

RECORD

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**ADRA Gives Aid
to Refugees**
—page 12



**ADRA Disaster and Famine Relief
Offering Next Week**

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EDITORIAL



New World Dis-Order

I've lost count of the times that I've seen the video of the Rodney King beating in the past 12 months. I've eavesdropped on televised portions of the trial. I've heard the defence lawyer claim that the beating that Rodney King took was really to restrain him. It did. It was in the line of duty and within the guidelines of police procedure, said the lawyer.

The jurors agreed.

And the verdict bloodied the streets of the city of angels.

I've seen the other video, too—the one where the truck driver is beaten by Blacks. One of the Blacks looks at the camera in the helicopter and yells something. Lounge-room viewers can't hear the words, but we sure get the message: "You beat up one of ours and we'll beat up one of yours." The US is a nation divided.

The US justice system—based on the freedoms and fair play inherent within their constitution—has now to prove that it is, in fact, non-discriminatory.

I can come to grips with the fact that there are people in the world who will resort to violence when things go against them. I can come to grips with the fact that some elements of society will burn buildings in order to make a point. And I can understand why groups of people vent their anger and frustration at whatever they can lay their hands on. They're extremists. Most know there have to be better ways of handling the situation.

The images that disturbed me most were the scenes of looting. Here were people driving to shopping centres and walking out with TVs, video players and stereos as if they had a right to anything they could carry. In the light of day, shopping centre carparks were filled with people intent on thieving.

As one commentator said, "Modern America's great guiding principle, shop till you drop, was in the process of revision; steal till you kneel."

Let me be fair and say that the TV reports we received were distorted. The whole of Los Angeles was *not* in flames and the whole of the US was *not* about to erupt into a full-scale

race war. That was nothing more than a media-driven impression.

Just as there were people burning and looting, there were also those who helped to fight the flames when the fire brigade didn't turn up. Afterwards, many solid citizens helped with the clean-up.

Surprisingly, the looters were outstanding for their ordinariness. Few appeared to be destitute. Many drove middle-class cars.

Except for the fact that the looting took place in predominantly Black areas in Los Angeles, the looters looked like the kind of people you'd find in most parts of Australia and New Zealand—the kind of people who'd live in the next block, or down the street or next door. Ordinary people.

People like you and me.

Normal people, during the extremes of violence, suspended their "normal" morality for a while to take advantage of a system fallen apart. Now that's a worry.

The violence in LA must be terribly embarrassing for President Bush. Not only could it affect his re-election, but, since Desert Storm, he has been proclaiming a New World Order. This new order, he declares, is to be a positive, enlightening force in the world. It has a long way to go.

But Bush has to contend with something that's bigger than any human leader can handle. No world leader, no matter how forceful or charismatic, is able to fix the real problem—the human heart.

"The heart is the most deceitful of all things, desperately sick; who can fathom it?" Jeremiah tells us (Jeremiah 17:9, NEB).

That's why the looters looked uncommonly like you and me. They were.

Incidents like the Los Angeles riots should remind us that we long for a New World Order. But it isn't the kind that any world leader can offer. It's the one that fully restores the image of God in His people.

Even so, come, Lord Jesus.

Bruce Manners.

LETTERS

The Rainbow Connection

With all the discussion about how green you can be, we have lost all those true-blue principles we used to have. Tinkering with toilet paper or soap suds is just froth and bubble that has not addressed the cause of the problem. Being green is halfway to turning yellow.

It is a colour scheme to hide the activities of the fallen woman whose hands are red with the blood of the fallen lamb—activities that are calculated to save the mighty Greenback. This is the end. Are we doing what is most important? All will eventually have their true colours revealed. Because of this, I throw myself on His mercy.

C. E. Gaitskell, Qld.

Triumphant Church

I agree with the editorial "Now the Good News" (April 25). I love my church, and it is going to triumph gloriously in spite of members' failings. Keep up the good work with *Signs* and the *Record*.

Maisie P. Raethel, NSW.

Back to Nepal

I would like to help you find the "light in the confusing financial statements" about the costs of homes for lepers in Nepal.

Pawan Bhatta noticed the mistake in *RECORD*, November 29, 1991. His letter was published in the issue of May 2, 1992.

Your clarifying statement in regards to his question is still not quite correct. DM11.650 means eleven thousand, six hundred and fifty Deutschmarks. In Germany, a comma is used instead of a decimal point and a point is used to indicate thousands. If we apply the current exchange rate, we have the amount of \$A8,960.

Ingo H. Hofer, Vic.

Unfair Criticism

I feel that it is most unfortunate that in order to be "fair" to certain uninformed church members you have to publish misinformation that criticises the Lab 1 & 2 programs. I marvel that a number of our members can be so naive as to rush into print with material that is false in content—produced by people who have neither

attended the program nor properly researched the material used.

I am a graduate of Lab 1 and have a number of friends who have attended Lab 2. I can assure C. R. Bennett (Letters, May 2) and others that there is nothing sinful or sinister in the material used. There is absolutely no hint of hypnosis. It is a study of how the human psyche operates and puts that information to practical use.

It is now more than 43 years since I entered the work of the ministry as an Avondale graduate. I regret that no such information has been available to our people until now. How many mistakes and failures in my ministry would have been avoided. I humbly and prayerfully urge those who oppose these programs to rather spend their time and energy in preventing the "back door" from swinging, and in sincere efforts to reclaim those who have already left. (Lab 1 and 2 will train you to do this.)

Pastor E. A. Raethel, Qld.

Second Tithe

In reply to "Humanitarian Tithe" (*RECORD*, May 9), a closer look at Deuteronomy 14 seems to indicate a different tithe to that found in Leviticus 27 and Numbers 18. It appears that a "second tithe" was required by the Israelites for benevolent and other purposes. Indeed, pay-

ing a second tithe is still common among Seventh-day Adventists. Might I suggest interested parties read *Patriarchs and Prophets*, page 530 and *Education*, page 44, to clarify the misunderstanding.

D. Edgar, NSW.

A Tithe and The Tithe

I refer to the letter, "Humanitarian Tithe" (*RECORD*, May 9), and would hasten to assure the writer that there is no conflict between Deuteronomy 14:28, 29 and Ellen White's counsel against using the tithe to pay for "care for the poor, the sick and the aged."

A careful study of the passage in the original language reveals a discussion on a tithe as opposed to the tithe. In reality this was a third tithe raised only in every third year that "was designed by the Lord as a primitive, but highly effective, form of social welfare" (Dr C. House, *Tithing in the Old Testament, a Diachronic Study*).

Our taxes are used by the government of the day to provide this same care.

R. Louk, WA.

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

Just a Coincidence...

DECISIONS!
DECISIONS!
DECISIONS!



OH GOD, WHY DO
WE ALWAYS HAVE
TO MAKE DECISIONS?



HEADS, I GO TO
PRAYER MEETING
TAILS, I STAY HOME
AND WATCH TV!



Scientific Argument

by Ron Nielsen

In their studies of nature, scientists simply prefer to work without assuming God's existence.

Peter burst into David's office without so much as a knock.

"Did you . . ." he exclaimed and then stopped abruptly as he saw John sitting with David in the room. "Oh! Sorry, David, I thought you were alone."

"That's all right, Peter," said David. "You know John don't you?"

"Yes, I do. How are you, John?"

"Great. And you?"

"I'm fine thanks. But look here, both of you." He waved a photocopied page. "Did you see this article about the oldest DNA? It's a review paper discussing a 16-million-year-old DNA extracted from a fossil leaf of the extinct species of *Magnolia latahensis*!"

"Can you imagine? So old. It's incredible. It's fantastic! Now how does *that* fit in with your creation beliefs, David?"

David glanced at the copy in Peter's hand. "Oh, *that* paper," he said. "Yes, I've read it. An interesting story."

"What do you mean—a story?" queried Peter.

"It's science, mate. Edward Golenberg from the University of California made the discovery. And the paper discusses other discoveries of old DNAs. It's not some fairy tale."

"Of course it's science," David said. "But I'm afraid I can't share your excitement."

Peter was quick to respond. "I'd like to know why."

Before David could answer, John interrupted.

"Excuse me, you two," he said, with a smile on his face. "If I'm supposed to enjoy the fight, could you tell me what's it all about? What's so special about that oldest DNA?"

"As you know," replied David, "DNA is a coded

tion genealogy further back than ever."

"I wouldn't be so sure of that," objected David. "First, by comparing DNAs we can say, for instance, that monkeys and people are similar. But we can tell that anyway—without

DNA. As for evolution, we can't prove anything by studying the relevant genetic codes any more than by looking at monkeys and humans. Similarities do not *prove* evolution."

"Yes, but science works systematically," said Peter. "Conclusions about evolution aren't based on just one isolated set of data but on a vast amount of information accumulated over long periods of time by numerous teams of scientists."

"True," answered David, pausing to gather his thoughts. "You're a scientist, Peter. Tell me, how can you prove that fragments of DNA can survive for 16 million years? Can you run an experiment for that long?"

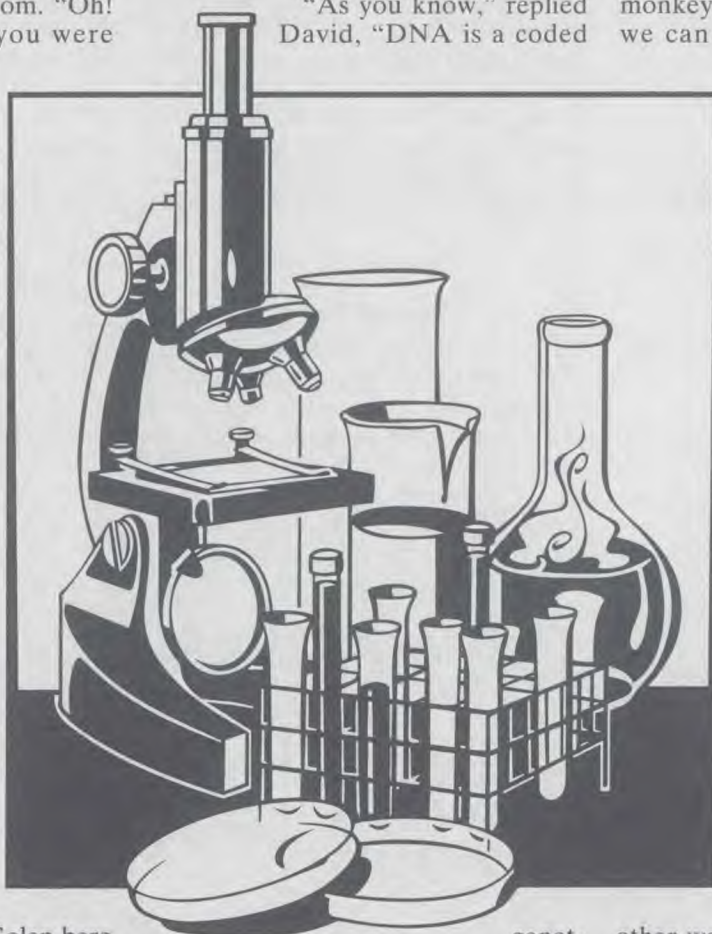
"Of course not," answered Peter, with some annoyance, "but there are

other ways of arriving at that conclusion."

"What other ways?" pressed on David. "Would you call them *speculations*?"

"Hold on a minute," John interrupted. "Are you suggesting that science is based on speculations?"

David turned to John. "Scientists try to explain what they observe. Inevitably, they speculate, or theorise. In some branches of science ideas can



genetic record present in the cells of every living organism. The message it contains tells everything about that particular organism. The *code* is universal, but the message it contains is different for various organisms."

"And," continued Peter, "if you compare DNAs from various organisms you can trace their evolutionary history. Now, with a 16-million-year-old DNA, we can check the evolu-

be developed mathematically and checked experimentally. But here *nature* is the judge and the teacher. By calculations and experimentation we can reject many false ideas. Our research is then based on reasonably firm ground.

"In sciences that attempt to read the past, direct ways of checking ideas generally aren't available. So, we're left with indirect ways that usually involve excessive speculation. In addition, ideas that can't be easily checked have a life of their own. If they sound good; if they're convenient for us; if they fit well into an already acceptable system, we soon get used to them and accept them as being true even if they're not.

"Does that mean that scientists could be dishonest and manipulate data to fit their preconceived ideas?" asked John.

"No," replied David. "Generally they're honest and careful in their work, but they work within certain systems. Evolution happens to be the principal system used by scientists attempting to read the past. They're like detectives, but their task is more difficult.

"A detective deals with a recent past and is able to interview people. But a scientist deals with a very dis-

tant past and has nothing more than clues, which may be misinterpreted.

"But not in this paper," protested Peter. "The author develops her arguments systematically, with great care. And she's convincing."

"Systematically and with great care, yes," agreed David. "But convincing? I'm not so sure. Did you notice what she writes at the beginning of her article?"

Peter appeared puzzled, so David continued. "If you check the first paragraph you'll learn that according to biochemical theory, DNA can't survive for millions of years. The fact that she sounds this cautionary note right at the beginning is an example of scientific honesty. What do you make of that, Peter?"

Peter looked a little lost.

"Why shouldn't DNA survive for so long?" interrupted John.

"Elementary, my dear John," answered David. "We know only too well how quickly our food spoils even if it's refrigerated, and how quickly plants and animals decay once they die. DNA is made in much the same way as other molecules of living matter and it decays easily when the organism is dead."

"Yes," said Peter, "but here the author describes a number of histori-

cal artefacts, thousands of years old, in which DNA *did* survive for long periods. These are facts, not fantasy."

"Fragments of DNA, Peter," corrected David. "We're dealing with *fragments* of DNA, not with their complete copies. The DNA *continued* to decay. Only fragments remained."

"But if they can survive for thousands of years, why shouldn't some of them still be there after a few million years?" asked John.

"Some fragments *may* have survived for a few hundred, maybe even for a few thousand years," explained David. "However, there's a long jump between a thousand and a million years. And no recognisable fragments of DNA are expected to exist after such long periods."

"Don't tell me that you ignore the on-going debate that suggests various *conditions* might have existed in which DNA could have survived even—for millions of years?" retorted Peter.

"Fragments of DNA, Peter," said David, "not complete copies. And you're right. We're talking here about what *might* have been and what *could* have happened. We're guessing and we've no way of checking whether we're right or wrong."

"Pardon my ignorance," said John,

The Story Behind the Story

by Ron Nielson

Scientific Argument" was written to show how to handle scientific arguments that appear to be in conflict with our religious beliefs.

Was David a winner? That's for the reader to decide. Some will see flaws in David's arguments, and that's all right. I'm not even sure I wanted to portray David as a winner. Winning an argument should never be in our minds when we discuss contentious issues. Our aim should be to find the truth, or to lead others to find it if we already know it.

In his discussion there's no win or lose situation, no competition, and no fighting. There's no expectation that one side, preferably science, should give up and accept a defeat.

There's power in faith. Not in a fanatical, combative or aggressive

faith, but in a simple and humble faith, in a many-things-I-can't-explain-and-understand-but-I-know-that-there-is-God-and-He-cares-for-me faith. Faith that truly brings peace, stability, and happiness to our life. *This* faith will attract others.

David has already done more than enough. Perhaps Peter will think about the conversation and decide that, after all, believing in God is not so outrageous.

Maybe modesty is David's strength. He prefers to ask questions and express his doubts before letting others think and decide. If he triumphs he doesn't show it. He prefers it if the other party makes the discovery and enjoys it as his or her own. He guides, but he doesn't push.

Rather than finish the article with a

premature and unrealistic triumph we gave an opportunity to David to explain how to consolidate science and religion. After all, he's a scientist who believes in God. He knows both fields. He doesn't have a biased and distorted view.

A scientist is a person who is or has been engaged full-time and professionally in a forefront of scientific research. Having a degree in science, or having a record of a brief engagement in research, or researching scientific literature written by others, doesn't make a person a scientist.

Scientists are comfortable using such qualifiers as "we think," "we suspect," "the evidence seems to point to" etc. Scientists do not claim that they know the truth, but that

"but couldn't we turn the whole story around?"

Peter and David looked at him, puzzled. "What do you mean?" asked David.

"Well . . ." John hesitated. "Rather than trying to explain why DNA—sorry, fragments of DNA—survived for 16 million years, why don't we say: 'Hey, we've found a fossil of a leaf. We *think* it's 16 million years old. But we've also found fragments of DNA in it and, so far as we know, DNA can't survive for so long. Therefore, the fossil may be less than 16 million years old. And if that's the case, perhaps we should go one better and ask whether our dating methods are correct.'"

"But that would be ridiculous," said Peter, impatiently.

"Why?" asked David and John simultaneously.

Peter was defensive. "We can't throw overboard our well-known and well-researched dating methods," he

said. "We don't have to *think* that the fossil is 16 million years old. We *know* it!"

"Do we?" asked David. "I wonder. In spite of all our precautions, we as scientists might still be biased. Maybe we should show a bit more scientific scepticism when we encounter various speculations."

Peter looked at the watch. "Sorry chaps, I've got to go," he said. "Catch up with you later. And thanks, David, for your comments."

After he had left, John turned to David. "I hope Peter wasn't offended by your comments. He was so enthusiastic about that old DNA, and you've put the lid on it."

David laughed. "No worries," he said cheerfully. "Peter's all right. We're good friends and he knows I wasn't fighting with him. Besides, bashing ideas is a part of our job. We do it all the time. We *are* scientists, aren't we?"

"But how come you were able to

see so many flaws in that DNA report and Peter missed them?"

"Oh, that was easy. The answer might surprise you, but it's because I believe in God. This helps me to see scientific arguments from another point of view. It helps me notice what other scientist might miss."

"You've got to be kidding!" exclaimed John, surprised to hear such a statement. "Do you mean that faith in God actually helps you in your scientific research?"

"Yes."

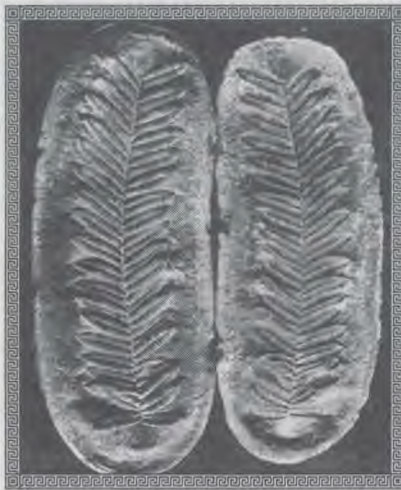
"But that's impossible!" John sounded incredulous. "How can you ever put science and religion together?"

"Well, it all depends how much we know about the two. But it's a broad subject."

"Give me some idea," insisted John, not sure now whether to be amused or serious about David's claim.

"It's difficult to put it all in a nutshell, but I'll try." David paused to draw breath. "When we talk about science and religion and we want to compare the two, we have to remember that they are based on different premises and have different aims."

"The fundamental premise of religion is *faith* in God. We can't be religious without first *believing* that God



they *search* for it. This type of language is not only acceptable, but necessary.

Such qualifiers are either explicitly or implicitly recorded and published. Whereas scientists see various degrees of reliability associated with the interpretation of data, the public sees only black and white; yes and no; true or false.

It's one thing to say that some scientists try to see God in nature. Such a claim is well-justified. But it's quite another thing to claim that scientists belonging to this relatively small group see Him as Creator.

At present—and based on what we know about nature—a belief in God as a Creator leads to an illogical circle. Scientists who try to see God as a Creator try to find a logical way of breaking this illogical circle.

Religion offers no solution to it either. Existence of God and creation can be accepted by faith and by faith alone. We might see enough evidence for the existence of God, but evidence

is not a proof, and evidence is often subjective. From the scientific point of view such an approach is hard to accept.

If we analyse why some scientists accept God, we might be disappointed. We would probably find that many accept God as nothing more than part of their cultural background. They don't ask questions; they don't analyse it; they might hardly even think about it.

Consequently, if we're successful in making a scientist think seriously about God, we've already taken a gigantic step forward. A greater success is in convincing a scientist that faith is an acceptable option for accepting God's existence.

Here are some points on handling questions of science and religion.

1. Know the subject. David knew what he was talking about. If you don't know, ask for time to learn. Alternatively, say that you've *chosen* to believe in God, and tell why. People are more likely to respect your

faith—and respect your God—than to accept your boastful ignorance and proud arrogance.

2. Meet science on its ground. Scientists search for truth—help them to find it. Search with them. Ask questions, express your doubts and objections, but never be dogmatic. Make others think and draw their own conclusions. The truth will always stand its test and you don't have to worry about it.

The same rule applies to discussions with those who aren't scientists, but who use science as a weapon or a shield against religion. They should be expected to do what scientists do: search for truth.

3. Don't gloat over what you perceive as your religious superiority. This is a sure way to failure.

4. See both sides of the coin—and be fair. Science and religion do have a proper place in our experience and you can be successful only if you have the correct appreciation of both. R

exists. We're not expected to prove it—we assume it.

"Starting from this basic assumption, the primary aim of religion is to satisfy our spiritual needs.

"In science, faith in God is made redundant. It's not that scientists *a priori* hate God, but simply because they attempt to develop their system of learning *without* assuming God as an all-inclusive answer.

"Science focuses on the intellectual aspects of human experience. Its objective is to find a rational explanation of nature using the simplest assumptions, and the assumption of the existence of God is far from simple."

"You're not kidding," John interrupted.

"However," David went on, "we should understand that science has never proved that God does *not* exist. This is where science is so misunderstood. In their studies of nature, scientists simply prefer to work without assuming God's existence.

"In spite of these differences, it's quite possible that, given a sufficient time, science and religion might converge. Even now some scientists try to see God in nature.

"For me, faith in God adds a new dimension to my intellectual experience. It allows me to see beyond science, that's beyond what we already know about nature. Thus, faith in God helps me in my scientific research. As for science, it helps me not only to understand nature, but also to understand God. They complement each other."

There was no response from John. He was sitting and staring into space. *Did I say something wrong?* thought David. *Or was it too heavy?*

"Are you all right, John?" asked David, a little uncertain of John's silence.

"Yes, I'm OK," said John slowly. "I'm just trying to put it all together. I guess I need more time to think it over. Anyway, I've got to go now, David, but perhaps we could talk about it next time I see you."

John left David's office. The concept of God had never seriously entered his mind. Maybe it *was* worth a thought or two. **R**

Ron Nielsen is a scientist working at the Australian National University in Canberra.

STORY

Saved By Hope

by Ena Ho

Greg was a lively three-year-old. He lived with his mum and dad, two brothers and a baby sister. He was always climbing, running, falling over and wandering away from the house. He found life so interesting.

Hope lived with them. Hope was a dog, a German shepherd. Greg and Hope were great friends, and when the boy wandered away, Hope usually followed in case anything happened. She was an obedient dog.

Near Greg's house was a train line. Every day trains rushed past. He loved to stand by the gate and wave to the train driver.

One day, Greg decided to get closer. He opened the gate and walked down the path. He climbed the slope and started playing beside the railway tracks.

He didn't realise that an express train was coming soon.

Suddenly, at the nearby level crossing, the bell started ringing and the lights flashed. Cars and trucks and buses stopped

as the boom gate came down.

Some of the people saw Greg playing beside the railway lines. They knew that he was dangerously close. But they were too far away to do anything.

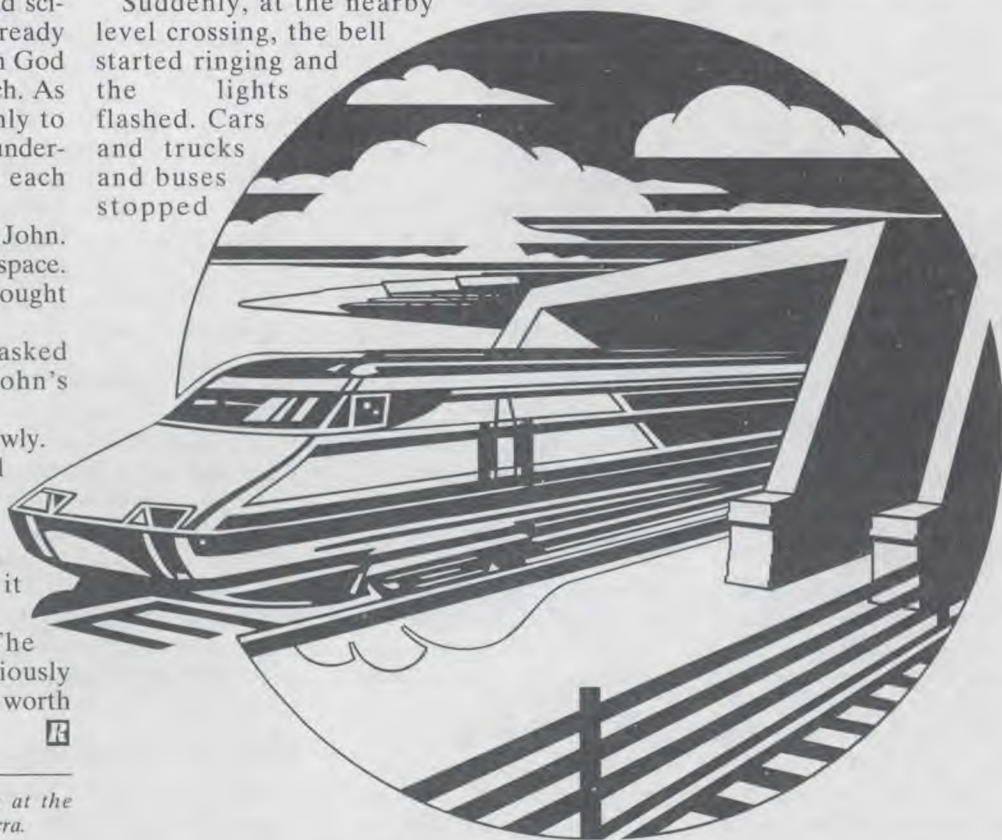
Then, as they watched, they saw a big brown dog leap between the speeding train and the little boy. Hope guarded Greg until the train sped into the distance.

All the people clapped their hands in delight when they saw that Greg was safe.

Hope was awarded a medal for her bravery. Greg and his family loved her more than ever.

And this story reminds us that so often Jesus stands between us and danger. **R**

Ena A. Ho writes from Mansfield in Queensland.



Publicity in NZ

Crosslink, the Presbyterian Church's monthly newspaper in New Zealand, is featuring the Adventist Church as part of their June coverage of 10 different denominations under the heading "Reaching New Zealanders for Christ." Advertisements will include an invitation to subscribe to *Signs of the Times* and the correspondence course *Digging Up the Past*. More than 100,000 copies of *Crosslink* will go to church people across the country.

New Hostel

A 40-bed, \$1.2-million hostel is to be constructed on the church's four-hectare retirement village site at Yeppoon, Queensland. Already eight of the proposed 50 units are completed, with more to be built as orders are received. The hostel should be completed by September or October. A nursing home is planned for development as soon as funding and bed allocation are provided by government authorities.

Grant Approved

A Commonwealth Government grant for \$1.3 million has been approved to develop a hostel facility in Coulandra, Queensland. Plans are now under way for a village complex on the site.

Barbados Revival

Some 17 people were baptised as a result of a two-week revival meeting held recently in Bridgetown, Barbados, by Inter-American Division president Pastor George Brown. The meetings were to reach out to the community and to bring revival

Nausori Baptism Prepared by Lay People



Nine people were baptised during revival meetings held recently in Nausori, Fiji. The meetings were conducted by Fiji Mission officers, but preparation of the candidates was done by members of the Tebara church. Two government school teachers indicated they would like to be baptised when the call was made.

among church members. In addition to the baptisms, 75 people joined a Bible study class.

Give Signs

More than 700,000 copies of the March issue of the *Signs* magazines were printed on demand for churches in the South Pacific Division. The largest orders came from North New Zealand, Greater Sydney and Western Australia. "Now that your church has used all their March copies in witnessing, it may be time to place a regular monthly order through the Signs Publishing Company or Adventist Book Centres," says the associate personal ministries director for the South Pacific Division, Dr Alwyn Salom.

Millions Die

As many as 40 million people are facing the worst drought to sweep east and southern African countries

in a century. "As recent as two months ago, reports were calling for excellent harvests," says assistant vice-president of the Adventist Development and Relief Agency-International (ADRA). "Germination rains were good, but rain for the flower stage of maize failed; and the crops are lost." ADRA is preparing an action plan for a large-scale famine.

Church Assessed

The first meeting of the South Pacific Division Commission on Youth will be held in Wahroonga on Tuesday, October 27. The commission will begin a formal evaluation of Adventist youth attitudes in the 1990s and assess the effectiveness of the church's ministry to them.

Material Available

Another comprehensive report from the American Valuegenesis study into

youth and the Adventist Church has just been released. The report is entitled, "Valuegenesis: Faith in the Balance." Those interested in obtaining the material should fax Ted Wick at the General Conference office on 301 689 6464.

Retirees

Cyril Hill, Victorian Conference, 31 years service. Doug MacBalrae, Sanitarium Health Food Company, Victoria, 44 years service. Aline Miller, North New Zealand Conference, 27 years service.

Island Retirees

Pastor Lauia Anga, Malaita Mission, 31 years service. Pastor Kono Dirua, Eastern Highlands, 25 years service. Repeta Henry Georges, French Polynesia Mission, 18 years service. Anorami Honjin, Morobe Mission, 30 years service. Ori Imahoe, Eastern Highlands Mission, 30 years service. Pastor Kakato Paina, Eastern Highlands Mission, 28 years. Andolo Pepe, Western Highlands Mission, 23 years. Wagira Sirivana, Kambubu High School, 29 years service. Kuru Tapaua, Eastern Highlands Mission, 17 years service. Joamu Uyabe, Eastern Highlands Mission, 31 years service.

Realigned

Light Bearers, a US independent ministry, recently renewed a positive relationship with the Adventist Church. "The church will not be purified and made triumphant at last by efforts to prove who's right and who's wrong, but by humility and repentance. . . . Inspiration speaks of the sacredness of the church

relationship, and urges 'this relationship is not lightly to be cancelled,'" said the document presented by Ty Gibson and James Rafferty, representatives of *Light Bearers*.

Youth Serve

Adventists Janeene Tirris and Toni Marshall from Tweed Heads, Queensland, are currently doing volunteer service in Korea. They are teaching English in a Pusan orphanage that houses 160 people ranging in age from four to 22 years of age.

Russian Migrants

Strathfield Seventh-day Adventist church, Sydney, recently welcomed the first Russian Adventist migrants to arrive in Australia in a generation—Alex, Tania, Masha and Vasa Osakoff. Alex Osakoff joined the church a short time before his immigration papers came through.

Physical

Sydney Adventist High School (New South Wales) teacher Colin Louwen has been appointed to the board of the Australian Council for Health, Physical Education and Recreation as an assistant physical education convener.

School Loyalty

In response to an appeal for student fee assistance made at Sydney Adventist High School, Strathfield, New South Wales, an ex-student is now sponsoring a needy student. "I received help; now I want to help someone else," says the ex-student, who is no longer a practising Adventist, but one who relates positively to the school.

Nicotined Sperm

Children of men who smoke are more likely to develop brain cancer or

leukaemia at a young age, according to the National Institute of Environmental Health Sciences in Carolina, USA. It seems that male sperm cells may be genetically altered by tobacco.

Out of Sight

The Festival of Light has backed South Australian Liberal MP Heini Becker in his petition to "insist that all Adults Only publications be placed above eyesight level, with only the title of the magazine visible whether in sealed plastic bags or not."

In 1817

The Bible Society began its work in Australia 175 years ago, in 1817. At precisely 12 pm in the Court Room in Sydney, His Excellency Governor Macquarie entered the hall, accepted the chair and opened the first meeting of the auxiliary Bible Society of New South Wales.

Vietnam Shipment

Permission has been given to the United Bible Societies (UBS) to send 5000 Bibles to Vietnam.

Record Adventist Appeal Collector

Trinity Gardens, South Australia, church member Marj Whyte has collected, over the past six years, a total of \$34,389.68 for the annual Adventist Appeal. Mrs Whyte has been collecting for many years, but only recently kept a record of the amounts she received. At 69 years of age, she has been asked by other charities to collect for them. She helps the Red Cross, Salvation Army and the Blind Welfare Association with their collections. Mrs Whyte keeps fit by regularly working out with aquarobics.



The last shipment of UBS-financed Scriptures to go to Vietnam was in 1981, when 10,000 Bibles were sent from Hong Kong.

Ethiopian Unrest

"The Ethiopian Adventist College, with teachers and students from several tribes and nationalities, is again suffering from tension and unrest," says General Conference president Robert Folkenberg. "Two from the campus have been killed. Please pray that the Spirit of God will calm their fears and bring peace to the nation."

Russian Program

More than 1000 people are attending nightly meetings of an evangelistic crusade in Nizhni-nobvar, Russia, an isolated city of nearly two million—formerly called Gorki. Pastor John Carter is the speaker, assisted by Pastor Graeme Bradford. Other South Pacific Division volunteers include Pastor Peter Colquhoun, Pastor Ed and Joy Totenhofer, Pastor John and Dorothy Richardson, Cheryl Bird,

Tracey Clarke, David Kosmeier, Ralph Scotton, Yuri Kamochkin, Ben and Drusilla Nowicki, and Mandy Harris. The program, which commenced May 9, will continue until mid-June and include distribution of 25,000 donated Bibles. "The interest is quite amazing," says Mrs Totenhofer. "People stand for hours when every seat is taken, rather than miss the program."

Killer Sentenced

The man who shot and killed Sonoma students Margaret Mavao and Reddley Kovah on November 7, 1991, was sentenced to 20 years imprisonment on April 29 in Rabaul, Papua New Guinea. Five other young men were also found guilty of wilful murder and were sentenced to 15 years hard labour. Three other youths, who were not found guilty of wilful murder, but pleaded guilty to armed robbery, were sentenced to five years imprisonment.

How to Lead

A new "Lay Leadership Training Manual" targeting elders and local church leaders in the three Pacific union missions has recently been completed. The manual contains 20 subjects, covering local church leadership, administration and nurture. The material has been field tested for 12 months by Pastor Doug Robertson. The seminar package includes a teacher's manual and a participant's workbook.

Most Flashpoint items from outside the South Pacific Division are provided courtesy of the Adventist Review, and have been sent to the RECORD via fax for immediate release.

Adventists Involved in Bible Societies



Children with their Bibles at the Seventh-day Adventist Sabbath school in Mexico City, Mexico.

The Bible Society in Australia celebrates its 175th anniversary this year. There is a strong connection between the Bible Society and the Adventist Church. This involvement extends throughout the world.

In Estonia, in October 1991, Pastor Roland Lohmus sat with Pentecostal, Methodist, Lutheran, Baptist and Orthodox Church representatives for one of the most exciting meetings to take place in the former Soviet Union—the re-establishment of the Bible Society of Estonia.

Within 18 months of the end of Ceausescu's reign of terror in Romania, a small group of church leaders held a historic meeting to affirm their desire to establish the Bible Society in Romania. Among them were two representatives of the Seventh-day Adventist Church.

The society had operated in Estonia from 1812 until the

country was occupied in 1940. Once again the Bible Society is operational and Adventists have been at the forefront of the work necessary to bring the society into being.

In Lithuania, the Ukraine and several other republics the scene has been repeated as lay people and church leaders band together to coordinate Bible work and ensure a fair distribution of scripture, so long denied their people.



President of the Adventist Conference in Zina, Emilian Niculescu (right), and church publishing director Lazar Forray attend the inaugural meeting of the Bible Society in Romania.

In Latvia, Adventist Pastor Zilgavis—a founding member of the fledgling Latvian Bible Society—estimated his need, in late 1990, of 300,000 children's Bibles. And another pastor in Moldova said, "Even atheists are asking for Bibles."

But this involvement by the Adventist Church and the supply of enormous quantities of Bibles to the Commonwealth of Independent States, is not the only connection between the Bible Society and Adventists.

All over the world, wherever the Adventist Church is ministering, it is probable that its members would be a part of the Bible Society's administration, helping to supply appropriate Scriptures wherever needed.

In the small country of Surinam alone, Adventists and the Bible Society are involved in two projects. One is the supply by the Bible Society of scriptures valued at almost \$34,000, so that all Protestant churches will be stimulated to carry out evangelistic campaigns. Provided for this purpose are 450,000 special Scripture selections.

The second project will encourage young volunteers from the churches to distribute Scripture portions, valued at over \$7000, among the largely Hindu and Muslim population.

Scripture portions are usually about 24 pages, and may be a single Gospel.

Supplying the church with Scriptures in the language of the people, at a price that is affordable, is the basic aim of the worldwide family of Bible Societies. This work is carried out in 180 countries and territories, involving 608 languages, 30 of them in Australia.

At present, a part of the Bible is being translated, for the

Photo: United Bible Societies

Photo: United Bible Societies



Photo: United Bible Societies

Dace Vanga, administrator of the Seventh-day Adventist church office in Riga, Latvia, is holding a set of the Russian study Bible.

first time, into 412 new languages.

Patients entering Adventist hospitals receive a scripture leaflet, produced by the Bible Society and distributed extensively by Adventists.

Avondale College theology students are presented each year with free copies of Hebrew and Greek scriptures from the Bible Society, and Adventist translators worldwide are grateful for the many scholarly editions they receive, free of charge, as they seek for greater understanding of the Bible.

"Bike for Bibles" cyclists and their "roadies" are appreciative of the donations of "So Good" made by the Sanitarium Health Food Company.

For 175 years the Bible Society in Australia has aimed at providing churches with the Word of God in a language and format they can understand, and at a price they can afford.

Visually handicapped church members may, if they provide a doctor's certificate, receive braille and audio Scriptures for less than a third of their production cost, and church members whose mother tongue is not English may purchase the Scriptures in any one of 84 languages.

"Many times we hear of the joy and freedom people experience as they receive the Word of God and are moved by the Holy Spirit to acknowledge our Saviour, Jesus Christ," says Bruce Pearce the Australian General Secretary of the Bible Society in Australia.

Pastor Alexander Delgado from

Cuba is a member of the Bible and Literature Commission—soon to be the Bible Society—in Cuba. Today Bibles are pouring into Fidel Castro's Cuba, but Pastor Delgado recently told Sydney journalist Irene Voysey of one just man who longed for a Bible of his own.

"I met a man in Santiago, Cuba, who was a shoe cleaner," said Pastor Delgado. "We became friends, and I began to share the gospel with him. Soon he was baptised and began saving money from his shoe-cleaning work. Regardless of the price, he planned to have the money to buy a Bible when they became available."

"He attended my church, and used my Bible. Then a shipment of Bibles arrived from the United Bible Societies, and I was able to give him a Bible—free! How he rejoiced."

Bibles being given free to the churches of Cuba by the Bible Society are presently being sold for 10 pesos or less. Denominational leaders have agreed that most of the income from sales should be saved for the building of a Bible house.

Pastor Delgado also told of the way God uses the Bible to speak for Him.

"Once I met a woman dying of cancer and I shared the message of the Bible with her and her father. They were both baptised. It was difficult to get Bibles, but just then a shipment arrived from the United Bible Societies, and I was able to give them two Bibles. The lady died five years later and her Bible was given to her daughter.

"As the daughter began to read the Bible by herself, she too, was convicted to be baptised. Her husband was also later baptised."

Such evidence for the power of the Spirit of God to take the Word of God, and make children of God, must surely encourage us to become members of the worldwide Bible Society family."

Through the Bible-a-month Club thousands of Australians help the Bible Society supply the Adventist Church and others who need the



Photo: United Bible Societies

Director of Field Ministries for the Bible Society, Mr Bob Bennet, presenting Mr Harry Richards with a certificate of appreciation for his participation in the work of the Bible Society.

Word of God, by sponsoring one Bible each month. For information, write to the Bible Society at 23 Liverpool Street, Ingleburn NSW 2565 or phone (02) 605 7822.



Photo: United Bible Societies

Pastor Alexander Delgado (left) with other members of the Bible and Literature Commission, Cuba.

Preparing for Ethiopia's Next Famine



Food and stores are unloaded at the port of Wassawa, Eritrea, to help alleviate suffering.

In spite of massive assistance the problem of starvation in Ethiopia refuses to go away, but the Adventist Disaster and Relief Agency (ADRA) plans to help make more Ethiopians self-sufficient.

With financial assistance from the Australian government, ADRA has

just embarked on an ambitious project to help Ethiopians. Following more than a decade of civil war and Marxist dictatorship, the whole fabric of Ethiopian society has been disrupted. Hundreds of thousands of people are homeless, landless and unemployed. Because of the enormi-

ty of the situation some have said relief efforts are not very effective. As Christians we believe it is our responsibility to do all we can to alleviate suffering.

In the Kalati district of Addis Ababa, ADRA has commenced a food-for-work program. Initially using 800 tonnes of Australian wheat, this program will give basic tools to very poor city dwellers and pay them in food to build roads, sanitation and water supplies to improve their own communities.

In this way, there is a small movement toward a long-term solution to poverty and dependence. People have the dignity of employment rather than hand-outs, and opportunities are created for further improvement.

Initially, about 18,500 people will be catered for in the food-for-work program.

ADRA helps people help themselves in so many ways. Your support for the Disaster and Famine Relief Offering next week will help people to see Christian love in action.—Neil Hughes.

Child Recovers as a Result of Prayer

Nineteen-month-old Casey Beale recently escaped death by drowning due to God's intervention, according to the child's grandmother, Daphne Beale.

While holidaying with relations, Casey fell into the unfenced backyard pool and was discovered floating face down. She was blue in colour and showed no signs of life.

Bill Beale, Tracey's father, immediately began to apply the little resuscitation he remembered from school days.

Travelling in the ambulance, Casey was worked on by ambulance officers while her father drove, until they were met by another ambulance carrying a doctor and trained nurse.

News of the accident was phoned to Daphne Beale, Casey's grandmother, 500 kilometres away at Mitchell in southern Queensland. Mrs Beale immediately telephoned the other two Adventists in town, Vida Martin and Rex Sharrock. The three of them prayed for Casey's life. News came through that her breathing was restored, but that she was still unconscious. Medical staff were concerned about possible massive brain damage—normally expected in such a case.

Again the three at Mitchell prayed. They asked that Casey be fully restored in health. "This prayer was also answered," says Rex Sharrock. "Casey recovered full health and function. There is no sign of brain damage. Her mother has said Casey seems even brighter than she was before the accident.

"This lively little girl is now a living testimony to the mercy and power of the living God in answer to earnest prayer."



NOTICEBOARD

Anniversaries



Cameron, Lindsy and Vera (nee Matheson) of Cowra, NSW, recently celebrated their 60th wedding anniversary at an extended family gathering. They were married on February 6, 1932, at Epping in Sydney. They have three children, Bill (Belrose), Jean Masters (Mount Colah) and Lois (Cowra); six grandchildren and one great-grandchild. J. Masters.

Dorrington, George and Ellen recently celebrated their 50th wedding anniversary with family and friends at the Myleston Community Hall, near Coffs Harbour, NSW. George and Ellen were married in the Woodburn Church of England church and some years later were baptised in the Bundaberg, Qld Seventh-day Adventist church by Pastor Frank Slade. For the past 30 years they have been faithful members of the Coffs Harbour church. Their four children, Athol, Darrel, Beverly and Neville, and their grandchildren shared the occasion. Alma Atcheson.



Green, Frederick and Lilian of Mt Gravatt, Qld, celebrated their 60th wedding anniversary on December 20, 1991. Frederick and Lilian (nee Myles) were married in Enoggera Church of England church on December 3, 1931. Mrs Minnie McLaughlin and Pastor Septimus Carr introduced them to the Adventist message. They were baptised by Pastor W. D. Lauder in 1944 in the South Brisbane church. They have six children, Gwen Russell, Elaine Woosley, Beverly Irvine, John, Peter, and Ruth Cherry; 18 grandchildren and 11 great-grandchildren. Beverly Irvine.

Hellestrand, Alan and Adele recently celebrated their 50th wedding anniversary at a surprise party hosted by their family in Sydney, NSW. Dr and Mrs Hellestrand were married on January 23, 1942, at the North Sydney church, now Chatswood church. Alan and Adele are members of the Chatswood church. Their daughter, three sons, and spouses, and seven grandchildren helped celebrate the occasion with

friends.

Margaret Chaldecott.

Potter, Bill and Jean, residents of the Mountain View Hostel in Warburton, Victoria, recently celebrated their 50th wedding anniversary. They were married by the late Pastor P. G. Foster at the Warburton church in 1942. They have four children, Evelyn O'Connor (Sydney, NSW), Glenys Walter (Perth, WA), Lynette Lane (Dora Creek, NSW) and Irene Plewright (Perth).

Righton, Doug and Esma recently celebrated their 50th wedding anniversary with friends at their home in Dargaville, New Zealand. Doug and Esma (nee Halmore) were married on December 18, 1941, in the Balmoral church. Doug was sent overseas on war service eight months later. On his return from active duty, they settled at Te Maire and later at Te Kopuru. The celebration was organised by their son, Ken, and his wife, Linda, and their daughter, Joy, and her husband Eric Kingdon.

Vivian, Eric and Maureen recently celebrated their 50th wedding anniversary at the home of their friends, Eric and Joy Kingdon, in Christchurch, New Zealand. Eric and Maureen (nee Wadley) were married on December 11, 1941, in the Sydenham church by Pastor S. M. Uttley. The celebration was a complete surprise to Maureen, who thought she was attending a get together of her husband's golfing friends. Eric Kingdon.

Wright, Alan and Margaret celebrated their 50th anniversary on December 19, 1991. They were married in 1941 by Pastor W. G. Richards in the Balmoral church, Mount Eden, Auckland, New Zealand. They spent 19 years farming and were charter members of the Papakura church, where among other offices, Alan was elder and Margaret the church organist for much of that period. During their children's education they moved to Longburn, Palmerston North. Alan, who worked for the Sanitarium Health Food Company, transferred to the Cooranbong, Australia, branch from the Longburn, New Zealand, branch. Mr and Mrs Wright currently reside in Cooranbong. They have five children, Alyna Taylor (Loma Linda, USA), Daryl (Old), Lyndon (NT), Carolyn Berean (Teralba, NSW) and Christine (Newcastle, NSW); and seven grandchildren.

Weddings

Ferris—Slade, David Ferris, son of Glenda Ferris (Wilton, WA), and Natasha Slade, daughter of Frank and Cherry Slade (Armadale), were married on January 19 in the Armadale SDA church. David, a horticulturist, and Natasha, a nurse, met while giving strong leadership to the Association of Adventist Students. Robert E. Granger.

Finney—Hill, David John Finney, son of John and Anita Finney (Bargo, NSW), and Maree Anne Hill, daughter of Keith and Rosemary Hill (Woodenbong), were married on April 19 in the Lismore SDA church. David and Maree plan to set up their home in Sydney, where David is an electrician, and Maree is a medical secretary at Sydney Adventist Hospital. Pastor Frank Dyson was associated with the writer in the service. W. G. Dowling.

Fulcher—Luva, Chadwick Siemon Fulcher, son of John and Judy Fulcher (Rosedale, Qld), and Alelia Vakaloloma Luva, daughter of Laisa Luva (Inala, Qld), were married on April 18 at the Uniting church, Burringbar, NSW. Chad's expertise as a baker/pastorcook was demonstrated by making and decorating his own wedding cake. Chad and Leah plan to set up their home in Brisbane. Maurice F. Nash.

Johns—Heath, Karl Johns, son of Patrick and Colleen Johns (Alexander Heights, WA), and Michelle Heath, daughter of Graham and Alvine

Heath (Baulkham Hills, NSW), were married on April 12 in the Carmel SDA church, WA. Karl and Michelle plan to make their home in Perth, where Karl is a systems analyst for Telecom and Michelle is a secretary for the conference youth department. Michelle's uncle, Pastor Ervin Ferris, assisted in the service. Tony Knight.

Obituaries

Campbell, Margaret Dorothy (nee Meléng), born December 5, 1899, at Condon, north-western WA; died April 9 at Concorde Nursing Home, South Perth. Her father's work as a postmaster meant that her education was gained in widely separated towns. She married Keith Campbell, and he later joined the AIF. Living in Kalgoorlie, Meg raised four children under trying circumstances. After listening to Pastor H. M. S. Richards' radio broadcasts, Meg had studies with John Gray in about 1965, and was baptised by Pastor Frank Maberley. She attended Midland, Perth and Scarborough churches in later years. She is survived by her daughter, Patricia Gardiner (Perth); sons, Rodney (Perth), Tony (Nunawading, Victoria) and Bruce (Kwinana, WA); 15 grandchildren; and 12 great-grandchildren. Pastor Merv Chapman conducted the service at Karrakatta Crematorium, assisted by the writer, an old friend and previous church pastor, Cyrus S. Adams.

Facer, May Isobel, born March 26, 1904, in Dunedin, New Zealand; died March 1 at Christchurch. May and Robert Arthur Facer were married on December 28, 1928. Following her baptism in 1938 by Pastor Tom Bradley, May was a deaconess for some years. Her unswerving loyalty to the truth was surely one factor that led her husband to accept Christ and join the SDA church some 20 years later. She is survived by her daughter, June Collett (Lyttleton); son, Ian (Balmoral, NSW); eight grandchildren; and nine great-grandchildren. She was predeceased by a son, Colin. Bernard White.

Gentil, Roland Eugene (Roly), born April 4, 1928, in Etray, France; died April 14 in Grafton, NSW. Roly and his family came to Australia in 1967. They lived in Peterborough and Adelaide, SA, then in 1984 moved to Grafton. Roly was a carpenter with an eye for detail, as seen in the furniture in his home, and the Grafton SDA church. He also laid the timber floor in the church hall, which is due to be opened later this year. Pastor Lance Hooper, who was associated in the service, baptised Roly on December 21, 1991. Roly is survived by his wife, Gaby; daughters, Chrissie and Yana (all of Grafton); and son, Andre (Brisbane, Qld). Anthony Cox.

Hannah, Doreen Annie, born April 23, 1933, in Taumarunui, New Zealand; died April 1 at the Mary Potter Hospice, Wellington, after a short illness, and was buried with her parents at the Clareville Cemetery, Carterton. Doreen taught at Wairarapa College, Avondale College (Cooranbong, NSW), and then at Porirua College. She was active in the community and in the church. Doreen loved the outdoors, music, and being with people. She is survived by her brother, Bruce (Masterton); sister, Joyce Wood (Auckland); and their families. David Tasker.

Hamilton, Samuel, born August 1908 at Bangalow, NSW; died April 22 at Ballina. In 1936 Sam married Ann (Nancy) Chilcott in Sydney. He served in the Middle East and New Britain during the second world war. In 1971, while employed by the Brisbane City Council, Sam suffered a heart attack which ended his working career. An Adventist for over 30 years, Sam helped as a teacher in Sabbath school and served as a deacon. He is survived by his wife (Ballina); daughters, Robyn Kursar (Fremantle, WA) and Janet Winnett (Wentworth, Vic); and sons, Alexander (Lex) (Ballina) and James, Townsville, Qld. Pastor Frank Pearce assisted in the services. Ernie Krause.

Murphy, James John, born June 12, 1921; died April 15 at his home in Thornbury, Vic. and was buried at the Fawcner Cemetery. Jim worked most of his life for Victorian Tramways. An ardent student of Scripture, he completed a number of Bible courses, and attended many mission programs. He is survived by his son, Raymond; and daughter, Judy Rutherford. Following a service in the Preston church, Jim was buried beside his wife at the Fawcner Memorial Park. B. C. Smith.

Pool, Sylvia Irene Nellie (Sylv), born January 13, 1909, at Clare, SA; died April 9 in Adelaide. She was about 21 years of age when she was baptised in the Adelaide City church. For some years Sylv worked at Warburton Sanitarium and Hospital, Vic, and later for about 20 years at the SHF Company, Adelaide. She is survived by her daughter, Raelene Whitehead (Blackfellows Cave, SA); brother, Perc Guyer (Netley); sister, Phyllis Wagener (Mount Gambier); three grandchildren; and three great-grandchildren. Angus McPhee.

Schubert, Erwin Gustav, born April 28, 1909, in Olbersdorf, Zittau, Germany; died March 28 and was cremated at Beresfield, NSW, after a service in the East Chapel. Erwin married Emma Berta Wirschein in 1936, in Wandsbeck, Hamburg. They migrated to Australia in 1952. Erwin was a skilled fitter and turner and, while working with the Main Roads Department, was introduced to the Bible by two Adventist workmates, John Paull and Stan Gibson. Following studies, Erwin was baptised by Pastor T. A. Anderson at the Wallsend church. He is survived by his wife, Emma; daughter and son-in-law, Angela and Barry Mason; and four grandchildren. John V. Oaklands.

Trott, Doris Margaret Sarah, born June 1901 at Falmouth, England; died April 19 at Redcliffe Hospital, Qld, and was buried at the Redcliffe Cemetery. For many years Doris was a member of the Albion church, and then later the Redcliffe church. She thanked God for her long life and never wavered in her faith and hope in the resurrection. She is sur-

vived by her daughter, Coralie; son, Douglas; and grand-daughter, Gail. G. H. Ormiston.

Advertisements

Medical Laboratory Technologist urgently required to serve on a volunteer basis at Sopas Adventist Hospital, Papua New Guinea, for three month period, commencing July 1, 1992, while the present technologist undertakes further study. Experience in cross matching haematology and other simple bench methods is necessary. Accommodation will be provided. Sopas is a busy referral hospital servicing the Highlands of Papua New Guinea. For further information, please contact direct: Dr John Watts, Medical Superintendent, Sopas Adventist Hospital, PO Box 112, Wabag, Enga Province, PNG. Phone (675) 52 1645, fax (675) 57 1231; or Karen Sabbo, Volunteer Services, South Pacific Division, phone (02) 489 7122.

Position Available. Health Educator/Promotions. The Sydney Adventist Hospital is seeking applications for a qualified health educator to be employed in the Health Education Centre. This is a full-time position that requires a mature person who is genuinely interested in people and helping them improve their health status, within a Christian context. Qualifications and experience in the area of psychology and counselling, nutrition or exercise physiology would be preferred. Responsibilities would include scheduling and promoting the centre's activities, program organisation and development, and lecturing. The hours are variable, including some evening work. This is a unique and rewarding opportunity for the right person. The position is available commencing August 1992. Apply in writing to the Personnel Officer, Sydney Adventist Hospital, 185 Fox Valley Road, Wahroonga NSW 2076, before June 26.

Charlestown SDA Church—31st Anniversary. To be held September 19. If you are a former member,

have any photos, experiences, memorabilia, or can give a lead on others who may be interested, we would like you to contact Peter Beamish on (049) 46 8405, or write to Seventh-day Adventist Church, PO Box 463, Charlestown NSW 2290.

Parramatta Centenary Book. 160 pages. Packed with stories of historic and contemporary interest. Available now at \$15.95 plus \$5 postage. Cheque payable to: Parramatta church. Order from Derrick Ginger, 53 Casuarina Drive, Cherrybrook NSW 2126. Phone (02) 481 9954, (02) 688 2467. Fax (02) 633 5914.

Homecoming Weekend. July 10, 11 and 12 is Homecoming Weekend at Sydney Adventist Hospital. All present and past staff, from both the nursing and non-nursing departments, are invited to attend. For more information phone Arthur Patrick (02) 487 9289 (non-nursing) or Noreen Devine (02) 489 1271 (home) or (02) 487 9111 (work) (nursing).

Guess Who's 25? Robinvale church, Victoria. Are you coming? October 24.

For Sale. 3 B/R, B/V, A. V. Jennings home. Coonara wood heater, dishwasher, air conditioner. Deco drapes. Fabulous views Tallarook Ranges, Vic. 12.5 acres. Close to shopping centre and school. Phone (057) 84 1046.

House Auction—mid north coast, NSW, 3 B/R, w/board home, freshly painted outside. Handy to main shops at 11 Market Street, Gloucester, with carport set on large block in elevated position. Will be auctioned on Friday, June 19, on site at 11 am, a/c Mrs Vera Ross. Inquiries to M. Webb Bros P/L. (065) 58 1507, A/H Richard Webb (065) 58 1165.

For Sale. Yamaha Organ E3—2 x 61-note keyboards. 25-pedal base, 3-voice presets. Full workshop manual. Good condition. \$950 ONO. Phone (049) 77 2070.

For Sale. Unique timber cabinet (73 x 56 x 122 cm



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Nutrition for the Nineties Conference. To be held August 2-9 at Warburton Health Care Centre. Conference speaker: Dr Winston Craig, from Andrews University, USA. Inquiries: Jonathan Duffy (059) 66 4444.

Take a Break at Terrigal Beach. Tucked Inn is a 2 B/R, fully self-contained unit. Private, clean, and 800 metres to Terrigal beach. \$20 per night per person. Inquiries: phone (043) 84 6842.

Outback Wildflower Tour. Passengers required for tour going to Red Centre, Top End (including Kakadu) over September school holidays. Any interested parties contact Ken Howard on (03) 763 6907.

Cruise Spectacular Outback Gorges. See Kakadu's crocodiles and birdlife. Fly over Ayers Rock, Olgas. Tour lonely Kimberleys, Broome, Wittenoom, West Coast and more. June 14: Incredible Journey Around Australia—40 days. Ken Morgan's Aussie Tours. Brochure available (074) 62 6144.

Leave Winter's Cold and join our Paradise Bay Group for 15 days among Whitsunday Islands from August 3. Obtain all the benefits of a tropical paradise. Details from Barkers Pilgrim Tours, 9 Station Street, Bundaberg Qld 4670. Phone (071) 52 9311 or (071) 59 4754.

Hawaii. Guestrooms in our modern, spacious home in beautiful mountain valley. Minutes to beaches, shopping and island attractions. Private entrance, kitchenette, dining and lounge. Private or share bath. \$US30-\$US40 (single or double) per room. Emma Sargeant, 47-600 Hui Ulili Street, Kaneohe, Hawaii 96744. Phone (808) 239 7248.

Special! Enjoy US revival speaker on video as recorded at Brisbane Camp '91. Melwyn Hayden series of nine topics on five tapes only \$140. It will make you rock-steady. Orders with Bankcard, Mastercard, Visa, number and expiry date, or cheque (postage free sent) to Radiant Life Videos, 13 Merewyn Street, Burpengary Qld 4505. Phone (07) 888 3225 or free call (008) 77 3114.

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