat on Heretic?

A recent service marking the anniversary of the burning at the stake of Bohemian Reformer Jan Hus was for the first time attended by a leader of the Roman Catholic Church, reports *On Being*. The event signified "new thinking," said the attending leader of the Czech Republic's Catholic Church.

Religion on NZ TV

Almost \$NZ600,000 has been allocated by New Zealand on Air for the popular television series "Praise Be." The program features hymn-singing by churches and choirs. The Sunday morning show is hosted by Graeme Thompson. It will consist of 45 half-hour episodes and a one-hour special. Other funds have been allocated to Auckland's Carols by Candlelight, an Easter program and a dramatic feature.

Hunter Students Receive Awards



Students from two Newcastle (NSW) area Adventist high schools claimed two of four prizes offered in the Hunter Valley Research Foundation Geography Competition. Leighton Heise (left), from Avondale High School (NSW), and Matthew Brown (right), from Macquarie College, Newcastle, received commendations. Leighton conducted research into the vegetation of the nearby Wattagan Mountains. Matthew reported on salination in an upper Hunter River Valley creek.

CHURCH CALENDAR

March 16	Commencement of Youth Week
March 23	Conclusion of Youth Week
March 30	Christian Services for the Blind and Hearing Impaired Offering

Independent Ministries

by Glyn Parfitt

There is no excuse for those of God's remnant people who decide to place their tithe outside the denominational treasury.

For some years there have been among us groups of people who have felt called to do a special work for the Lord, and who have often called themselves "Independent Ministries."

A number of these groups in recent years have let it be known that they will accept tithe. To defend their position, they have published or distributed articles and tapes claiming that "Independent Ministries" may accept tithe from individual church members.

Where Malachi 3:10 says to bring "all the tithes into the storehouse," the question is raised, "Who or what is the storehouse?"¹

It is claimed, by appealing to Ellen White, but without any real evidence that: "God's storehouse not only includes the SDA conferences, but also all those organisations or individuals who are spreading God's word. . . ."²

Thus the instruction of Malachi may be fulfilled by: "giving a faithful tithe through independent channels. . .

. . . independently of the church organisation. . .

. . ."³

However, there is no indication, in any of the known statements where Ellen White refers to the "storehouse" as a place for Seventh-day Adventists to place their tithe, that she has anything in mind but the denominational treasury.⁴

She said in 1896: "Many presidents of state conferences do not attend to that which is their work—to see that the elders and deacons of the churches do their work in the churches, by seeing that a faithful tithe is *brought into the treasury*."⁵

"Let the church . . . see that *officers* are chosen who will attend faithfully to the work of *gathering in the tithe*."⁶

We should not be unfaithful because others are.

The same year she repeated a testimony given five years earlier. It puts emphasis on the "storehouse" being a place of storage, or centralised treasury. And she emphasises that not just some of the tithe, but all the tithe is to be placed there: "Bring ye all the tithes into the storehouse. . . ." The reason that the Lord wants *all* the tithes in the treasury is that there may not be a scarcity of funds when His providence opens new fields to be occupied by the messengers of truth. . . ."⁷

In the early 1900s, despite this clear instruction, there began to develop a movement of independence in the matter of tithe paying—a movement similar to what we see today. The president of the California Conference, W T Knox (who later became treasurer of the General Conference), saw clearly that this could lead to the "disorganisation" of our work. Members were "sending their tithe out of the conference, or using it for other purposes than that to which it has been dedicated by God, such as the purchase of our literature, etc."⁸

At a conference meeting held in San Jose, California, this problem was squarely met. J O Corliss, pioneer missionary to Australia, presented a clear biblical case for the organised distribution of the tithe, concluding: "The tithe was God's, to be distributed as He directed through His chosen servants as a part of their heavenly calling. *It was not optional with anyone to put any part of his first tithe in the place of his own choosing*, because in the well-regulated plan given by God there was an appointed storehouse where God commanded it to be deposited. . . . God wants His house so well supplied that those who are appointed to distribute

His goods to His workers may not be placed at disadvantage in their part of the work.

"The tithing system of supporting God's work in the earth is right, because it is God's plan. Do we believe this?—Most



and the Tithe

assuredly we do. But when we say this, *do we believe in the Bible plan entire?* . . . Looking at the matter, then, from a purely Bible standpoint, *all that the Lord requires of the rank and file of His people in regard to their first tithe is to bring it into the storehouse, and then trust that the Lord will direct His servants to distribute it properly.*"⁹

Also presented at this conference was a testimony from Ellen White that emphasised the importance of placing the tithe in "God's treasury."

The following statement is typical: "God has given special direction as to the use of the tithe. . . . That there may be no haphazard work and no error, He has made our duty on these points very plain. . . . Let none feel at liberty to retain their tithe, to use according to their own judgment. . . . *even in what they may regard as the Lord's work.*"¹⁰

The presentations at this conference and the distribution of these messages in a booklet, *The Support of God's Kingdom in the Earth*, eventually brought harmony, but not without a struggle. Satan was not about to give up that easily.

For some years there had been a battle between Dr Kellogg and the General Conference. The General Conference president, A G Daniells, thought the battle was almost over, but Ellen White warned him not to go to distant lands from where he could not return at short notice. "Hidden forces" were "ready to spring into action at the first opportunity," she said.¹¹

The attack was launched four-and-a-half months later while Daniells and most of the other General Conference men were attending meetings in Switzerland. The supporters of Dr Kellogg had somehow obtained a confidential letter of Ellen White written to a certain conference president.¹² Her son, W C White, who was holding the fort, was threatened with the publication of this letter. In October 1907, less than a year after the conference was held dealing with the

tithe issue, it was published.

This letter of Ellen White was written to help curtail individual tithe distribution, but it was published in such a way as to make it appear that she was giving sanction to such individual distribution.

This could have brought a financial crisis, but the Lord had overruled. The holding of the conference some nine months earlier had effectively taken all the sting out of it. However, church leaders expected that a crisis would develop over the publication of this confidential letter.¹³

Among other things, an anonymous memorandum was produced that expressed the idea that under exceptional circumstances, "individuals have the right to pay their tithes direct to needy fields."¹⁴ Despite diligent inquiry, we still do not know who made this unwarranted

The use of the expressions "God's means" and "the Lord's money" would make one think that Ellen White meant the tithe. However, this is not necessarily so.

statement.

In trying to make capital of this statement, one author in recent times¹⁵ went to extraordinary lengths to try to pin the authorship of this memorandum on A G Daniells and W W Prescott, and particularly on W C White, but he signally failed.¹⁶

The real sentiments of A G Daniells and W C White on this issue are expressed in the following statements.

A G Daniells: "Now I am aware that the extreme position these people are taking concerning this communication is out of harmony with other *Testimonies* your mother has written. In the little pamphlet issued by the California Conference, entitled *The Support of God's Kingdom in the Earth*, there is a testimony on 'Faithful Stewardship.' I think there is very plain instruction with reference to

what the tithe is for, and what should be done with it."¹⁷

W C White: "It is easily to be discerned that because the one whom the Lord has used as His messenger, and to whom has been given special enlightenment regarding the necessities of worthy labourers, was authorised to meet these necessities even to the use of her tithe, does not in any degree open the way for the church members and the ministers to bestow their tithe wherever they see fit. . . .

"Much will be found in the *Testimonies to the Church* regarding tithe paying, and systematic benevolence, but nothing to sustain the idea that it is right for ministers to receive and use the tithe *to support them in independent work.*"¹⁸

Ellen White was just as emphatic. A year after the scandalous publication of her confidential letter, she wrote to her close friends the Haskells: "The time has come when the tithes and offerings belonging to the Lord are to be used in accomplishing a decided work. They are to be brought into *the treasury* to be used in an *orderly* way to sustain the gospel labourers in their work. . . .

"Satan is rallying his forces and seeking to bring in heresies to confuse the minds of those who have not been trained to understand the leadings of the Holy Spirit."¹⁹

Satan has cunningly resurrected the same heresies today so that people again look for excuses to distribute their tithe "wherever they see fit."

Consider, for example, the following two selections from the testimonies: "Brethren Sutherland and Magan should be encouraged to solicit means for the support of their work. It is the privilege of these brethren to receive gifts from any of our people whom the Lord impresses to help. They should have means—*God's means*—with which to work."²⁰

"The leaders in the work of the Madison school are labourers together with God. More must be done in their

behalf by their brethren. *The Lord's money* is to sustain them in their labours."²¹

The use of the expressions "God's means" and "the Lord's money" would make one think that Ellen White meant the tithe. However this is not necessarily so at all.

The Ellen White CD-ROM currently has 251 paragraphs referring to "the Lord's money." Of these, only 12 clearly refer to the tithe. The expression, "the Lord's money," is based on the parable of the talents, and the following statement is typical: "My dear brethren and sisters, do not spend in selfishness one dollar of *the Lord's money*. You have no money but His. All you have is the Lord's. You have been bought with a price, therefore you are bound to enter the service of your Redeemer. You must give an account to God of all that you have. At the last great day, God will ask, 'What did you do with the money I intrusted [sic] to you.'"²²

Moreover, the statement referring to Madison College receiving "the Lord's money" was evidently written to conference officials.²³ It says nothing about individuals disbursing their own tithe.

The other quote refers to Madison being supported by "God's means." The CD-ROM has 37 financial references to "God's means," but only three clearly refer to the tithe. Most of the passages are also in the context of the parable of the talents.

The reference to Madison's workers soliciting "God's means" is made very clear by the context, which speaks of "gifts," "loans" and money saved by self-sacrifice.²⁴

As pointed out by some who would accept tithe, it is true that tithe placed in the denominational treasury may go to unworthy ministers. Ellen White makes two points concerning this.

First,
we

are not held responsible: "Unworthy ministers may receive some of the means thus raised, but dare anyone, because of this, withhold from the treasury, and brave the curse of God? I dare not. I pay my tithes gladly and freely. . . . If the Conference business is not managed according to the order of the Lord, that is the sin of the erring ones. *The Lord will not hold you responsible for it, if you do what you can to correct the evil.*"²⁵

Second, we should not be unfaithful because others are: "Some have been dissatisfied and have said: 'I will not [sic] longer pay my tithe, for I have no confidence in the way things are managed at the heart of the work.' But will you rob God because you think the management of the work is not right? . . . Send in your petitions for things to be adjusted and set in order; but *do not withdraw from the work of God, and prove unfaithful, because others are not doing right.*"²⁶

* There is therefore no excuse for those of God's remnant people who decide to place their tithe outside the denominational treasury.

"God's reserved resources are to be used in no such haphazard way. The tithe is the Lord's, and those who meddle with it will be punished with the loss of their heavenly treasure unless they repent."²⁷

May we ever remember Jesus' great sacrifice for us poor sinners and consecrate our all to Him and His truth. May we be counted as faithful servants and hear at last the "Well done." □

References

Note: All emphases in the following references have been added.

1. James Standish, "The Other Side of Tithe," *The Anchor*, No 41, September 1992, page 4.
2. *ibid*, page 5.
3. *ibid*.
4. There are 168 financial references to the "storehouse" in Ellen White's writings, as currently

held on the CD-ROM. All these have been examined.

5. E G White, *Testimonies to Ministers and Gospel Workers*, page 305.
6. E G White, *Review and Herald Supplement*, December, 1, 1896; *Counsels on Stewardship*, page 106.
7. E G White, *Selections from Testimonies to the Managers and Workers in Our Institutions*, December 19, 1891, page 62.
- Repeated in *Special Testimonies Concerning the Work and Workers in the Pacific Press*, May 1896, page 41.
8. W T Knox, "Introductory Statement," *The Support of God's Kingdom in the Earth*, page 2.
9. J O Corliss, "Origin and System of Tithing," *The Support of God's Kingdom in the Earth*, pages 13, 14.
10. E G White, "Faithful Stewardship," *The Support of God's Kingdom in the Earth*, pages 23, 24; also in *Testimonies*, Vol 9, page 247, under the heading "Timely Counsels."
11. As told by A G Daniells in a letter to J N Anderson in China, December 21, 1906. Presidential Letter Book 40, page 283.
12. E G White, Letter 267, January 22, 1905, to Elder G F Watson.
13. Glyn Parfitt, *The Tithe—Is It for Independents?* Appendix, pages 25-30, 38.
14. *Memorandum of Plans Agreed Upon in Dealing with "The Blue Book,"* Document File 213.
15. Dr Ralph Larson, *The Tithe Problem—Who is Responsible?* pages 24, 25.
16. Glyn Parfitt, *The Tithe—Is It for Independents?* Appendix, pages 17, 24, 32-7.
17. A G Daniells, letter to W C White, November 29, 1907.
18. W C White, *Regarding the Use of the Tithe* (undated).
19. E G White, *Manuscript Releases Vol 19*, pages 376, 377; Letter 364, December 17, 1908, to Brother and Sister S N Haskell.
20. E G White, *Spalding Magan Collection*, page 422; Letter 32, January 6, 1908.
21. E G White, *Special Testimonies*, Series B, No 11, page 32, June 18, 1907.
22. E G White, "The Need of Missionary Effort," *General Conference Bulletin*, April 10, 1901, paragraph 18.
23. Most of the documents published in Series B, No 11, were addressed to conference officials. Although the paragraph quoted is originally from *Manuscript 59*, 1907, which carries no address, the wording of this document clearly indicates it was written for conference officials. For example, "They should be given a proportionate share of the means that comes in for the furtherance of the cause."
24. For the context of this statement, see Glyn Parfitt, *The Tithe—Is It for Independents?* pages 16-20.
25. E G White, *Special Testimonies*, Series A, No 1, page 27.
26. E G White, *Testimonies for the Church*, Vol 9, page 249.
27. *ibid*, pages 249-50.

Glyn Parfitt is a layman who enjoys research. He writes from Gin Gin, Qld. This article is based largely on a 100-page research paper, *The Tithe—Is It for Independents?* by the same author. This paper is available from the Ellen

He Really Loves Us

by Adelle Faull

He loves us so much that the first step, and all the other steps along the path we travel, will never have to be taken alone. He promised.

Most of us have had the delight of seeing a toddler take its first step. It may be unsteady and wobbly, but that first step is profoundly significant. It is a beginning!

The first step to Christ is like that—a profoundly important beginning. A discovery. The first step involves God's drawing power, much like that of the loving parent who waits, with outstretched arms, encouraging the toddler to take that first momentous risk.

What kind of a God is it that requires that first step? What kind of love asks us to take a risk? This is a Father-God who loves us with a love that is deeper, richer and more enduring than that of an earthly father. He loves in such a way that He longs to heal our brokenness; to free us from the stress of guilt and the burden of worry. He loves us tenderly. He has wept for us.

That first step is toward a God who revealed His love by giving us a gift called Jesus. This gift is our brother, our role model and our Redeemer. In Jesus we find no condemnation of our human weakness. There is compassion and forgiveness. Through Jesus, we see the Father weeping when we, like wayward children, are in need of reprimand.

His love is so great that even when we would reject Him in favour of another love, He still loves us. He sees our potential and draws us toward Him, enabling us to take that first step.

What kind of love is this? It is the kind of love we need and long for. It is the kind of love we can never earn. Because of Jesus, it is free.

Long ago, in anticipation of our need, God took the ultimate love step that bridged the unfathomable gap between heaven and earth. Nailed on a cross that reached through the ages of eternity, God gave His love gift. Since then, He has asked us to keep our gaze upon that gift and to hold fast to that love.

What love, we wonder, would take the ultimate step of self-sacrifice so that we might take that first, tentative step toward God? It is a selfless love—

the kind that
is worth
experi-

encing. It is a timeless love—the kind that never changes and never dies. It is a complete love—the kind that covers us with warm reassurance even when everyone else on earth has abandoned us.

If we took time to notice them, we would see that the thorns are covered in roses. Real love, the kind that God has given us, doesn't promise to magically take away the painful thorns of life. Real love won't deny us our humanness, but will help us see that pain is balanced with healing; that ugliness is balanced with beauty. Real love will help us experience the healing and beauty that can still be found in a saddened world. Real love will be with us no matter what we experience, ready to lift us when we fall.

God loves us. It's true! He loves us so much that the first step (the recognition of His love), and all the other steps along the path we travel, will never have to be taken alone. He promised.

Even when we may feel completely alone and unable to walk, He has promised that underneath us are His everlasting arms of love. We don't have to walk alone, because in God we have a partner.

This kind of love is so simple that even a child can understand it. It is so profound that even the wisest are held in wonder. It is experiential and active. Because of God's love, we can walk!

We will never experience a greater love than this. We don't deserve it. And therein lies the wonder. God, with a tenderness exceeding that of even the most adoring earthly parent, waits for us to take that first step. His arms are outstretched, ready to gather us close with divine love.

As, in faith, we take that first tentative step, the most exciting journey of our lives has begun. We will see the rainbow and remember its promise because God loves us. □

Adelle Faull is the head of the English department at Sydney Adventist College, NSW.



Church Census Shows the Reality

The Seventh-day Adventist Church in Australia and New Zealand may be considerably smaller in real terms than was previously thought, suggests a just-released report by the Institute of Church Ministry and Evangelism.

The report is based on the August 1995 Church Census.

The purpose of the census was to obtain data about worship attendance in Australian and New Zealand churches. Such data provides more realistic indicators of what is happening in local churches than do church membership figures taken from church membership rolls.

In order to keep the exercise as simple and nonintrusive as possible, it consisted of a single head count of all persons attending the worship service on the day, irrespective of age, church membership or visitor status; and it included nonbaptised attenders.

Where a church had a separate event on the day, a Pathfinder camp, for example, an additional count was made at that location and the number was added to the church's total.

Thus the census established the number actually attending church and not its membership. It could be reasonably assumed that such a method would result in an inflated figure when comparing church attendance with church membership. However, 80.3 per cent of churches reported a smaller attendance than their membership figure.

The Survey

The survey was conducted on August 12, 1995, in most conferences. For various reasons Western Australia and Northern Australia took it on August 5, and South Queensland and North New Zealand on August 19.

Of the 488 churches in Australia and New Zealand, all but 55 returned a report. The attendance for the 55 who did not report was based on estimates provided by either the church pastor or the senior elder. The census included church companies.

Again, it is not unreasonable to assume that the attendance figures inflate the attending membership by more than 10 per cent. That is, the inclusion of unbap-

tised regular attenders, youth, children and visitors in the count would mean that if 100 people were present on the day, then, conservatively, at least 10 would be unbaptised.

The Results

The actual figures for the 11 conferences surveyed were:

Attendance 42,548

Membership 58,555

Attendance as a percentage of membership is 72.7 per cent.

Comparing the overall attendance with the on-the-books membership is like comparing apples with oranges unless an "inflation" figure is deducted from the attendance figure. When the 10 per cent inflation figure is deducted from the overall attendance, the percentage of attendance (of baptised members) to actual membership drops to 65.4 per cent.

Because the 10 per cent inflation figure is a conservative estimate, the fraction of non-attending church members is probably between one-third and one-half. On this basis it can be reasonably concluded that about one-third of church members are not attending church on any given Sabbath.

Recommendations

Perhaps the immediate conclusion is that church rolls need to be "cleaned up." While this may be desirable, it is not of prime importance. While paperwork may be necessary, it won't save those whose names are on church rolls but have severed their connections with the church.

There is obviously a real need for local congregations to minister to the large number—the 20,000 or so—who represent the difference between membership and adjusted attendance.

We have always had membership figures for our churches for the Trans-Australian and Trans-Tasman Union Conferences; we now have attendance figures for them as well. The size of the problem is a challenge.

In real terms, then, the size of the church in Australia and New Zealand is considerably smaller than the 58,555



Dr Alwyn Salom, the division's personal ministries associate at the time of the 1995 census, now heads the Institute of Church Ministry and Evangelism (ICME).

contained in the South Pacific Division Statistical Report of December 1994. It is more like 38,000, which is the reported size of the Trans-Tasman Union Conference. That is a missing membership group the size of the Trans-Australian Union Conference.

We should be relating to this smaller number. We should also be challenged by how little we have expanded the borders of the kingdom of God on earth in the two countries.

In local congregations, pastors and elders should make regular observations of the numbers attending. This can be done by a weekly or twice-monthly head count. And while the numbers themselves are not significant, it is important to be sensitive to the fact that those numbers represent real people. Such a realisation will give an awareness of the people who are in need of a caring ministry.

It was, after all, for this reason that the good shepherd counted his sheep (see Luke 15:3-7). When he discovered that just one was missing he did not rest, but went and found that lost sheep. So the goal of local churches should not merely be to put numbers on paper, but to search for and find those who are lost.—*Alwyn P Salom*

Magazine Tackles Hard Issues

Adventist *Professional*, the magazine produced by the Association of Business and Professional Members (ABPM), has developed a reputation over the years as being willing to tackle some of the hard issues within the Adventist Church. While *Adventist Professional* and ABPM are independent of the church, they are supportive, says Pastor Wal Simmonds, ABPM's administrative officer.

In this, ABPM's 35th year, Pastor Simmonds spoke briefly to *Record* about ABPM and *Adventist Professional*.

Record: What is ABPM?

Simmonds: It is a legal entity. Since its founding it has worked to serve all sections of the church, helping with retirement homes for the aged, school-fee assistance for students, recreational facilities for youth, church buildings for the island missions, as well as to supply management and financial skills to church institutions.

Record: How did it begin?

Simmonds: In 1959 a group of professionals met in the home of Dr Bryan Reynolds under the chairmanship of Mr Lyn Knight. They had the idea that if an association of Adventists with particular skills could be formed, it might offer a unique service to the Lord's work.

Record: And *Adventist Professional* (AP)?

Simmonds: We were committed to furthering the mission of the church and the promulgation of the gospel. AP allows for an open exchange of ideas essential to the health of the church.

Record: Who are your readers?

Simmonds: One reader wrote, saying something like, "It [AP] is refreshingly

ly frank. It's loyal to the church's ideals and it meets relevant issues head-on." That's how we like to be viewed. The articles are drawn from administrators, ministers and professionals. So you would expect our readers to come from a similar background.

Record: What's your relationship with the leadership of the church?

Simmonds: It's a cordial and open relationship. They understand that when problems exist, it's better to discuss them and to provide information. They've appreciated our role as an independent journal. We help our readers, not by carping criticism of administration, but by working with them to seek solutions.

Record: Do you see AP as something of a "parliamentary opposition" within the Church?

Simmonds: No, we don't print to criticise. We publish an article only if we consider it contains a positive angle.

We're in there trying to make a contribution for the good of the cause.

Record: So what impact has AP had?

Simmonds: In 1991 we ran a series of articles about the work of our "forgotten footsoldiers"—the literature evangelists (LEs)—and the financial difficulty they were experiencing. AP outlined other ways in which the Publishing Department could be organised to help them. Within weeks a special council convened to look at the LE program. Many of AP's ideas were incorporated into the new, more prosperous program.

Record: Who makes up the AP team?



One significant ABPM project was the construction of 12 hurricane-proof churches similar to this one in Fiji and also in the Solomon Islands.

Photo: P. Ludowici

Simmonds: Our editorial team consists of respected Adventists qualified in their fields. They include expertise in publishing, education, administration, ministry, architecture and business.

Record: What are AP's aims and underlying philosophy?

Simmonds: You'll find that in the inside cover of every issue of *Adventist Professional*. You need to get a copy.

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GC President Calls for Real Goals

The General Conference president, Pastor Robert Folkenberg, called for the church to set specific goals during a recent On-line "State of the Church" address.

"Few church workers, organisations or institutions have carefully defined success in terms of desired outcomes," he said, "while constituents assume that these are all in place.

"Distrust is one of the significant consequences of failure to reach function in harmony with these expectations. It's time to be specific, defining outcomes and successes, and to carefully evaluate progress toward these goals for every church employee, organisation and institution."

In his address, On-line on computer, Pastor Folkenberg communicated with members of the Adventists On-line Forum on CompuServe about the church's accomplishments and current challenges in making the gospel mission relevant in today's society. He also fielded numerous questions from forum members.

In his opening remarks to Seventh-day Adventists from the cyber conference room, Pastor Folkenberg said that more than 9000 new congregations have been organised as a result of the church's Global Mission initiative since 1990.

Other initiatives included women's ministries, structural streamlining, cost containment and a continued emphasis on the gospel.

Responding to a question on the relevance of Christianity in secular society, Pastor Folkenberg said, "The temptation is to dilute Christianity to match the secular world. . . . I submit that God, salvation and the eternal truths of Scripture are relevant."

When Jared Brooks, 13, from Colorado asked him for suggestions on how to become a strong Christian, Pastor Folkenberg responded, "Spend time with the Lord. Feed your soul as much as you feed your body—and feed both the right food. Look to Jesus as your first and best model and don't be distracted by the inconsistencies around you."



The president of the General Conference, Pastor Robert Folkenberg, spoke On-line about church issues.

Questions from forum members showed an interest in the problem of the high cost of Christian education, youth and race-related issues, the developments in the church's health system in North America, and plans to promote a positive church image.

At least 80 people were involved in the On-line event, with some 150 users in the forum looking in on the conference.—ANN

Nursing Students Baptised

Three first-year nursing students were recently baptised on the compound of Sopas Adventist Hospital, Papua New Guinea, where they are training. Also baptised was Simon Filgah, a lab technician at the hospital.

"They decided to be baptised after participating in a theological seminar about Revelation," says Lida Munoz, wife of the Sopas resident doctor. The seminar was conducted by Pastors Max Zaccheus and Leon Powrie.

Simon Filgah, a lab technician, is baptised during a Sopas Adventist Hospital baptism that caused interest among many of the local villagers.



Photo: F. Munoz

Agencies Expand Food Program

Ten thousand children in Haiti will now get a high-protein snack as part of a program operated by aid agencies including the Adventist Development and Relief Agency (ADRA). Haiti is among the very poorest of the world's nations.

The inter-agency program was initiated two years ago and, at that time, the school snack consisted of three high-protein biscuits. The biscuits were baked by a bakery set up with donations from ADRA-Belgium and ADRA-Canada.

After further discussion between the United Nations and related aid organisations, the program for the 10,000 pupils in the government schools of the greater Port-au-Prince area, the snack will now consist of a high-protein drink in the morning and two slices of bread and two sardines later in the day.—ANN

Charter Given for SPD Evangelism

Plans for two major evangelistic programs—"Reach Out '97" and "Satellite '98"—in the division were approved by the South Pacific Division (SPD) session in Brisbane and have subsequently been supported by the various unions.

Pastor Eric Winter, the Ministerial Association secretary for the SPD, is the coordinator for "Reach Out '97."

And what is "Reach Out '97"? "Evangelism!" reads the recommendation. "[It] is a deliberate plan to give renewed emphasis to the mission of the church."

The preamble of the recommendation notes that it grows out of the urgency of the present time. And that there is an increasing relevance of the gospel of Jesus Christ in the light of the three angels' messages as the only answer to a floundering and perishing world.

The text of the recommendation reads as follows:

Recommended: that the year 1997 be designated as the year for a coordinated

division-wide emphasis on mission and evangelism, wherein the church at all levels will be involved in witnessing to the love of God in Jesus Christ, and through intentional and planned soul-winning activities seek to win men, women and young people to the Saviour and to His church.



Pastor Eric Winter, the South Pacific Division Ministerial Association secretary, is the coordinator of Reach Out '97.

Further: that throughout 1996 every union, conference, mission, department, institution, congregation and individual church member be encouraged to *plan, train, resource and pray* for the sharing of Jesus Christ under the power of the Holy Spirit through Reach Out '97.

Further: that conferences, missions and local churches set up planning groups to set goals and to determine the methods of evangelism in which God desires them to engage, for instance: Bible seminars, youth outreach, public evangelism, home Bible studies, friendship evangelism, target-group evangelism, literature evangelism, children's evangelism, church pulpit evangelism and more.

Further: that out of a compassion for the unsaved and in response of the gratitude for what God has revealed to us, we seek the spirit of love and unity and commitment throughout our membership, which, under God's blessing, will result in a renewed fervour for evangelism and increased soul-winning.

Adventist Speaks to Worldwide Church of God Sabbath-keepers

A Seventh-day Adventist authority in the area of church history, particularly the Sabbath, was invited to address some 400 church administrators, professors, pastors and lay persons, with many disaffected former Worldwide Church of God (WCG) members among them. In 1995 the WCG dropped some of its foundation beliefs: tithing, seventh-day Sabbath-keeping and the observance of Jewish feasts among them. Many members left the church at that time.

Dr Samuele Bacchiocchi was invited to address the conference, "Jubilee '95" (in December 1995), in San Antonio, Texas. It was organised by Friends of the Sabbath, a group formed from some 50,000 former WCG members and 500 pastors who had left the church.

Dr Bacchiocchi said that the Friends of the Sabbath met not to form a new church, "but to foster a deeper under-

standing and experience of the Sabbath. . . . The interest, reception and response of the participants was wonderful. . . . The reason for such keen interest was that for many of the participants the Sabbath had become a testing truth."

Other denominations and organisations represented included the United Church of God, the Global Church of God, Friends of the Brethren, the Association for Christian Development and the Seventh-day Adventist Church.

Dr Bacchiocchi was the principal speaker, giving five lectures: four on the Sabbath and one on the spring festivals of ancient Israel.

"The current crisis . . . provides an unprecedented opportunity for Seventh-day Adventists to welcome those who are seeking a new church. Many are dropping in on Sabbath morning to check us out," reports Dr Bacchiocchi.

Side-saddle Organist Continues Ministry



Elaire Moore (pictured above) suffered a stroke in 1983 that left her paralysed on her left side. But that hasn't stopped her. Despite her disability, she's organist at the Camden Haven church, NSW.

She plays the organ using only her right hand and right leg. But "God has blessed me," she says. "He has enabled me to accomplish this work for Him."

Sammy Went Back

by Helena Welch

"I want to go along," Sammy said suddenly. He'd been watching while his friends Billy and Tom packed a picnic lunch to take on their hike.

"You couldn't keep up," replied Tom. "You'd get tired and one of us would have to carry you."

Tears grew in Sammy's eyes. "No, I wouldn't," he said. "I can walk just as fast as you."

Billy saw how upset Sammy was and grinned at him. "Sure you can come along. We'll need help to eat all the food!"

Sammy was having a wonderful time walking with his friends, when suddenly he heard a noise like a baby crying. No one else heard it

at first. But Sammy followed the sound into the bushes.

"It's a kitten," Sammy cried. "Look, I've found a kitten."

The small bundle of fur miaowed, and cuddled into Sammy's arms.

"You'll have to leave it here, or take it back to the house," said Billy. "It will get too heavy to carry all the way on our hike."

Oh, thought Sammy. I really want to walk—but I can't leave the kitten here by itself. There's no mother nearby.

Sammy decided he would go back home to the farm. Just as he was about to crawl under the farmyard fence the neighbour, Mr

Carter, came towards him.

"Hello, Mr Carter," said Sammy.

"Well, Sammy," Mr Carter said, "you haven't seen a little kitten anywhere? My granddaughter Mary Lou is sick, and now she's lost her kitten and is so sad. We've looked everywhere for it."

Then Mr Carter noticed the kitten Sammy was holding. "Say, that looks like Mary Lou's kitten!" he exclaimed. "Where did you find it?"

"I found it in the pasture," Sammy told Mr Carter. "I was going on a hike with the boys, but I thought I'd better bring the kitten home instead."

Mr Carter knelt and took a closer look at the kitten. "It is Fluffy! Mary Lou will be so happy that you found her pet!"

Sammy smiled. "I'm happy, too," he told Mr Carter.—*Primary Days*

NOTICEBOARD

Anniversaries

Ward, Charlie and Ruth, now living at Beachmere, Qld (formerly of Ryde, Sydney, NSW), were married on 9.2.46. On Sabbath, 10.2.96, they were given a surprise luncheon by family and friends at the Caboolture church, Brisbane, Qld. Charlie is well-known for his lectures on Noah's ark, and Ruth has been in charge of creative activities at Caboolture church for the past seven years. They have two sons, John and Philip; and 12 grandchildren.

Harvey—Clements. Serie Ralston Harvey, son of Mr and Mrs Lenn Harvey (Mitcham, Vic), and Lisa-Jayne Clements, daughter of Mr and Mrs John Clements (Noble Park), were married on 30.10.95 at the Springvale SDA church. Errol de Silva

Kral—Sitek. Ireneusz Piotr Kral, son of Rudolf and Jadwiga Kral (Szcztyno, Poland), and Mirella Klavdia Sitek, daughter of Henryk and Alicja Sitek (Pszczyna, Poland), were married on 11.2.96 at the Dandenong Polish SDA church, Vic. Dariusz Kuberek, John Baron

Melville—Croccombe. Braddan Scott Quirk Melville, son of Ian and Beverley Melville (Baulkham Hills, Sydney, NSW), and Rochelle Dawn Croccombe, daughter of Dan Croccombe (Boonah, Qld) and Marlene King-Adams (Tirana, Albania), were married on 11.2.96 in a garden ceremony at Springfield Receptions, Dural, NSW. Wayne Krause

Morgan—Skoupy. Russell William Morgan, son of Russell and Shirley Morgan (Avondale, Qld), and Sharon Maya Skoupy, daughter of Josef and Elizabeth Skoupy (Qld), were married at 4 am in a sunrise service at the top of Point Glorious via Yandina, Qld. K D Grolimund, Lloyd Grolimund

Spero—Wight. Kerry Christos Spero, of Kereakos and Elpis Spero (Ayr, Qld), and Terri Michelle Wight, daughter of Frank Bartolo (Malta) and Lynda Wight (Innisfail, Qld), were married on 31.12.95 at Ayr, Qld. Geoffrey Poots, Bill Blundell

Sugrue—Hoare. Shannell Sugrue, son of John and Dianne Sugrue (Christchurch, New Zealand), and Suzanne Hoare, daughter of Eric and Eryn Hoare (Temuka), were married on 11.2.96 at the Bishopdale SDA church, Christchurch. Zane Edwards, Aaron Jeffries

Walton—Chester. Ian David Walton, son of David Walton (White Cliffs, NSW) and Sharon Olive (Casino), and Leanne Rae Chester, daughter of Neville and Beverley Chester (Dora Creek), were married on 21.1.96 at the Avondale College church, Cooranbong. G B Scott

Obituaries

Fenn, Lenard Charles, born 4.7.38 at Kelowna, British Columbia, Canada; died 23.1.96 at Mosman, NSW. In 1974 he married Myrna Clarke of Huntly, New Zealand. He was an entrepreneur and generously supported her outreach work. Shortly before he died he accepted Christ, which has been a great comfort to his wife. He is also survived by his brother, James; and sisters, Marion and Rose (all of Canada). Adrian Ebens, Bruce Price

Grant, Mavis May (nee Keitley), born 15.12.20 at Gympie, Qld; died 17.12.95 at Maroondah Hospital, East Ringwood, Vic. Married Stanley Mell-Ross Grant in 1944 at the East Prahran SDA church. For about 30 years Mavis welcomed the children as they arrived at kindergarten Sabbath school at Warburton. They had one son, Mell-Ross Charles. Mavis was predeceased by her son in 1981 and her husband in 1988. She is survived by her brother, Bill (Noojee). Ray Southon

Herbert, Leslie James, born 19.6.25; died 26.12.95 in Kaiapoi, South New Zealand; he is survived by his wife, Elsie; and children, Ronald (Sydney, NSW), Rachel, Stephen (USA) and John (Christchurch, New Zealand). Ray Moody, Zane Edwards

King, Norman Conrad, born 29.8.42 at Rawene, New Zealand; died 16.1.96 at Manawaru. Married Mary-Anne in September

1963 at Rotorua. Norm was a kind and generous man, whose thoughtfulness touched many people. He is survived by his wife; sons and daughters-in-law, Maurice and Susan, and Norman and Debbie (all of Palmerston North); sons, Karl (Sydney) and Nolan (Palmerston North); daughter, Natasha (Palmerston North); and seven grandchildren. Kevin Amos, Ken Curtis

Lawson, Les, born 26.3.13 at Rockhampton, Qld; died 16.1.96 at Rockhampton. In 1938 he married Christina Peatey. She predeceased him in November 1970. A member of the SDA Church for 62 years, Les served with distinction, setting a fine example for family and peers. He is survived by his children, Marion McLeod (Brisbane), Lorraine Ferris (Brisbane), (Pastor) Ken (Dubbo, NSW), (Dr) Peter (Rockhampton), Kerad (Rockhampton) and Carolyn Ryan (Rockhampton); and grandchildren.

Ken L Lawson, Frank Tassone, David Lawson, Neil Peatey

Lewis, Jessie Margaret, born 1.12.12 in Durban, South Africa; died 7.2.96 at the Adventist Retirement Village, Kings Langley, Sydney, NSW. Married Vernon Eric Lewis on 19.7.34 in South Africa. Her husband predeceased her in 1967; and three of her children, Hazel, Harold and June (Bowles). She loved her God, church and family, and her Christian life was an example to all. She is survived by her children and their spouses, Rodney and Yvonne (Sydney), Colin and Neomie (Sydney), Derek (South Africa), Wendy and Stanley Schofield (South Africa), Beverly and Ronald Hicks (Cooranbong, NSW), Vernon and Myrtle (Sydney) and Myles (Sydney); sister, Winnie (South Africa); 19 grandchildren; and seven great-grandchildren. Lawrence Landers, Owen D'Costa, Harold Hollingsworth

Menherett, Francis John (Frank), born in England; died 17.12.95 in Mildura, Vic. Frank's

Weddings

Alt—Upcroft. Kenneth James Alt, son of Emily Alt (Cooranbong, NSW) and the late Clarence Alt, and Susan Kay Upcroft, daughter of May Drewett (Sydney), were married on 31.12.95 at the Hillview SDA church. G B Scott

Beams—Mathot. Steve Beams, son of Keith Beams (Launceston, Tas) and the late Myra Beams, and Fiona Mathot, daughter of Jos and Jo Mathot (Launceston), were married on 4.2.96 at the Launceston SDA church. Norm Hardy

Cooney—Lowe. David Scott Cooney, son of George and Lorna Cooney (Glasshouse Mountain, Qld), and Kathleen (Katy) Lowe, daughter of George Lowe, were married on 7.1.96 at the Landsborough SDA church, Sunshine Coast, Qld. K D Grolimund

Guy—Park. Barry Guy, son of Raymond and Dorothy Guy (Melbourne, Vic), and Barbara Park, daughter of Henry and Doreen Perrett (Opunake, New Zealand), were married on 10.12.95 at Opunake. K S Robinson, R Way

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philosophy of honesty, perseverance and
humour enabled him to stand up to the tough
times of his generation. He is survived by his
wife, Joan (Mildura); son, Peter; and daughter,
Wendy. Ross Chadwick

Timewell, Gladys Shirley (nee Peakall), born
13.3.32 at Subiaco, WA; died 16.12.95 at
Sydney Adventist Hospital, Wahroonga, NSW.
She graduated from the Sydney Adventist
Hospital in 1956 and married Ron Timewell on
7.5.61 in Lae, Papua New Guinea. They returned
to Australia in 1978 and Gladys became a valued
staff member of the Fox Valley Medical Centre.
She is survived by her husband (Wahroonga);
daughters and sons-in-law, Sharlene and John
Romero (Sydney) and Leanne and Richard
Carter (Brisbane, Qld); four grandchildren; sisters,
Mae Barr (Mandurah, WA) and Dorothy
Dawes (Glendale, California, USA); and brothers,
Maurice (Albany, WA), Kevin, (Sydney,
NSW) and Raymond (Perth, WA).

Laurie and Ron Evans,
Bruce Price

VOLUNTEERS NEEDED

- **Volunteer Teacher:** To teach high school English up to Form 6 at Beulah College, Tonga. Position is for 10 months, commencing February/March 1996.
 - **Business/Computing:** To assist in the business office at Warburton Hospital, writing programs for ACCESS and computer network. Position is for six months, commencing February/March 1996.
 - **Tiler/Stonemason:** To place granite finish on feature wall of new Leonie church, Pago Pago, American Samoa, May/July 1996.
 - **Carpenter/Cabinet Maker:** To upgrade housing at the Kiribati Mission. Call is for three/four months.
 - **Plumber—Paglum Adventist Junior High School, Western Highlands, Papua New Guinea:** To install 11 solar hot water systems, install plumbing to two houses, and upgrade plumbing to two houses. Limited financial assistance with fares is available. Please contact Pastor Eric White or Richard Young (018) 614 091.
- For any information on volunteer service, please contact Pastor Eric White, Volunteer Service Coordinator, 148 Fox Valley Road, Wahroonga NSW 2076; phone (02) 489 7122 or fax (02) 489 1713.

Webb, Betty June, born 25.6.33 at Paramatta, NSW; died 10.12.95 at her home in Lismore. Married 19.3.51 at Bowral. She is survived by her husband, John (Lismore); Judy Leahy (Lismore), Marilyn Anstice (Goondiwindi, Qld), John (New York, USA) and Tracy Boxshall (Springwood, Qld).

Michael F Browning

Advertisements

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Attention: Members and Ex-members.

Quirindi church is celebrating the 80th anniversary of its dedication on April 28, 1996. Come for a great day of fellowship! RSVP: (067) 47 3975, (07) 46 1463.

Greymouth SDA Church. All members of the South New Zealand Greymouth Seventh-day Adventist church are invited to a Special Business Meeting at the Greymouth church hall on Sunday, March 17 at 7 pm, to consider the disbanding of the Greymouth Seventh-day Adventist church.

Are You Interested in third angel's message? Study and discussion group every Friday at 7.30 pm at East Prahran church, 8 Wynstay Road. For more information phone Dusan Veleviski on (03) 9525 9339.

Luxury Unit Available 4 km from Surfers Paradise for 15 weeks from March 31. Upmarket retirement village. Must be over 55 years. Bus at gate. Expenses only. Phone Sanderson (075) 539 1250.

Azalea Court. Retirement Living at Hornsby, NSW. One-bedroom units for singles or couples. Unit 9 - \$75,300; Unit 6 - \$89,000; Unit 12 - \$80,100; as entry contribution which is largely refunded on departure. Weekly maintenance also payable. Phone Alf Miller (02) 476 6063 for details.

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Optometrist. Michael Young, Optometrist and Contact Lens Practitioner, 31 Sherwood Road, Toowong Qld 4066. Phone/fax (07) 3870 2286. Special rates for ACA Health Fund Members.

Attention Family and Friends of Students Attending University and Tertiary Institutions in Brisbane. QUSDAS (Queensland University Seventh-day Adventist Society) would like to make contact with all Adventist students attending tertiary institutions in the South Queensland Conference to help with their spiritual and social life. Could you please forward names and addresses to: QUSDAS Chaplain, South Queensland Conference, 19 Eagle Terrace, Brisbane Qld 4000, or phone Pastor Peter Rowney (QUSDAS Chaplain) on 015 760 430.

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