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Island Surgeon Learns New Skills

The chief executive officer and senior physician of the Atoifi Adventist Hospital, on Malaita in the Solomon Islands, is currently upgrading his surgical skills at the Bundaberg Base Hospital, Qld. Dr Chester Kuma has held those positions for more than six years, and is now exploring new fields in the areas of urology, orthopaedics, general surgery and endoscopy.

To bring Dr Kuma to Australia, the Adventist Health Department (AHD) and the Director of Medicine at the Bundaberg Hospital, Dr Martin Strahan, with the approval of the Royal Australian College of Surgeons, were able to procure an occupational training visa through the Immigration Department.

"This would not have come into fruition without funds set aside for this purpose through a generous bequest made by an Adventist with concerns for our Adventist mission hospitals," reports Dr Percy Harrold, the director of AHD for the South Pacific Division.

"The people of Malaita and the Solomon Islands will benefit from his new-found skills," adds Dr Harrold.

Dr Kuma is pictured (at left) with Dr Strahan (seated) and Dr Harrold.

Mr Kennett's Can of Worms



When the Victorian premier, Jeff Kennett, pulled on the gloves to challenge the churches over what he consid-

ered uncharitable criticism of his privatisation policies last year, he opened a very relevant can of worms.

It's a can containing two principal issues: Should churches be politically active—at arm's length—criticising the government for a lack of compassion, ineptness etc. And, is it good practice for churches to be more intimately a part of politics and government.

In respect to the first, some argue that the church does have a valid role. For example: Harry J Herbert, General Secretary Board for Social Responsibility of the Uniting Church in Australia, says that when the churches criticise politicians, they're just doing their job.

For the second, as every Adventist should (and usually does) know, historically individuals have always suffered under politico-religious coalitions.

I notice that the Christian Coalition, which captains the morality and family movement in the USA, has now mobilised in New Zealand (see Flashpoint) for the latest general elections. Because of their moral position (pro-family, pro-self-determination, anti-abortion, anti-crime, anti-homosexual, anti-socialist), superficially at least, there's good reason to support them.

But not without risk.

John Hyde, writing in *The Australian* (September 29, 1995), said that the

Premier's gripe with the churches was legitimate in that it was more about the church's lack of knowledge of the economic issues—its "low intellectual quality"—and not its right to be involved. How can Christianity, which can't agree on theology, but about which it has great knowledge, possibly hope to agree on economics on which everyone disagrees? he asks.

The trap in voicing one's ignorance, bias or prejudice is that it leads to a backlash. If you're going to be involved politically, then don't expect to do so with impunity, because you, too, will become the subject of scrutiny.

In Australia and New Zealand there is no constitutional opposition to the traditionally benign mix of faith and politics. But where does one draw the line?

Commenting on a gesture by the Tennessee state government that voted for the display of the Ten Commandments in public places, Pastor Robert Folkenberg, president of the General Conference, said that opposition to the move was "absolutely right." He said governments had no right to such an endorsement.

Pat Robertson, the founder of the 1.6 million-member Christian Coalition, would disagree. Robertson is pre-eminent in the religious right's push into politics. He cites a Coalition survey showing that some 60 per cent of the candidates it endorsed were elected. However, the same survey showed that up to one-third of the voters were more concerned about the Coalition's position on taxes than its stand on morality!

When the Coalition launched its "Contract With the American Family" in mid-1995, it was from the floor of the US Congress. And, despite bleats of denial

by its executive director Ralph Reed that it was neither a "Christian agenda" nor an "ultimatum" to lawmakers," he admitted that Christian conservatives can no longer be ignored by legislators.

"We have finally gained what we have always sought," he said, "a place at the table, a sense of legitimacy, and a voice in the conversation that we call democracy."

A seat at the political table? In a state founded on the principle of separation of church from state? No wonder religious leaders were outraged. Herbert Valentine, chairperson of the Interfaith Alliance, said, "For the Christian Coalition to claim the ideological and spiritual endorsement of 40 million [US] Christians is not only ludicrous, it is inexcusable!"

Likewise Barry Lynn, the executive director of Americans United for Separation of Church and State. It was "a sad day for American politics when a TV preacher's political front group dictates the agenda for the United States Congress," he said.

Christianity Today book reviewer Diane Knippers, commenting on Reed's new book *Politically Incorrect*, says Reed argues for a religious agenda that stretches way beyond the familiar moral issues of the abortion debate and homosexuality. He also includes conservative ideas in economics, health, security and education. Reed "cites polling data, not scripture, for what Christians believe and desire politically" in establishing his extended agenda, she says.

Of course, in Australia and New Zealand things might be different. But the mixture of religion with politics is always a minefield, and walking through it, you can get hurt.

After you!

Lee Dunstan

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Editor Bruce Manners
Assistant Editors Lee Dunstan,
Karen Miller
Copy Editor Graeme Brown
Editorial Secretary Glenda Fairall
Senior Consulting Editor Laurie Evans

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Next Week:

Jacaranda Lodge: Supporting people when they need it most.

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40-Somethings to Be Heard

I want to commend the editorial of April 13 ("A New Way of Faith"). I believe it assesses accurately the situation that is faced by many of our churches.

So often those in authority or leadership give only lip service to the ideas of the 40-somethings. These "baby boomers" are welcome to participate as long as it is within the bounds set by the older generation. If they are going to own what happens in the church, their voice must be heard—and acknowledged by action. Biblical boundaries of morality and theology must be maintained, but different doesn't mean wrong (or irreverent).

I'm glad that Jesus accepts everyone who will come to Him, and that unity is not dependent on uniformity.

(Pastor) Paul Gredig
(40-something), NNZ

Done and Do

The connection the writer of "'Done' not 'Do'" (Letters, April 6) claims with the editorial "234.V66 and the Realities of God" is tenuous. It is clear from the Bible that the letter should have the theme "Done and Do," assuming that the "Done" refers to the crucifixion and that the "Do" refers to Jesus' instruction to His followers.

This theme is expressed in Jesus' parables and His Sermon on the Mount and, in fact, throughout the New Testament. The whole Bible is filled with promises counterbalanced by warnings. To expect to take all and give nothing is a level of ingratitude beneath the accepted standards of the world.

John, in his First Epistle, speaks strongly of assurance, but there is clearly too much baseless assurance about today.

Bill Baskin, NSW

Editorial Correction

The editorial "Hungary for the Word" (March 9) erroneously states communism banned public evangelism, and that there had been no exposure to it in the Eastern bloc until five years ago.

A two-week evangelistic program was held 20 years ago in Poland by an

American evangelist. Between 1976 and 1985, while an evangelist in Northern Europe, I had the privilege of training workers in Poland where they held many evangelistic programs. I held three major campaigns in Warsaw, Bielsko Biawa and Krakov at that time.

An American evangelist, Mark Finley, held public campaigns in Poland and in Hungary between 1986 and 1990.

Public evangelism was alive and very active before this time, with visits by ministers and lay people from Europe, America and Australia.

However, my plea is that all administrators, evangelists, pastors and laypersons who take the time to hold evangelistic campaigns in Eastern Europe devote at least an equal amount of time or more, to doing the very same work in our home fields. We might then see an upward shift in baptisms and membership rather than the downward trend mentioned by Dr Salom in the same issue of the *Record*.

David Lawson, Qld

Here's the Challenge

Form our recent Sabbath school studies in Joshua and now Judges, it has come forcibly to mind that we need to be like faithful Joshua and Caleb who said, in essence, that we are well able to conquer the giants of sin and worldliness and go

victoriously into the Promised Land. If God is for us, who can stand against us?

May we be different to the 10 unfaithful spies who said it was impossible. Jesus is waiting for a faithful generation who will take God at His word and march boldly to the Promised Land of victory over sin.

Enough of unfaithful excuses. If God has said it, we *can* do it, and to Him be the glory. (Mrs) Jeanette Gardiner, NSW

Church Addresses

The following churches either did not appear in the recent listing of churches printed in the *Record*, or have a different address from that printed.

Nambucca Heads: Cnr Pacific Highway and Wilunga Street, Nambucca Heads, NSW.

Cornerstone: New Life Centre, Akoranga Drive, Glenfield, Auckland, NNZ.

Mangere Samoan: Shiloh Chapel, 201 Buckland Road, Mangere, Auckland, NNZ.

Porirua: 14 Kenepuru Drive, Porirua, Wellington, NNZ.

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Pathfinders Linked

The Albany (WA) Pathfinder Club is the first Australian club to be linked to the Internet, claims the director, Kevin Rogers. The Albany Pathfinders recently established contact with the Oklahoma City Trailblazers, a USA Pathfinder club, who congratulated Albany on their "great Pathfinder page." (The Trailblazers have initiated a computer-based trade in Pathfinder patches.)

Upset Readers

According to *Challenge Weekly*, a widely distributed New Zealand, Christian newspaper, the publishers of

a newspaper that combines strong antirepublican and anti-Catholic sentiments (and "attacks both"), is being blamed for upsetting New Zealand churchgoers. *Challenge* nominates the publishers as "a breakaway movement of the Seventh-day Adventist Church."

Transfers

Karl Errol Johnson from field work, Quebec Conference, Canadian Union Conference, to serve as secretary, French Polynesia Mission, Central Pacific Union Mission. **Colin G Radford** from volunteer Asia-Pacific Division, to

serve as assistant director of Adventist Development and Relief Agency, Cambodia.

SS Workshop Offer

The Trans-Tasman Union is sponsoring a church leadership seminar at which Pastor Jim Zachrisson, personal ministries and Sabbath school director at the General Conference, will be guest speaker. The focus of the seminar will be the "outreach challenges confronting the local church," says Pastor Peter Jack, the personal ministries and Sabbath school director for the Greater Sydney Conference. "It will be a fast-moving and interac-

tive weekend of personal insights and development," says Pastor Jack. The seminar will run over the weekend of June 14-16 at Collaroy, on Sydney's northern beaches. Applications are available from Pastor Jack at the Greater Sydney conference office or by phoning (02) 747 5655.

Youth, Take Note!

The youth congress scheduled to begin in Helsinki, Finland, on July 30 1996 has been cancelled due to lack of applicants.

WORLD CHURCH Churches With Roofs

Due to the generosity of one family almost 1500 African churches now have roofs, says the General Conference president, Pastor Robert Folkenberg. In the African Church Roof Project, members provide labour, land and building materials, except for the roofing iron. It is planned that some 2500 churches will be helped, providing enough under-cover space for more than a million worshippers. The average cost of a roof is only \$US1500.

Sabbath Recognised

The recent decision of a magistrate in Bologna, Italy, to recognise the right of a Seventh-day Adventist airport worker, Pietro Lanzarini, to observe Saturday as the Sabbath and his day of worship made headline news in the Italian daily *Il Giorno*. This decision was in harmony with a November 1988 law formally recognising an agreement between the Italian government and the Italian

Did You Hear . . . ?

. . . About the pastor who says an unusual wedding he recently conducted "was a tribute to God's design for marriage"? It was a second marriage for both in the Adventist wedding—the second time they had married each other!

Pastor Alvin Schick first met Ruth and Les Hendra when he moved to Warnambool (Vic) in 1991. At that time the couple were separated and then later divorced. He became friends of the family, including the three sons, Aaron, Russell and Ben.

Five years later he was asked if he would conduct the wedding service for Ruth and Les to remarry.

"This was more than just a wedding," says Pastor Schick. "This was a reunifying of a family. The three sons also took part in the 'wedding vows' as they pledged themselves to the success of the family relationship."

A small number of friends met with the family in the Hendra's North Croydon home for the ceremony. As a part of the ceremony, the couple lit two candles to symbolise the rekindling of their love.

"Tears of joy flowed freely," reports Pastor Schick. "There were warm hugs and kisses. Those who attended the ceremony rejoiced with them, and this beautiful family was united once more."

He adds that he sees this marriage as a demonstration that couples can overcome seemingly impossible odds to stay together. "So many give up too easily. The challenge Ruth and Les throw out to us is that couples can make it in today's world; families can survive; marriage can work."

Pictured are the Hendra family with (front, left) a family friend, Veronica Self.



Union of Seventh-day Adventist churches.

New President

A new president has been elected and a new headquarters building dedicated for the Euro-Asia Division, based in Moscow. Pastor C Lee Huff, currently the president of the Minnesota Conference, has been appointed the new president of the Euro-Asia Division. Pastor Huff has conducted five evangelistic campaigns in the region, resulting in the baptism of some 2500 people and the establishment of six new churches. Pastor Huff replaces Pastor Ted Wilson, who is now the manager of Review and Herald Publishing Association.

Global Strategy

A church "think tank" has been set up to explore the opportunities and benefits of developing a global strategy for the delivery of high quality radio and television programming. Its purpose is to describe and evaluate the effectiveness of various models of signal distribution, strategic support

bases and resource banks of technical and creative potentials. The General Conference president, Pastor Robert Folkenberg, will head the task force. The church currently broadcasts in almost 40 languages.

Children Helped

A camp for children separated from their families or orphaned after the outbreak of violence in Rwanda will remain open, thanks to the Adventist Development and Relief Agency (ADRA) in the Netherlands. They raised \$US75,000 for children in ADRA's Unaccompanied Children's Camp in Zaire. Approximately 200-300 children receive tent lodging, education and vocational skills training, and medical and health care while workers use active tracing, photo tracing and foster-care searches to reunite families, or place orphaned, unclaimed children in new families. ADRA has reunited more than 1000 families and placed 400 children with foster families.

Sanitarium Exposed to Experts



Members of the Australian Institute of Food Science and Technology (AIFST) recently visited Sanitarium Health Food Company's Berkeley Vale (NSW) plant in order to gain a better understanding of the company's philosophy and people. The half-day program included a nutrition talk by Sue Radd, nutrition spokesperson for Sanitarium, and a tour of the complex. The food scientists, who represent a diverse range of food companies across Australia, also received a vegetarian lunch. Dianne Butler, director of Sanitarium's Nutrition Education Service (NES), said, "This type of exposure was good from a public relations point of view, not only for the company, but for the church as a whole."

NEWS EXTRA

Religion-Politics Mix

The newly formed Christian Coalition in New Zealand expects to win seats in parliament, according to coalition leader Rev Graham Caphill, speaking at the party's launch. Polls indicate support at 3 per cent for the group, which combines the Christian Democrats and Christian Heritage parties. They need 5 per cent to win a seat.

Christian Ed Flourishes

According to a news report in *Christianity Today*, enrolments in US Christian educational institutions are booming for the first time since the early '80s. The reasons: students are seeking a stronger spiritual emphasis in their learning; their wariness of secular education in general; improved marketing; and a noncompetitive spirit among the Christian institutions seeking students.

Adventist Students Prove Their Worth

When the 1200-student Albury High School elected its 28 prefects for 1996, five chosen were former Border Christian College students and



Adventists from the Albury (NSW) church, reports Helen Lindsay, communication secretary for the church. The Adventist Border Christian College caters for students up to Year 10 only. Four of the five had attended the state school for only one year when chosen. Pictured are (from left): Tammy Brinsmead, Corey Taskis, Tamara Edwards, Damien Judd and Corrie Foots at their induction.

CHURCH CALENDAR

June 1	Literature Evangelist Day
June 15	Religious Liberty Day
June 22	Pacific Islands Advancement Offering
July 13	Union Institutions Offering
July 20	Adventist Media Day
	Adventist Media Evangelism Offering

The Comfort of Confession

by Kerri-Lee Krause

Confession—the word jars our senses, mentally whisking us into an instantaneous response, “It wasn’t me. I didn’t do it!”

Confession makes many of us *feel* guilty, even if we’re not sure why. It’s an old-fashioned word we tend to associate with courtrooms and criminals, guilt and shame. It certainly doesn’t have comforting overtones for most of us. Yet there’s nothing quite so comforting as off-loading a burden of guilt or pain; especially when you know that you can trust the listener.

Criminals may face life imprisonment or even death when they confess their evil deeds. There always seems to be a price to pay, a penance to perform. But God is different. Not only does He forgive our sins—and He’s the only One who truly can—He also promises mercy and love when we come to Him with our confessions.

It’s comforting to know that God understands. We can go straight to Him. He’s been through it all and He knows the problems we face.

Someone once said: “Confession is good for the soul, but bad for the reputation!” They may be right. One of the most difficult and humiliating things in life is to admit we have done wrong.

Confession may be between just me and God. It may be between me, God and a person or perhaps a group of people whom I have hurt through my stupidity or pride.

Yet God knows how important it is to confess and acknowledge what I’ve done. He gives us a two-step healing process to follow. First, talk to God about your sin. Next, if this sin has hurt others, we need to confess our mistakes to the people involved.

This doesn’t come naturally. It sounds too much like airing our dirty linen for all

to see. Yet God makes it very clear that unless we acknowledge our guilt and humble ourselves before Him, we don’t really know what it means to repent.

Some of us confess to God with a quick, “I’m sorry”; and a “Please help me not to do that again” sandwiched in among a myriad of other requests and demands in our prayer life. But do we really know what it is to pour out our soul, to hate the sin so much that we are brokenhearted about it? I don’t think so.

Perhaps one reason for this is that we don’t know God well enough. We don’t know the pain His Father-heart feels when one of His children falls. We don’t know just how eager He is to forgive, if only we will ask.

No matter what the subject of my confession to God is, it is useless unless I am sincere about it—sincere enough to be sorry and to want to avoid doing it again.

And when I confess, I need to identify specific things for which I need forgiveness from God. It’s not adequate to recite an all-encompassing “Please forgive me for all my sins.”

God realises that specific confession is an important healing process. In order to be healed, we need to know what the sickness is. So, God provides the medicine for this healing process—the eye drops of the Holy Spirit. He opens our eyes to specific sins and areas in our lives that need God’s healing forgiveness. Meaningful confession involves pinpointing specific sins, with God’s help, so He can start healing.

Our human nature so easily comes up with excuses for our actions. We jump to our own defence, sabotaging the confession before it is even uttered. Just think



of Adam and Eve. After eating the forbidden fruit, their only concern was to excuse their sin. Adam blamed God for creating his partner in crime. Eve blamed the snake for leading her into temptation, and we’ve been perfecting the art of blame and excuse-making ever since.

This is not God’s plan. Blaming others and ourselves is not what confession is about.

True confession carries me straight to the foot of a wooden cross. As I look up at the Man hanging there, I see His hands and feet torn by great iron nails, huge drops of blood dripping on the ground within my reach. I see His face lined with agony, as if crushed by some unseen burden.

Our eyes meet. In that moment I know the excruciating pain should be mine. He is crushed by the sins I have guarded so jealously. My confessing heart breaks open and the sins lie scattered on the dirt. His dripping blood slowly covers them until they disappear. His eyes pierce the charade of my life.

At last I know the inexpressible comfort of pouring out my heart to a Friend, knowing that the gentlest of Hands will take my sins, accept my repentance and, with a breath of mercy, blow the sins away. Finally, I have experienced the comfort that is confession. □

Kerri-Lee Krause is a lecturer in educational psychology at Macquarie University, Sydney, NSW.

The Reality of Mental Illness

by Percy Harrold



While having lunch with Seventh-day Adventist psychiatrist Cameron Johnson, at Loma Linda Medical Center, the subject of depression surfaced.

"It's like a broken arm," he said. "Depression is just as serious a medical problem. It can be helped with the right treatment, which not only eases the symptoms, but allows the healing process to occur."

I first met Dr Johnson two years ago when he offered his services as a relief physician at the Sopas Adventist Hospital in Papua New Guinea. Now he told me of his concerns for some Christians, including Adventist Christians, who doubt the usefulness of psychiatric treatment for mental illness.

Approximately 25 per cent of women experience a severe depressive illness sometime during their life. Men also suffer, but only 15 per cent are affected. This illness occurs regardless of lifestyle, religion, nationality or marital status.

With suicide being a common result from feelings of hopelessness and worthlessness, particularly in men, he assured me of the value of early appropriate treatment. Some good news was that most

patients with depression could be returned to normality within four to five weeks.

He was keen to assure me he was not talking just about "the blues." We all feel down at times. And, from his experience, he was sure that people with a regular spiritual life have better outcomes when depression strikes. But they still need proper treatment.

Just telling Christians to pray more only consolidates the problem, he said, for they have already been doing that. Referral for professional help is the safe and humane way to go.

Phobias are almost as common. Terror of snakes, spiders, heights, flying and closed rooms cripple normal, intelligent people too often. All these phobias can be effectively controlled with modern methods. Understanding the functioning of the brain in these illnesses provides the key to treatment.

We discussed schizophrenia, which affects mainly young people, and saw the need for recognising the problem by parents and church members. Treatment is often long-term, but effective.

Throughout the community, 5 per cent suffer from obsessive compulsive disorder. Repetitive actions done compulsively—such as rechecking doors, taps, hot-

plates, light switches and handbrakes—may disable mature adults and inhibit their function within society and the family. Treatment of this condition frees the patient for a fulfilling life in the community.

And where does that leave those of us without these problems? We have the need and the right to expect the best of health—physically and mentally.

Some may deny the existence of mental illness, which can be a costly process in terms of relationships and the integrity of the family. Dr Johnson suggests that, as a church, we need to recognise and help those who suffer from mental illness and provide care with compassion. We already show this compassion with the treatment of those suffering from addiction to alcohol and drugs at our Warburton Hospital in Victoria.

This meeting with Dr Johnson renewed my faith in the scope of our health message—a message designed to help make men whole. Bringing spiritual, physical and mental wholeness has been part of our comprehensive health philosophy for several generations. □

Percy Harrold is the Adventist Health Department director for the South Pacific Division.

The Advent, the Sabbath and the Fat Lady

by Norman H Young

The Advent is not about calculating dates. It's a way of viewing the world.

Every sports fan knows what the commentators mean when they say, "It ain't over 'til the fat lady sings!" The game is still on, the losing side might yet get up and win. The end is not yet.

We who proclaim the end, we who are Seventh-day Adventists, have had a chequered fascination with the end. And we've come in for derision in the process.

When William Miller predicted the time for the end of the world he caused great excitement, but time proved his calculations wrong. Miller's name has become forever synonymous with the delusion of false hopes.

Even C S Lewis, the Oxford don and major 20th-century defender of the Christian faith, wrote, "Miller (whom I take to have been an honest fanatic) dated the second advent to the year, day, and the very minute. . . . Thousands waited for the Lord at midnight on 21 March, and went home to a late breakfast on the 22nd followed by the jeers of a drunkard. Clearly no one wishes to say anything that will reawaken such mass hysteria" ("The World's Last Night").

The famous theoretical physicist, Stephen Hawking, in his 1991 Darwin lecture at Cambridge "The Future of the Universe," made this comment:

"William Miller, the founder of the Seventh-day Adventists, predicted that the Second Coming would occur between March 21, 1843, and March 21, 1844. When nothing happened, the date

was revised to October 22, 1844. When that passed without incident, a new interpretation was put forward. According to this, 1844 was the start of the Second Coming—but first, the names in the Book of Life had to be counted. Only then would the Day of Judgment come for those not in the Book. Fortunately, the counting seems to be taking a long time."

Allowing for some inaccuracies in understanding Seventh-day Adventist history and theology, the point has some validity: we need to take care how we stress the Advent.

The greatest criticism of those who stress the Advent—and I'm using Adventist in a broad sense—is they are so often locked into the future that they ignore present needs. Too often Adventist behaviour has encouraged this viewpoint. But this is to misunderstand the doctrine of the Advent.

The Advent is not about calculating dates. It's a way of viewing the world. Adventists view the future with optimism and hope. They believe the future is God's and, in the end, His justice and peace will prevail. In the meantime, it would be hypocrisy for anyone who claimed to believe in that future to function in the present in a manner that belied their professed belief.

Unless our religion affects our daily business, it is in vain. And it is particularly tragic if this separation of belief and practice is made on the basis of some misunderstanding of the Advent hope.

Jesus says, "The end is not yet" (Matthew 24:6). The game is still on—the fat lady is still in the wings. But the way we play the game will be condi-

tioned by our assurance of the nature of the end.

Like the people of faith in Hebrews 11-12, we look to the future to direct what we do in the present. Notice:

Noah: "When warned about things *not yet seen* . . . built an ark . . . (Hebrews 11:7, NIV).

Abraham: "Obeyed and went, even though *he did not know where he was going*" (Hebrews 11:8, NIV).

Moses: "Regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, because *he was looking ahead to his reward*" (Hebrews 11:26, NIV).

Jesus: "*For the joy set before him endured the cross, scorning its shame . . .*" (Hebrews 12:2, NIV).

That's what it means to be an Adventist; to have the big picture, to have hope, to know the nature of God's coming kingdom and to prepare for it by living its principles now.

The Advent hope impacts on our daily life. An accountant with the Advent hope will be one who considers qualitative needs as much as quantitative. That is, who sees people as more important than the purse. Advent teachers will correct demeaning, bullying or racist behaviour with greater fervour than they will worry about boys with their shirts hanging out. Advent nurses and ministers will not become so professional they lose the human touch.

Advent people are concerned about life's priorities.

Last year there was a huge and, at times, angry response in the letters column of the Christian journal *On Being* after they had published a photograph of Tani Ruckle, a silver medalist in the

1990 Commonwealth Games. Though a Christian, Ms Ruckle said she felt comfortable exposing a considerable amount of anatomy for the "Golden Girls of Athletics Calendar." *On Being* published the photo along with the interview.

Whether the editors had erred in publishing the photo or not I'll leave others to judge.

The editor's reply was significant: "Interestingly, there were some very confronting photographs in the following issue's article on the Chinese abortionist. I wonder if the Chinese embassy in Canberra received the same passionate outpouring of protest that we received for publishing a mild swimsuit photograph."

Perhaps the avalanche of mail protesting against an inappropriate pin-up in a religious journal was warranted, but the probable lack of response to a more serious matter is damnable.

Let's not be fooled by the idea that religion has nothing to contribute to social criticism. To endure wrongs and simply look to the Second Coming to fix them is not true Adventism. Believers in the Advent have a moral responsibility to make careful, fair and judicious social protests against wrongs.

Marx was wrong. The Advent hope is not an opiate to help us to quietly endure the present state of affairs; it's a stimulus to help us change them.

Not that I'm advocating utopian optimism. I know evil is a reality to the core of our being. I know there are shortcomings in politics, the police, the judiciary, society, the church, the home and in myself. But I refuse to give into it, because, as an Advent believer, I know God has worked and is working toward a kingdom of goodness. He urges us to order our lives by His principles and allow them to challenge the evil we see around us and in us.

Like the farmer's two straining posts, the Cross and the Advent are the two

sightings by which we are to align our lives.

A Seventh-day Adventist?

Look at the name. Seventh-day is hyphenated and the "d" is lower case. Seventh-day is a single adjective to distinguish us from other Adventist groups. In practice it means more than worshipping on a day different to other Christians.



Of course, the Sabbath celebrates the past. It proclaims the fact that God is the real creator of the world and He has never abandoned it.

But Hebrews 4 informs us that God's rest not only commences at creation, but also points to His rest in the future. The Sabbath, then, points to the past and the future and, like the Advent, it is to influence the present.

You see, the Sabbath not only points to a cosmic past and future, but observing the Sabbath punctuates the rhythm of an individual's life. The Sabbath con-

cludes the week that was and commences the week to come. And the Sabbath tells us some things about how we should live life.

1. It should remind us of our Christian roots in Judaism and challenge the anti-semitism that has been so endemic in the Christian faith. If our sharing of the Sabbath with our Jewish neighbours helps us overcome the "longest hatred," hopefully it will undermine all our tendencies to parochial pride.

2. The Sabbath of Bible times was a day for master, children, slaves and strangers to worship together. True Sabbath-keeping breaks down prejudice and discrimination.

3. The true Sabbath, like the true fast of Isaiah 58, is concerned about social equity and fairness.

4. The Sabbath recognises the sovereignty of God, and this reminder puts into proper perspective human authority and power. It denounces totalitarianism, whether it be political, commercial, ideological or ecclesiastical.

The Sabbath and the Advent both point to what was, and is, and is to come.

During the 1988 baseball season in the USA, the Baltimore Orioles were struggling. That's when an Orioles fan put up a poster to support his team. It depicted a diva of Wagnerian proportions, complete with Viking helmet and spear. The caption read, "She ain't sung yet!" There was still a chance, still time.

And for us, the play is still on. The orchestra is still in the pit. The curtains yet to be closed.

But when the Author walks onto the stage, the play is over. We can't know when that will be, but it is sufficient for us that when the end comes we are found at our post doing our duty and living the values of the gospel and the Advent. □

Norman H Young is a senior lecturer in the theology department at Avondale College, NSW. This article is adapted from the Sabbath sermon Dr Young presented during graduation, 1995.

Sanitarium Considers Changes in NZ

A proposal to consolidate operations in New Zealand was presented to a meeting of Sanitarium Health Food Company employees at Palmerston North on May 1, 1996.

The proposal involves centralising North New Zealand manufacturing at Auckland while retaining the Christchurch plant to service South New Zealand. This proposal, if accepted, will lead to the gradual phasing out of all operations at Palmerston North over the next 12 months.

In the face of an increasingly competitive breakfast-cereal market, this proposal will offer the company greater manufacturing efficiencies while maintaining a high level of customer service. It will also help minimise transport costs, maximise existing plant capacity and achieve economies of scale.

According to Russell Burlace, New Zealand general manager, "In the past two years, competition right throughout the grocery trade has been tougher. We have had no choice but to look for ways to enhance our operations and thus secure our position as market leader in the long term. The figures lead us to believe that centralising our production activities in the North Island would be the appropriate strategy, and since two-

thirds of our business there is presently handled from Auckland, this site would bring optimal utilisation, service and cost benefits."

As part of an ongoing consultative process, employees at Palmerston North have been given two weeks within which to suggest alternative actions that can achieve the desired business results. If the proposal is accepted, every effort will be made to assist staff in relocating or finding alternative employment.

If the present production activity relocates to Auckland, approximately 25 positions will be made available to current Palmerston North employees. (Currently 78 people are employed in the Palmerston North plant.)

The managing director of Sanitarium, Bob Smith, states, "These considerations have not been easy, nor has the recommendation been made lightly. We are committed to maintaining a viable business operation in New Zealand, and sometimes difficult challenges need to be faced squarely in order to meet our overall and long-term objectives."

"Detailed and thorough investigations have led to this proposal, and we believe that it offers the best opportunity to maintain our position as the leading



Bob Smith, general manager of Sanitarium in the South Pacific Division.

breakfast cereal and health food manufacturer in New Zealand."

He added, "It is also important to remember that the company is a vital link in the work of the church, and as stewards of this God-given enterprise, new challenges require responsible action. We are conscious of the need to be open to the leading of God as we apply our talents and skills to this rewarding work."

"We are confident of maintaining and improving our operations in Australia and New Zealand and, with the blessing of God, look forward to a bright and rewarding future, serving the church and the broader community."

NZ Youth Leaders Study Needs

Some 100 youth leaders attended a Family Ministries-sponsored training program, at the Tui Ridge (North New Zealand) youth campground, early in March.

Pastor Alan Walshe, Trans-Tasman Union Conference youth and family ministries director, gave youth leaders from across the North New Zealand Conference an "inside look at the baby-buster generation and generation-X," reports *North NewZ*.

"They were challenged into making the church experience relevant, fun and attractive for this unique group."

The weekend activities also included looking at the issues surrounding marriage and divorce, with Pastor Bryan Craig, family ministries director for the South Pacific Division.



At a family life conference at Tui Ridge, North New Zealand, leaders trained to reach contemporary youth.

Photo: North NewZ

New Church Reaches Out



Photo: P. McGowan

The Yarra Valley company conducted a better lifestyle display and vegetarian giveaways at a Lilydale (Vic) festival at Easter.

The Yarra Valley company (based in Seville, Vic) has grown from 12 to 70 members in less than two years because of its active program, reports one of its members, Peter McGowan. Most of that growth has been transfer growth from other Adventist churches, but he says everyone is involved and the church has a strong outreach program to local and overseas communities.

The company had a tent at the Easter Family Festival held at nearby Lilydale, where they gave away vegetarian food samples.

"People showed a great interest as they flowed through the tent all afternoon," said Mr McGowan. People volunteered their names and addresses for later contact.

On the evening prior to the Family Festival, company members raised some

\$A3000 for water wells in Bangladesh.

The company has also posted 4000 brochures to residents offering information on the activities and beliefs of the Adventist Church, with options of taking videos and Bible lessons. People are responding to the invitation.

Another outreach project conducted by the company involves monthly social events that are open to the community.

Something possibly unique to the Yarra Valley company is their care for a company at Cowes on Philip Island. Once a month the Yarra Valley company travels approximately 100 kilometres to Cowes where they care for the day's worship services.

The new company (it has not officially become a church yet) began with 12 members who first met in a home in August 1994.

Village People Raise Funds for Bus

Residents and friends of the Capricorn Adventist Retirement Village at Yeppoon, near Rockhampton (Qld), raised more than \$A7000 in four hours at a fair held on the grounds. The funds raised will go toward the purchase of a specially outfitted bus with wheelchair capacity, says John Martin, the manager of the village.

In addition to the committee, made

up of residents of the 30-unit retirement village and 50-bed hostel, the fair involved local service organisations and the business community. Committee organiser was Frances O'Connor, diversional therapist for the village.

"The Lord certainly blessed this community outreach," said Mr Martin, who is already planning a similar event for next year.

CHURCH NEWS

Warburton, Vic: Some 70 children ranging in ages from six into teens



Photo: S Marshall

attended a special "Kids' Church" at Warburton (Vic) on April 13. The program was organised and run by the Warburton Pathfinder Club as a part of their **community outreach program**. It included music, drama, quizzes—and teamwork. "It was a special opportunity for children to worship with their own age group," said club leader Mike Simpson. Canadian volunteer Jeff Kapiniak (pictured leading children in a Bible quiz), the club chaplain, said the Pathfinders plan for another such church in June this year.

Lismore, NSW: A six-member **women's ministries** team of the Lismore (NSW) church has conducted



Photo: L. Coe

worship services, two women's retreats and organised an on-going **community outreach** to the Lismore district's women. The women operate a weekly craft class in the church hall, offer a "Pizza Hut luncheon" each month, and an early morning prayer group in the nearby Blue Hills Adventist School. "The group is going from strength to strength, with the obvious blessing of the Lord," says Lloyd Coe of the Lismore church. The team consists of (left to right): (back) Trudi Chilcott, Myrtle Sheldford, Anne Browning; (front) Elza Crawford, Wendy Percy and Mariee Piper.

Church Issues Marriage Statement

In some parts of the world the question is being asked as to what legally constitutes a marriage. The gay movement in particular is pushing for individuals of the same sex to be given social, religious and legal recognition as couples within marriage.

In response, on April 23, the Adventist Church issued the following

cal, psychological and spiritual needs.

"That's why marriage has become so fragile today," he adds. "As relationship expectations change and divorce becomes an attractive option for many couples, it is significant that the world church headquarters has sought to issue the following statement reaffirming its belief in marriage."

procreation springs from and is entwined with the same process whereby husband and wife may find joy, pleasure and physical completeness. It is to a husband and wife whose love has enabled them to know each other in a deep sexual bond that a child may be entrusted.

Their child is a living embodiment of their oneness. The growing child thrives in the atmosphere of married love and unity in which he or she was conceived and has the benefit of a relationship with each of the natural parents.

The monogamous union of a man and a woman in marriage is affirmed as the divinely ordained foundation of the family and social life and the only morally appropriate locus of genital or related intimate sexual expression. However, the estate of marriage is not God's only plan for the meeting of human relational needs or for knowing the experience of family. Singleness and the friendship of singles are within the divine design as well. The companionship and support of friends looms in importance in both biblical testaments.

The fellowship of the church, the household of God, is available to all regardless of their married state. Scripture, however, places a solid demarcation socially and sexually between such friendship relations and marriage.

To this biblical view of marriage the Seventh-day Adventist Church adheres without reservation, believing that any lowering of this high view is to that extent a lowering of the heavenly ideal. Because marriage has been corrupted by sin, the purity and beauty of marriage as it was designed by God needs to be restored.

Through an appreciation of the redemptive work of Christ and the work of His Spirit in human hearts, the original purpose of marriage may be recovered and the delightful and wholesome experience of marriage realised by a man and a woman who join their lives in the marriage covenant.

An Affirmation of Marriage

Issues related to marriage can be seen in their true light only as they are viewed against the background of the divine ideal for marriage. Marriage was divinely established in Eden and affirmed by Jesus Christ to be both monogamous and heterosexual, a lifelong union of loving companionship between a man and a woman.

In the culmination of His creative activity, God fashioned humankind as male and female in His own image; and He instituted marriage, a covenant-based union of the two genders physically, emotionally and spiritually, spoken of in Scripture as "one flesh."

Arising from the diversity of the two human genders, the oneness of marriage images in a singular way the unity within diversity of the Godhead. Throughout Scripture, the heterosexual union in marriage is elevated as a symbol of the bond between Deity and humanity. It is a human witness to God's self-giving love and covenant with His people. The harmonious affiliation of a man and a woman in marriage provides a microcosm of social unity that is time-honoured as a core ingredient of stable societies.

Further, the Creator intended married sexuality not only to serve a unitive purpose, but to provide for the propagation and perpetuation of the human family. In the divine purpose,



Photo: L. Dunstan

Pastor Bryan Craig, the director of the Family Ministries Department, speaks about the marriage statement approved by the General Conference.

statement affirming its continued belief in the traditional Christian marriage form. The statement is approved by the Administrative Committee of the General Conference of Seventh-day Adventists.

"In recent decades there has been a significant change in the way many people approach marriage," says Pastor Bryan Craig, the director of the Family Ministries Department. "Expectations have changed. Most individuals today marry not so much for economic security, but emotional fulfilment."

He notes that a lot of pressure is placed on a marriage when people expect that the marital relationship will fulfil all their emotional, social, physi-

ADRA Agreement to Help Feed Thousands

An agreement to distribute more than 30 million kilograms of milled rice throughout Laos was signed between the Laos office of the Adventist Development and Relief Agency (ADRA) and the World Food Program (WFP) on March 15, 1996.

The rice, valued at \$US950,000, will be distributed to approximately 75,000 people. The project is expected to last between two and four months, ending by early July.

The governments of Japan, Belgium, Australia, Canada and the Netherlands provided the rice through the WFP.

"Rice is a staple food in Laos. Without it, people have very little to eat," says ADRA-Laos director Todd Bruce. "Without assistance from ADRA, these people would have to start selling their animals and other assets to have the money to buy rice."

Villages are being encouraged to establish rice banks with the delivered rice, so that by next rice harvest, it will be returned plus another 15 per

cent. This growth will help in food security for villages in case of future flooding.

ADRA-Laos had been involved in three previous rice-distribution projects

for farming communities. These three projects brought almost 730 thousand kilograms of milled rice and 16 thousand kilograms of rice seed to about 40,000 people.—ANN

Evangelist Enrols 25 in Daniel Seminar

A group of 25 people from the Ballina (NSW) area enrolled in a Daniel prophecy seminar after attending a series of nine morning lectures by Adventist Media Centre evangelist Pastor Geoff Youlden, says Mrs Joan Irvine, communication secretary for Ballina church.

The week-long series, which also ran in Lismore of an evening, covered the Adventist Church's basic doctrines. The series concluded with an all-day seminar that included a Bible-based study of health principles and baptism.

Lismore church members joined with Ballina church for the seminar. The guests enjoyed a vegetarian lunch and witnessed a baptism.

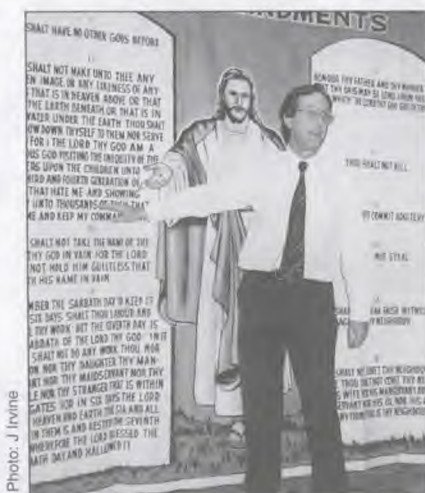


Photo: J Irvine

Pastor Geoff Youlden lectures on the church's doctrines at Ballina, NSW.

CHILDREN

The Love Boomerang

Follow these instructions and you will be able to make a boomerang.

1. On a piece of stiff cardboard (a Weet-Bix or cereal box is good), outline the shape of a "Y" using the arm pattern (B). The distance between the arms must be the same. Make it the shape of figure A, but each arm the size of figure B.

2. Cut out the boomerang.

3. The best way to make it fly is to put it on a book with one arm extending over the edge. Tilt the book upward slightly and then tap the arm with a pen or pencil. The boomerang will spin away and then come back toward you.

Why is this a love boomerang? It teaches us that whenever we give love away, it comes back to us.—Our Little Friend



Anniversaries

Crook, Eunice and Leonard were married in Croydon, United Kingdom, on 19.4.36. In 1949 they arrived in Australia. As a result of hearing Pastor John Coltheart in the Adelaide Town Hall, SA, and subsequent studies by Keith Ballard, they were baptised on 21.11.64



and joined the Prospect church. They currently reside in the Morphet Vale retirement village and regularly attend Brighton church, where both are active members. Eunice is a life member of Meals on Wheels in recognition of her services. Leonard distinguished himself by taking part in no fewer than 10 fly'n'build trips to the South Pacific islands, Papua New Guinea and King Island, Tas. Messages of congratulation were received from HM the Queen, Governor-General, Prime Minister, Governor of South Australia, Premier of South Australia, and two local members of parliament. C Collins

Weddings

Baum—Drury. Rodney James Baum and Julie Ann Drury were married on 21.4.96 at the Logan Reserve SDA church, Brisbane, Qld. Gary C Roberts

Butcher—Loman. David Alan Butcher, son of Roy and Shirley Butcher (Watson, Melbourne, Vic), and Megan Beverley Loman, daughter of Stan and Barbara Loman (Highbury, Adelaide, SA), were married on 7.1.96 at Adelaide City SDA church. William Grobler

Cleverly—Pope. Maxwell Mervyn Cleverly and Heather-Belle Pope were married on 28.4.96 at Timaru SDA church, New Zealand. Zane Edwards, Aaron Jeffries

Hendra—Hendra. Leslie Henry Hendra and Ruth Allison Hendra were married on 27.12.95 at North Croydon, Vic. Alvin Schick

Hurst—Savage. Wayne Andrew Hurst, son of Trevor Hurst (Timaru, New Zealand) and Kathryn Larson (Picton), and Jolene Shilo Savage, daughter of Brian and Karen Savage (Timaru), were married on 28.4.96 at Timaru SDA church. Zane Edwards, Aaron Jeffries

Igrec—Hughes. Daniel Peter Igrec, son of Joseph and Lubica Igrec (Sydney, NSW), and Jennifer Stephanie Hughes, daughter of Vic and Myrtle Fernandez (Sydney), were married on 28.4.96 at Mount Druitt SDA church, Sydney. Graham W White

Kammermann—Vince. Daniel James Kammermann, son of Anthony and Lynette Kammermann (Narromine, NSW), and Hirani Alane Vince, daughter of Ian and

Sonya Vince (Adelaide, SA), were married on 8.4.96 at Old Government House, Belair, Adelaide, SA. William Grobler

Kingston—Feher. Kent Kingston, son of (Pastor) Andrew and Janette Kingston (Melbourne, Vic), and Miriam Feher, daughter of Dula and Aurora Feher (Adelaide, SA), were married on 21.4.96 at College Park SDA church, Adelaide. Andrew Kingston.

Koop—Obst. Andrew Trevor Koop, son of Trevor and Elsie Koop (Woolpunda, SA), and Lisa Narelle Obst, daughter of Des and Elaine Obst (Loxton North), were married on 28.1.96 at Berri. Jim Zyderveld

McLauchlan—Croudson. Graeme McLauchlan, son of Neville and Norah McLauchlan (Morningside, Qld), and Coreena Naomi Croudson, daughter of Nigel and Gladys Croudson (Gatton), were married on 8.4.96 at Westridge SDA church, Toowoomba. K D Grolimund

Morgan—Johnson. Kevin Morgan, son of Russell and Shirley Morgan (Bundaberg, Qld), and Amanda Johnson, daughter of William Johnson (Bundaberg), were married on 14.4.96 at Norville Park, Bundaberg, in a beach wedding at daybreak. K D Grolimund, L M Grolimund

Muirhead—Gransden. Martin Muirhead, son of Charlie and Ilse Muirhead (Dubbo, NSW), and Melissa Gransden, daughter of Linford and Cheryl Gransden (Dubbo), were married on 7.4.96 at "Waterbird Lake" Western Plains Zoo, Dubbo. Morrie Krieg

Smith—Ferguson. David Duncan Smith, son of Mr M and Mrs V Knight (Wynnum, Qld), and Suzanne Ferguson, daughter of Mr T and Mrs C Frey (Wynnum), were married on 28.4.96 at Pine Rivers SDA church, Kallangur. Lance O'Neill

Stafford—Moscato. Jeffrey Stafford, son of Peter Stafford and Lorrelle Schulz (Brisbane, Qld), and Lea-Anne Joy Moscato, daughter of Robert and Jennette Moscato (Mount Gravatt), were married on 7.4.96 at South Brisbane SDA church. K D Grolimund

Steinhort—Wendt. Paul Steinhort, son of Dudley and Thelma Steinhort (Dullac, Qld), and Gayle Wendt, daughter of Ivan and Dallas Wendt (Beaumont), were married on 6.4.96 in an outdoor setting at Beaumont. K D Grolimund

Obituaries

Boulton, Agnes Jessie Robb, born 20.8.12 in Christchurch, New Zealand; died 13.4.96 at Ashburton. Agnes attended the Ashburton church until ill-health overtook her. Her husband, Henry John, predeceased her five years ago. She is survived by her sons and daughters-in-law, Robb and Bettie (Winchester), Alan and Elinor (Oamaru) and Barry and Kay (West Eyerton); daughter and son-in-law, Joy and Bob (Blenheim); grandchildren; and great-grandchildren. Ray Moody

Couzens, Albert William, born 28.12.07 in Newhaven, England; died 19.4.96 at Wyong Hospital, NSW. He was the beloved husband of Marjorie, a faithful Kanwal church mem-

ber. He will be greatly missed by her and their family, Jennifer, William, Brian and Robert. L H Barnard

Dehon, Cecil Lewis, born 2.1.16 at Surry Hills, NSW; died 17.4.96 at his home in Wauchope. He was baptised five years ago by Pastor Peter Saunders at Wauchope. He is survived by his wife, Dorothy (Wauchope); daughters, Pamela, Roslyn and Lesley; and son, Phillip; eight grandchildren; and one great-grandchild. John Kosmeier, Peter Saunders

Finnis, Gretchen Dorothy (nee Greenslade), born 2.1.20 in Brisbane, Qld; died 16.4.96 in Brisbane. Married John Finnis on 7.4.91. She is survived by her husband (Brisbane); sons, Philip and Paul (Brisbane); sister, Lorna Maldon (NSW); brothers, Colin (Nambour, Qld) and John (Bulimba). David M Lamb

Hubbard, Anna-May (nee Chasey), born 22.8.1899 at Ballarat, Vic; died 11.4.96 at Begonia Nursing Home, Ballarat. In 1917 she was baptised by Pastor E H Guillard at Ballarat. May married Lewis William (Jack) Hubbard on 23.10.34. He predeceased her in 1991. She was a gentle lady, generous in her love, especially to the many children she and her husband fostered. She is survived by one brother, Harold (Ballarat); and niece, Evie, who came out from England in 1957, and became like a daughter to them. Chris Foote

Leeder, (Pastor) Stanley Thomas, born 8.8.05 at Mangawaka, New Zealand; died 9.4.96 at Sydney Adventist Hospital, Wahroonga, NSW, and was buried at the

Avondale Cemetery, Cooranbong. In 1929 he graduated from the Theological Course at Avondale College and joined the ministry in Brisbane, Qld. Over the years that followed he served in the capacities of evangelist, missionary, youth leader and pastor. His work touched and influenced many lives. Because of ill-health, he retired in 1970. He is survived by his daughters, Annette Sherriff (Sydney, NSW), Robyn Stellmaker (Murwillumbah) and Jennifer Weise (Melbourne, Vic); stepdaughter, Carolyn Readford (Cooranbong, NSW); six grandchildren; and one great-grandson. O D F McCutcheon, K R Low

O'Sullivan, Elsie Florence Irene, born 2.6.08 at Cairns, Qld; died 12.4.96 in the Prince Charles Hospital, Brisbane. Elsie married Henry Edwin O'Sullivan on 4.5.35. She was predeceased by her husband. Elsie was a caring and well-loved member of the Sandgate church, Brisbane. She is survived by her daughter, Elizabeth (Brisbane); brother and sister-in-law, George and Maud Wolff (Brisbane). Eric Hursey

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Volunteer Teen Pastor—Avondale College. Avondale College church requires a teen worker to assist pastoral staff

Position Vacant

Warburton Health Care Centre Director

Warburton Health Care Centre is a division of Warburton Hospital. It offers lifestyle programs for guests and visitors in a wide range of health activities.

The Director is responsible to the Chief Executive Officer of the institution for administration of Guest Services, Health Promotion Services, Hydrotherapy/Massage Services and the overall marketing of the Health Care Centre.

The successful applicant will:

- Have previous experience in either health, hospitality or marketing industries at a management level
- Demonstrate interpersonal skills and have proven experience in human resource management
- Have above-average computer skills
- Show leadership ability

It is desirable that the applicant will have a university degree in management or other related qualifications.

Applications and inquiries to:
Donald E Bain
Chief Executive Officer
Warburton Hospital
PO Box 300
Warburton Vic 3799
AUSTRALIA

Phone (059) 66 4411
Fax (059) 66 9121
Applications close June 7, 1996

Avondale College Position Vacant Computer Services Centre Director

The College is seeking a full-time director of its Computer Services Centre.

The director is responsible for:

- coordinating effective delivery of services provided by Information Technology facilities and personnel
- evaluating, recommending and directing the implementation of new technology and systems in computing and communications
- managing staff and students employed in the Centre
- supervising the development, documentation and maintenance of Information Technology policy and procedures
- participating in long-term systems planning to align Information Technology with Avondale's strategic goals

The successful applicant will be a Seventh-day Adventist who has:

- previous experience in information systems development, implementation and management
- demonstrated ability in management of personnel, budgets and projects
- an appropriate graduate qualification or equivalent
- knowledge of current computing and communication technology and trends

The position, which reports to the Assistant Principal, is available early Second Semester for a three-year term with the possibility of renewal by mutual agreement. Remuneration is according to the standard denominational scale. The college reserves the right not to appoint, or to appoint by invitation. For further information and selection documentation, contact Dr Gil Valentine, Assistant Principal, phone (049) 80 2120, e-mail: ougm@net-vms.newcastle.edu.au

Applications should reach the Principal, Avondale College, PO Box 19, Cooranbong NSW 2265, by June 17.

in coordinating the Spiritual Nurture of Church Teens. Coordinate and head the teen ministry team, and work with school and conference. Accommodation and vehicle and stipend provided. Position is for 12 months commencing August 1, 1996. Contact Pastor Eric White, Volunteer Services Coordinator, South Pacific Division, 148 Fox Valley Road, Wahroonga NSW 2076. Phone (02) 847 3333 or fax (02) 489 1713.

Position Vacant—Chef—Avondale College. The Food Services department of Avondale College is inviting applications from qualified chefs to fill the above full-time role.

● The position is for a practising Seventh-day Adventist who is a chef with experience in vegetarian cooking with a speciality in savouries.

● The successful applicant will have had experience in large-quantity cooking and preferably some experience in a supervisory role, and the capacity to relate to young people.

● Applications close June 14, 1996.

● Apply in writing to: The Business Manager, Avondale College, PO Box 19, Cooranbong NSW 2265. (Fax 049 80 2118).

AQA-KAB—North Qld is looking for a silent or working partner to invest in a Wheelie Bin Sanitising Service. Good returns for investment. Location—Townsville NQ. Interested persons please contact (077) 79 2688 Mon-Fri.

Position Vacant—Matron. Applications are invited for a position of matron to Ilam Lodge Home for the Aged. The rest home has 27 beds and is accredited with ISO 9002.

The position includes administration and nursing care for the residents. Preferably with nursing qualifications and experience of working with old people and a member of the Seventh-day Adventist Church in regular standing. **Applications close on June 17, 1996.** Please send written application with curriculum vitae to: The Manager, Ilam Lodge, PO Box 5186, Papanui, Christchurch, New Zealand.

Books Wanted—Can You Help? 1. Set of SDA Bible Commentaries. 2. *Facts of Faith* by Christian Edwardson, Southern Publishing, 1943. Please contact Garry Harrowfield, Ballarat (053) 42 4253 AH.

Missing in Action. Mr Matthew Durbin, Mr Wayne Durbin, Mrs Kerrie-Lee Conerie, Mrs Ruth Cooper, Miss Caroline Powell. If you know the whereabouts of any of these members, please contact the church clerk, Wollongong SDA church, c/- 2/9 England Street, West Wollongong NSW 2500.

Ken Morgan Aussie Tours—Tour Australia with Adventist friends. 96/97 Tours—Outback Queensland, Tasmania, Top End, Murray Cruise, Western Australia, PNG, New Zealand, Solomons. Box 465, Gattin Qld 4343. Freecall 1800-817-781.

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

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Finally: An open mind, like an open window, should be screened to keep the bugs out.



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