

April 8, 1995

COVER STORY

RECORD

How Others
See "Our"
Scripture—6

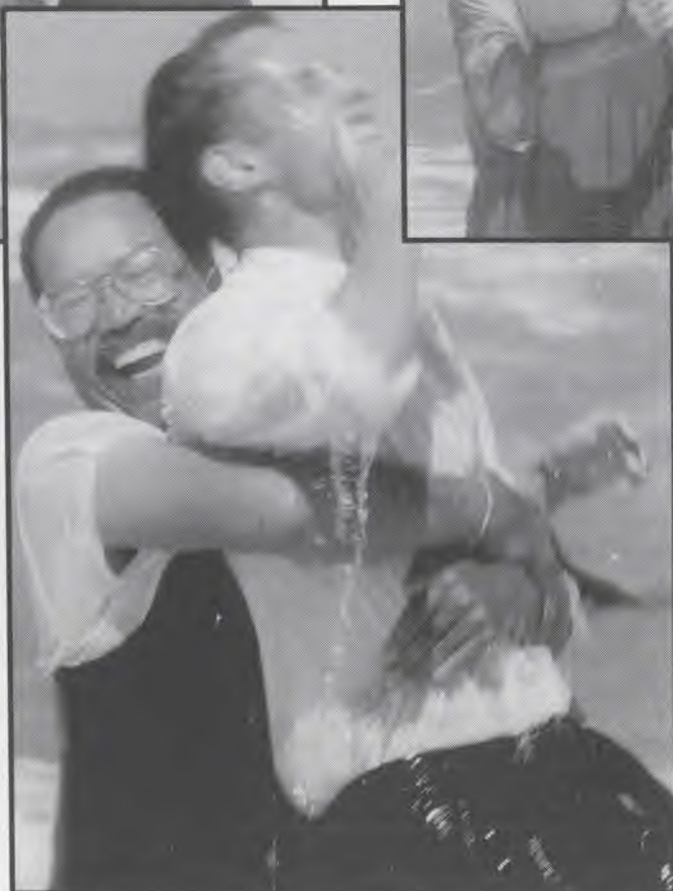


**Addiction
Counsellors
Graduate—11**



**Students Train
for Work in
Albania—12**

**Major Change
for Adventist
Appeal—10**



Cheers at NZ's Surf Baptisms

Sixteen youth at the South New Zealand Conference camp dared to be different, and were baptised in the surf before a crowd of 500 campers on the camp's last Sabbath, January 21.

"When you meet Jesus, something is going to change," was the recurring theme of Dr Walter Wright (USA), guest speaker for the youth at the camp. Dr Wright, church ministries director for the Southwestern Union Conference, USA, and Pastor Bob Larsen, youth director for the South New Zealand Conference, baptised the 16 candidates—to the cheers of onlookers.

Worth Taking the Chance



or tissue, a 1994 *Time* poll discovered.

Abhorrent? Ghoulish? Mercenary? The 50 years since the devil-inspired Nazi, Dr Mengele, conducted his reprehensible experiments on helpless inmates of concentration camps have done little to eliminate our revulsion of such exploitative practices. We still condemn using other people's bodies without their permission for experimental or selfish purposes.

But before you pass final judgment, consider the context of the poll.

It originated when, in mid-1994, the City of Hope National Medical Center (an appropriate name), California, proposed operating on an infant in order to remove some of her bone marrow. You see, her 19-year-old sister, Anissa, needed it.

Anissa was dying of leukaemia, and a bone-marrow transplant was her only chance for life. Despite nationwide advertising, no donor had been found. Anissa had just one sister, the most likely source of a compatible marrow, but that also proved to be a dead end.

Faced with this dilemma, what would you have done? The Ayalas proposed having another child, with the possibility that it would have the needed, life-saving marrow. This would be extracted and given to Anissa.

The chances were slim, at best. In fact when the parents set about conceiving another child in order to save Anissa,

they had little chance of succeeding. The marrow type was rare, but there was a one-in-four chance that a sibling's marrow type would match. There was another problem: Abe Ayala had to have a vasectomy surgically reversed (a 40 per cent success rate) and then Mary Ayala, in midlife (43), had to fall pregnant. Even if all these cogs meshed, Anissa's chances of recovery were still only rated at 70 per cent.

There were other dilemmas too: the moral and ethical problems of what was proposed. Mary Ayala would be 61 before her donor-daughter reached the present age of her sister.

And would the baby feel genuinely loved? Or would she see herself as a used—even abused—child. Someone

To what extent would you go to save a life.

else's life was being purchased with her blood-building marrow and she wasn't being consulted. Was this fair?

And how would the public react? Would they be critical, stigmatising the family for its exploitation of an innocent child?

Was it worth taking the chance?

As I read the story, I recognised elements of God's dilemma as He faced the problem of sin in our world. It had just contracted the terminal illness. We had a finite amount of time before the disease killed us.

It pays to think things through before you're confronted with a problem. God had. He was prepared for sin. Although the word *soteriology* hadn't been invented yet, His plan to give His Son's blood was already settled.

Was there a chance that it could fail? Satan thought so. You see the plan's

weakness was that it depended to a large extent on humankind for its success. God may be omnipotent, but He doesn't force anything upon us.

Just like the Ayala's, God's plan had to pass through some hoops first. The Flood, for example, and the destruction of Israel. Mary? How could a human be a fit vessel for the Holy Child? Could she have fallen and damaged the foetus she carried? Herod? Once born, Satan tried on numerous occasions to prevent Christ's vicarious sacrifice happening as planned.

The real problem, however, wasn't in the giving of the gift—the blood—but in whether once shed, we, its recipients would accept it. Are there, figuratively, only 70 per cent who, when offered this gift, will accept it? Or are you one of the others who say, "It isn't for me"?

This life-saving gift has been sustained by the "travail" of God's bride, the church, His people. It has cost them dearly, sometimes their lives. But only the pure, disease-free Christ was qualified to die save us.

In Anissa's case, to find out if it was worth taking the chance, you'd have to ask her. The baby, Marissa, was conceived; she was born; and the surgery successfully performed. Surgeons extracted a cup of "the stuff of resurrection" from Marissa, then intravenously fed it to Anissa.

The real difference between the two stories is that there was never any mortal risk to Marissa. But for Christ, from His conception, it was an infinite risk. When He sacrificed Himself, he risked, and gave, all. He became the disease—sin—and all that implies, for us.

To what extent would you go to save the life of someone you loved? Imagine, then, how Christ must feel toward you.

Lee Dunstan

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Next Week:

Is the church ready for renewal in 1995?

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Science, Evolution and God

God only is the Creator ("A Scientist on Creation," March 11)! They call evolution science? What a nonsense! And what an insult to God and His creation. Elizabeth Matthews, WA

No Fears

What a disappointment to read "A Scientist on Creation." So Dr Webster finds Genesis 1:1 not specific enough. Would the words of Exodus 20:11 "for in six days . . ." written by God's own hand be specific enough? If the earth is 4.5 billion years old, how does he interpret the fourth day of Creation when God created the sun, moon, stars and our universe? Were they in existence but not letting their light shine, just waiting for God to light them up?

Ellen White writes, "Infidel geologists claim that the world is very much older than the Bible record makes it. They reject the Bible record because of those things which are to them evidences from the earth itself that the earth has existed tens of thousands of years" (*Spirit of Prophecy*, Vol 1, page 87).

We should not be afraid of looking ridiculous in the eyes of geoscientists or evolutionists because we believe literally what God's Word states.

J B Greenfield, NZ

Please Explain!

By accepting the methods used to date rocks at 3 billion years and more, Dr Webster is also accepting the methods used to date rocks containing fossils at 1 million years plus. It is hard to see how he reconciles this with Genesis.

Dr Plimer attacks a worldwide flood on three grounds: the Bible doesn't require it; geology doesn't show it; and biology doesn't allow it. If Dr Webster has geological evidence to show a worldwide flood, he should be publishing this information in mainstream geology journals. Dr Plimer, whose specialty is geology, points out that such information is not in these journals.

And if Dr Webster cannot explain how all the animals could have been collected, fitted into and survived in the ark and returned to the habitats in which we now find them, and if he cannot explain how all of the fauna

could survive a worldwide flood, then Dr Webster should return to his step two and engage in "re-examining the Scripture." Bevin R Brett, NZ

Shooting the Messenger

Bruce Manners's article, "A Scientist and Creation" (Features, March 11) troubled me. First, because he seems to endorse Dr Webster's view that creation scientists lie to support their case. Where is his evidence that they lie?

Second, Dr Webster is quoted and apparently endorsed as rejecting a six-day creation of the entire earth. He believes that only life-forms were created in the six days of the Creation, stating that, "In fact there's no reference during the creation week to the creation of water or minerals or soil. . . ."

However, Scripture clearly teaches: "For in six days the Lord made the heavens and the earth, the sea, and all that is in them" (Exodus 20:11, NIV). This text, within the heart of the Sabbath commandment, clearly teaches that the earth as well as its contents and not just various life-forms were created in six days. If one feels at liberty to place one's own interpretation on the literal six days, then it makes it a little easier to place one's own interpretation on the implications of a literal seventh day as well.

Can the editor please harmonise Exodus 20:11 with Webster's view that the actual earth-matter is "about 3.9

billion years old" and was present before the six days of Creation?

Jack Lange, NSW

Although Ian Plimer's book Telling Lies for God is an impassioned and sometimes vitriolic attack on creationists, he does supply evidence that some supporters of creationism have not been scientific in their approach. His book provided the impetus for an interview with a scientist from the church's Geoscience Research Institute (GRI).

Dr Webster, in claiming a long age for the "stuff" of the earth, reflects a long-standing position in the Adventist Church (although this is not the only position). Harold G Coffin reports that this view appeared in the Review and Herald for April 6, 1897, and the Signs of the Times (USA) for July 7 and August 25, 1898 (see Creation—Accident or Design? page 265). Dr Webster noted in the interview that it also appeared in the July 3, 1860, Review and Herald.

The GRI produces its own journal, Origins. Write to: GRI, Loma Linda University, Loma Linda, California 92350, USA, for information.

Views expressed in Letters do not necessarily represent those of the editors or the denomination. Letters should not exceed 250 words and should be mailed to Record Editor, Signs Publishing Company, Warburton Victoria 3799. 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.



Dobber!

You probably know their name, which university they attend, where they live, perhaps even their phone numbers—but the Adventist Students Association (ASA) doesn't. ASA is asking you to "dob in" the name, address, phone number and campus of the Adventist uni students you know so they can contact them. Each conference has someone dedicated to caring for your uni student friend. Contact Pastor Greg Harker, chaplain for university students of the Greater Sydney Conference, and he will pass the name on to ASA in your conference. Write to Tertiary Students Chaplain, Greater Sydney Conference, PO Box 99, Strathfield NSW 2135. Phone (02) 747 5655 or fax (02) 744 9026.

Subsidised Books

The South Pacific Division Strategic Planning Committee is assisting island unions to make available low-cost Bibles and Spirit of Prophecy books for church members. They will be sold at the time of district meetings regularly held in the island unions.

Did You Hear . . . ?

. . . About New Zealand's Prime Minister Jim Bolger's defence of Weet-Bix as a breakfast food for his nation?

He made the statements during a sometimes heated debate in parliament concerning the Public Health Commission's findings that thousands of New Zealand children go to school hungry. *The Dominion* enjoyed the debate and recorded the following:

"I've got nine children!" he [Mr Bolger] brayed to a hooting Opposition. 'I know about feeding children. . .

"Weet-Bix, the most widely sold cereal, costs about five to six cents a biscuit. Two biscuits 12 cents,' he added sanctimoniously.

"However, Mr Bolger's home economics was soon in tatters.

"He lost credibility for failing to grapple with the tougher question: how parents are supposed to get the ungrateful little blighters to eat these lovingly made lunches and breakfasts."

President Prepares Holy Spirit Videos

A four-part seminar on the Holy Spirit taken by Dr Bryan Ball, president of the South Pacific Division (pictured), will be available shortly on video, through the Adventist Media Centre. The series, "Living in the Spirit," was videoed



at Hillview church, Morisset (NSW), and will be available at a discount price to churches, pastors and members at subsidised prices. Study guides have also been produced to accompany the video.

Retired Aussies

Twenty students were chosen to attend the Kwaitlabesi Layman's Training school that began on April 2. The school's program coordinator is Pastor Mauta Kemuel. Retired Australians Pastors Clem Christian and Ross Miller will each spend six weeks as instructors at Kwaitlabesi. After they have been trained, the students will be assigned to mountain villages.

Emergency at SAH



Photo: Pacemaker

A new accident and emergency facility is being planned for the Sydney Adventist Hospital. "We'll have 850 square metres of space and will deal comfortably with 20,000 patients per year," says Dr Greg McDonald (pictured), director of emergency medicine for the hospital. Final details will be fine tuned as Dr McDonald learns more of the needs of the community, general practitioners and hospital administration.

Youlden Program

Pastor Geoff Youlden, Adventist Media Centre evangelist, will be running an evangelistic series in Gisborne, North New Zealand, from April 21 to 29.

Kazan by NNZ

An evangelistic program, run by Pastors Rein Muhlberg and Bill Townend of the North New Zealand Conference, began on March 26 in Kazan, Russia. They were assisted by Anne Nicholson and Kay Wendleborn. This is the second evangelistic program in Kazan to be sponsored by the North New Zealand Conference.

Tolhurst Deaned

An Australian student, Wesley Tolhurst, son of Pastor Athal and Linley Tolhurst, was added to the dean's list for the Autumn semester at Southwestern Adventist College in Keene, Texas. To receive this honour a student must show superior academic achievement while taking a full schedule of classwork. Mr Tolhurst is currently majoring in theology.

WHAT Resource?

An Australian-produced evangelistic comic called "WHAT Future?" is being used worldwide as a witnessing resource. Aimed at people with little or no knowledge of the Bible, the comic presents the prophecies of Daniel. "It's being distributed in the US, South Africa and England, as well as in Australia and New Zealand," says the producer, Grenville Kent. "And it's being translated—so far into Dutch and Afrikaans." The comic is available from Adventist Book Centres.

PACIFIC ISLANDS

French PR?

The *Pacific Record* may be translated into French to provide a communication publication to French-speaking church members living in the South Pacific (approx-

Across the World

Kansas City, USA, was the site for the most recent Sabbath's Hands Across the World Global Mission celebration. The 1200 who attended the program contributed \$US50,000 for the General Conference Session offering that will establish 2000 new congregations (each with a chapel) in unentered areas by the year 2000. This was the 13th Global Mission emphasis weekend (including one in Sydney, NSW) since beginning this series. Seven more are scheduled in North America and three other divisions have requested similar programs.

mately 4500 people). The translation was recommended by the French Work Coordinating Committee that met recently at the South Pacific Division office in Sydney. It also recommended that the two French-speaking territories (French Polynesia Mission and New Caledonia Mission) be included in the Central Pacific Union Mission, which removes the need of a division-based coordinating committee.

Transfer

Samuel Masih has transferred from field work in the Southern Asian Division to serve as pastor and evangelist for the Indian people, Fiji Mission, Central Pacific Union Mission.

WORLD CHURCH

Donations Increase

More than \$US1 million was raised in three-year pledges at Florida Hospital's Golden Gala Weekend,

reports Lynn Van Meter, director of special events at the Seventh-day Adventist Church-owned hospital in Orlando, Florida, USA. The funds will support cancer research at the Walt Disney Memorial Cancer Institute by creating an endowed research program at the University of Central Florida. The hospital will also receive a \$US750,000 challenge grant through the State's Trust Fund for Eminent Scholars.

SDA Superhighway

Two thousand Adventist Church members or organizations are now cruising the information superhighway through SDAs On-line forum on CompuServe. The forum, one of only two church-owned forums on CompuServe, crossed the 2000-member mark on March 1, setting records in both growth and activity in church on-line services. "When we opened the on-line service on CompuServe eight months ago," says Ralph Blodgett, director of SDAs On-line, "we had a goal of having 1000 users on-line within the first 12 months." The *Record* is a member of SDAs On-line and receives worldwide Adventist news reports through the system.

ADRA Helps Karen

Karen refugees fleeing from the offensive of the Myanmar Army have been assisted, through the Adventist Development and Relief Agency, with \$A20,000 worth of food, blankets, and shelter.

AWR to North Africa

North Africa will receive test broadcasts from Adventist World Radio on Gibraltar, according to a contract negotiated with the Gibraltar Broadcasting

ADRA Delivers Food to Grozny

In spite of constant gunfire, 20 tonnes of food were delivered and distributed by a relief team of the Adventist Development and Relief Agency (ADRA).

The team, from ADRA's Prague office in the Czech Republic, arrived in Chechnya's capital city on March 7 after a nonstop overland trip. The food products were unloaded directly into the waiting arms of more than 800 Grozny inhabitants.

"We parked our truck in the central square in front of the burned-out president's palace," says Rudolf Reitz, ADRA's Czech Republic director. "We worked until it was too dark to see anymore."

The people then carried the food to the basements of ruined buildings where they have taken refuge.

According to Paul Kulakov, ADRA's Europe-Asia director, the situation in Grozny is still very serious. "The safest transportation is by military armoured assault vehicle," he says. "The tanks and armoured vehicles travel around the city at high speed in order not to come under sniper fire. Each night just before dark the people run to the bomb shelters. The city has no electricity or drinkable water."

ADRA's Czech Republic team has delivered more than 80 tonnes of food and clothing since the beginning of March.—ANN

Corporation (GBC). Programs in English, Arabic and French will be aired between the hours of 1800-2200 UTC on the GBC medium wave outlet of 1458 KHz with 2 kilowatts of power. This new service will bring AWR programs from Paris, Cyprus and London to the Gibraltar-North Africa area.

Excellent Media

"God's Christmas Card to Susan Smith," and "Earthquake '94," radio and TV programs by Voice of Prophecy and It Is Written (USA) were awarded Silver Angel Awards by the Hollywood group "Excellence in Media." Adventist music groups The Heralds, and Ponder, Harp

and Jennings were also awarded.

NEWS EXTRA

Struck Out

Uniting Methodist clergy in Illinois, USA, have adopted their own marital version of three strikes and you're out. Under new guidelines approved by the denomination's Central Illinois Annual Conference, ordained United Methodist ministers contemplating a third divorce will be put on a year's involuntary leave of absence.

ANN—Adventist News Network

CHURCH CALENDAR

- April 22** Christian Services for the Blind and Hearing Impaired
- April 28** Hands Across the World Offering

Others on "Our" Scripture

by W A Townend

A whole message for the whole person, that's "our" scripture.

Adventists are inclined to think of Revelation 14:6-12 as "their" scripture. And that's understandable. Think of the influence that those seven verses had on the founding of our denomination and its continuing mission to the world.

But have you ever wondered how others see that passage of scripture?

How, for instance, is Revelation 14:6-12 viewed by those whose lifework has been to study and translate the original Bible languages? Those who have no Seventh-day Adventist theological axe to grind, but who do have access to hundreds of ancient manuscripts unknown to the earlier Bible translators?

Watch out for the two successive words that appear three times in *An Expanded Translation*, the version of the New Testament done by Kenneth S Wuest, who was for many years the teacher of biblical Greek at the Moody Bible Institute in Chicago, USA. "Fear God at once and at once give Him glory, because the hour of his judgment has come, and worship him at once who made the heaven and the earth and the sea and springs of waters." You got it, I'm sure—"at once" three times. Here is urgency, the divine imperative.

J N Darby was a leader of the Brethren and a scholar who produced *A New Translation From the Original Languages*. He translated Revelation 14:6 this way: "And I saw another angel flying in mid-heaven, having the everlasting glad tidings to announce to those settled on the earth." Darby has a footnote on the word "settled," which, he says, means "literally sitting down." And that's for contemporary humankind for whom we have God's message.

Dr Helen Barrett Montgomery was one of few women to translate the New Testament and have it published. Her *New Testament in Modern English* marked the centenary of The Judson

Press, the Baptist publishing house in the United States. Describing the evil influence of Babylon (Revelation 14:8) Dr Montgomery translates: "Who made all nations drink of the wine of the frenzy of her fornication." Descriptive, to say the least.

Down at verse 12 she reminds us that, "Here is the endurance of the saints, those who keep the commandments of God, and have the faith of Jesus."

Ferrar Fenton, an English speaker, read the New Testament in nothing other than Greek for almost 40 years. His, translation, *Modern English*, was

published by Oxford University Press, American Branch, in 1919. He translated Revelation 14:12: "However, there is consolation for the holy, those who keep the commandments of God and the faith of Jesus."

Do you like that? Remember, the "consolation for the holy" is in connection with the test of the "mark of the beast."

Young people were the focus of Dr Olaf Norlie when he translated the Bible. This distinguished Lutheran scholar and educator has Revelation 14:12 saying, "Here is a call for the saints—those who obey God's commands and hold to the faith of Jesus—to hold out." That, too, has a good "message" ring about it, don't you think?

And what a challenge is brought to all Adventists when they read Dr William F Beck's *The New Testament in the Language of Today*. Revelation 14:12 says, "Here the holy people need to stand their ground as they keep on doing what God orders, and trusting in Jesus."

There are almost 6000 different words used in the King James Version. Comprehension of the English Bible

would be quite a task for the person for whom English was their second language. Bible translators have good news for them in the form of *The Bible In Basic English*. Basic English is a form of English with a word list numbering a mere 850.

With the use of only those 850 words, anything of ordinary conversation that has to be said in English can be said. To Basic English were added 50 special Bible words and 100 words used in English verse—1000 words in all. In this translation verse 12 reads:

"Here is the quiet strength of the saints, who keep the orders of God and the faith of Jesus."

Dr William Barclay in *A New Translation* published by Collins, London, links Revelation 14:12 with the third angel's message of verses 9-11 in this practical and easy-to-under-

stand way: "A situation like this demands the gallantry of God's dedicated people, of those who continue to maintain their obedience to the commandments of God and their loyalty to Jesus." "Our" scripture fares rather well there, don't you think?

Monsignor Ronald Knox, a Roman Catholic, translated from the Latin Vulgate Bible in the light of Hebrew and Greek manuscripts. His version was authorised by the church's hierarchy of England, Scotland and Wales.

Here's Knox's rendering of Revelation 14:6. "I saw, too, another angel flying in mid-heaven, carrying with him a final gospel to preach to all those who dwell on the earth, to every race, tribe, language and people." Please note his footnote on verse 6: "Final." . . . It is not clear why the 'gospel' preached by the angel is so



described; but the context suggests that *it is the last call to repentance which will be offered to man this side of eternity.*"

I'll never forget reading to one of the South Pacific Division's leading evangelists a rendering from "our" scripture, Revelation 14:6-12, from *The Authentic New Testament* version.

This particular translation of the New Testament was not done by a Christian. Dr Hugh J Schonfield, the translator, was a Jewish scholar of Greek who says he "belonged to no section of the Christian Church." He

said that he approached the Greek manuscripts of the New Testament "as if they had recently been recovered from a cave in Palestine or from beneath the sands of Egypt and had never been previously given to the public." Certainly, he had no Seventh-day Adventist theological axe to grind. He was not a Christian, but he was a scholar.

Schonfield's Revelation 14:6 reads, "Now I saw another angel flying in mid-heaven with a *firm and final ultimatum* to those who lived on earth, to every nation, tribe, tongue and peo-

ple." "A firm and final ultimatum."

Yes, Revelation 14:6-12 does serve the whole person, wherever he or she may be living and whatever language may be spoken. In Revelation 14:6-12 there's information for the mind, inspiration for the emotions and motivation for the will—no matter in what translation it comes. A whole message for the whole person, that's Revelation 14:6-12. □

Pastor W A Townend, now retired, writes from his home at Dora Creek, near Avondale College, where he lectures.

The Grace of David

by Bryan Vickery

Picture this: You're an invited guest in King David's palace and it's dinnertime. A herald announces that dinner is served.

David enters and heads the table. Moments later the conniving Amnon strides in and takes his usual seat. Next is the breathtakingly beautiful Tamar. Across the way sits Solomon. His brow is furrowed.

Always a crowd pleaser, Absalom saunters in, his timing impeccable, his stunning looks turn everyone's head. Tonight, Joab is the special dinner guest. Bronzed, battle hardened and masculine, Joab appears every bit the leader he is.

Everyone is keen to begin. They look to David for a cue. He raises a hand.

"Not yet," he says. They wait.

Coming from down a hallway you hear the noise of shuffling feet accompanied by a regular clumping sound. The movement draws nearer and you look up to see crippled Mephibosheth, on crutches.

You try not to stare, but you're repelled by his deformed and gnarled feet. Embarrassed, Mephibosheth slumps into his seat and shifts his disfigured feet out of sight beneath the tablecloth. Now he is at ease. The meal begins.

David's kindness toward Mephibosheth is one of the most touching displays of grace in the Bible. When King

Saul and his son Jonathan were killed in battle, panic struck Jonathan's household. The Bible says that, in the haste to evacuate, Saul's young grandson was dropped by his nurse and suffered permanent injury (see 2 Samuel 4:4.)

Mephibosheth remained in obscurity for about 20 years, but his anonymity vanished one day as King David nostalgically recalled former days with his friend Jonathan.

"Is anyone still left in Saul's family?" he mused. "I want to show kindness to that person—for Jonathan's sake" (see 2 Samuel 9:1).

Charles Swindoll in *Grace Awakening*, writes "I love David's question for what it doesn't ask. It doesn't ask: 'Is there anyone who is deserving?' Or, 'Is there anyone who is qualified?' Nor does it ask: 'Who can help me?' No, it's an unconditional desire, a question dripping with grace."

David interviewed Ziba, an former servant of Saul. Ziba was stunned when he heard David was going to lavish princely privileges on a cripple.

And Mephibosheth was overwhelmed by David's kindness and mercy. (Normally the relatives of deposed kings were executed.) He was invited to David's table and treated like a son. Mephibosheth's question, "Why bother with a dead dog like me?" (2 Samuel 9:8) is a sad commentary on his self-esteem.

Mephibosheth knew all about grace. He had nothing to offer David, yet David lavished him with grace. One can't help but notice the parallels with the unfathomable grace God extends to us.

1. David, the king, out of his unconditional love for Jonathan, sought out anyone remotely related to his friend, to show grace to them. In the same way, God the Father continues to offer grace to all who will accept it.

2. The crippled Mephibosheth had nothing, did nothing, deserved nothing and could offer nothing to deserve his position at David's table. All he could do was accept the gift. So with us: we're all sinners without hope and totally undeserving, but it's our privilege to accept God's gift of grace.

3. David accepted Mephibosheth into his family and provided his needs. We, too, have been adopted as sons and daughters into God's royal family—even though we belong to a "family" that is by nature hostile to Him.

4. Mephibosheth's limp was a reminder of the king's grace and Mephibosheth's inadequacy. Our imperfect state keeps us from forgetting that where sin abounds *grace superabounds*.

At our best we're still only spiritual cripples. But the good news is, we're all invited to the feast of the Lamb. □

Bryan Vickery writes from Tokoroa, North New Zealand, where he serves as a pastor.

Worship Is An Attitude

by Lester Hawkes

The church has been called to restore "worship" to its proper position, according to Revelation 14. So as a first step we should make sure we understand it.

When you visit a courtroom you're likely to hear such expressions as, "Yes, your worship"; and, "That is so, your worship." But you'll watch in vain for an *act* of worship, such as bowing or praying, rendered to the judge.

The word's origins are in old English. Hundreds of years ago the word we now pronounce as "worship" was *woerthscepe*. Through the natural evolution of language, between two and three hundred years ago, *woerthscepe* became "worthship" and, more recently, worship.

This gives a hint as to the word's original meaning. One doesn't bow or pray to the judge we call "your worship" because they are some form of deity. Rather we use such respectful language toward them because of the honour or the "worth" of the position they hold, and because they represent justice and integrity. We recognise their "worth-ship," but use the contemporary word, worship.

When Isaiah was given a vision of God, he said, "I saw also the Lord sitting upon a throne, high and lifted up. . . Above it stood the seraphims. . . And one cried unto another, and said, 'Holy, holy, holy, is the Lord of hosts. . . ' Then I said, 'Woe is me! for I am undone . . . for mine eyes have seen the King, the Lord of the hosts'" (Isaiah 6:1-5, NIV).

Isaiah experienced and felt the worth-ship of God as he saw the contrast between God's greatness and majesty on the one hand and his own human, comparatively insignificant condition on the other.

Job had a similar experience: "I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

Wherefore I abhor myself . . ." (Job 42:5, 6).

Worship is not so much an act as an attitude. But who in today's fractured world is able to present perfect worship to almighty God? The only time in history when perfect worship was possible was in Eden, before the corruption of sin entered our human culture. Note what God requested as worship from Adam and Eve at that time.

First, God assigned one day of the week, the Sabbath, to be a time of special relationship between Himself and humankind (Genesis 2:3).

As Adam discerned the greatness or worth-ship of God in giving him life, he

Complete worship—Eden-style—is comprised of the two components: *all that I am* and *all that I have*.

longed to respond. He wished to show the worthiness of God. By the act of dedicating that day to God, Adam was saying, "God owns my life; all that *I am* is from Him."

There's no greater gift than the gift of life. It's a gift from God. For me—to demonstrate both my thankfulness and His worth-ship—I will worship Him by spending that day in fellowship with Him, my Maker, just as He requested. By doing so I am also saying, "All that I am is of God. He owns my life."

How does a person distinguish between time and life? For each person life stops when time stops. And time stops when life stops. Time and life are almost synonymous. Therefore, I recognise this gift by dedicating a portion of my time to the Giver of life, a demonstration of the worth-ship of God.

Then, God asked Adam and Eve to set aside a portion of the creation placed under their dominion. One tree

was to remain untouched (Genesis 3:3). It was a part of the miracle of Creation of which we read, "God saw every thing that he had made, and, behold, it was very good" (Genesis 1:31).

In leaving that particular tree untouched, Adam was none the poorer. He was simply recognising the One who is the Great Giver. Again, he proclaimed the worth-ship of his Creator. It was worship. In this he

was saying, "God owns all things; all that *I have* is from Him."

The garden is gone, but we still enjoy benefits and blessings from the Great Giver. The sun shines, the rain falls, gardens grow. All that humankind needs for the sustaining of life is being supplied.

So how do we express worship to God for these blessings? God gives a way, in the tithe—a tenth part of our increase. By following this suggestion, I say to God, "All that I have is of God's goodness."

Like thousands of others, I've found that God is as faithful today as in the days of Adam. To give my tithe makes me no poorer than it did for Adam not to eat of the tree. God tells us He will reward the tithe giver with blessings so numerous they will at times be unable to receive them all (Malachi 3).

So complete worship—Eden-style—is comprised of the two components: *all that I am* and *all that I have*, with the acknowledgment that both are from God.

Having recognised these truths, it becomes easy for me to make God and His wishes the focus of my living, and life is a joy. □

Pastor Lester Hawkes writes from Redland Bay, Queensland, where he lives in semi-retirement.



Pretty Woman

by Elizabeth Price

So this was what grace was all about—this incomparable gift.

Women sit pretty in the eyes of God. Listen!

The first commandment in the Bible was given to Adam. God gave Adam a law, so Adam had a responsibility to obey it. It wasn't a partnership, a joint decision, it was law; obey it and you live, disobey it and you die.

There was no woman in sight when God commanded Adam: "You must not eat from the tree of the knowledge of good and evil" (Genesis 2:17, NIV). Adam raised no objections to the command. He had his garden and his animals, so God set about showing him what law alone will do.

Law fills your hands with things and occupies you. God brought all the livestock to Adam to show him how busy law can keep you. "Put name tags on them, Adam. You want more to do? OK. Here are the non-domestics, the wide-roaming beasts. You still want more? Then I will gather the birds to you."

The day wore on. Adam was happy being *chargé d'affaires*, but when it was all done and he had completed law-doing, there was still a void. He might have thought, *So what? It's all done. What's next? What do I get out of it?*

You get nothing, Adam. You were not created only to be busy; you were created to accept gifts as well. But you had to get your priorities in order. You had to see the nothingness of things and business until you realised you had an intrinsic emptiness not filled by things you see and do.

When you have built the castles, manipulated the stock exchange, bought the fast car and taken the holiday, then what? What happens to you when you sit down alone to eat cold pizza? If your only company is other castle-builders and car owners, what do you get out of that?

Law never satisfies, it's always incomplete. It was when Adam's dissat-

isfaction peaked and he found nothing in the world to fill his emptiness that God added grace. He gave him a gift.

He said to Adam, "Be still, Adam. Be quiet, and I will give you something special. You are to guard and keep this gift, never sharing it, never making it second in your life; you are to forsake everything else for it until it becomes such a part of you, that you will be identified with it.

"Go to sleep, Adam. I know what I'm doing, and when you wake up, you can have the reality of my promise."

When Adam awoke, Eve was standing there in incandescent bridal white that shimmered against the backdrop of silky oak and alder. Blue pansies peeped from beneath her garment's hem, the red roses, pink apple blossom and white daisies to her left and golden jonquils, white ginger and purple budleia to her right.

So this was what grace was all about—this incomparable gift. Not a dirt mobile like himself. Not of the dust, but life implanted with new life. He was made outside the garden and put in it; she was made inside the garden. Paradise is where grace is—a new life from an old life—not needing to be breathed into as Adam was, but herself bearing life.

Lying on the ground where he woke, Adam cried out, overwhelmed, "This one at last is bone from my bones, flesh from my flesh!"

Paul told all husbands they are to sacrifice everything for their bride, wearing her pain and punishment when she does wrong, to become her guilt, die in her place and never accuse, for if they pronounce against her, they pronounce against themselves. Bless and honour her, love her as I love, said Christ.

The magic lasted for a short while. Next time we meet him, Adam is pointing an accusing finger at Eve: "She did it, Lord. You gave her to me, and now look what she's gone and done!"

Why? Because Adam wouldn't abide in the gift of grace, wouldn't accept her new life as his own. Had he gone off

chasing law, building his empire, and neglecting his shimmering, incandescent keepsake? Only to become her accuser?

He could have laid down his life for Eve; he could have offered to die for her; he could have worn her guilt as Christ would later wear the guilt of His bride. He could have offered himself a sacrifice for her as Christ loved His bride and sacrificed Himself for her. He could have worn her punishments as Christ would take the punishments of His bride. He could have presented her to God, radiant without stain, wrinkle or blemish as

Christ presents his bride to God. He could have been her saviour, her peace, her righteousness.

His moment came, but he lost it. He tore the robe of righteousness from his bride and trampled God's gift, leaving her naked and foolish.

So Christ had to come and show how it should be done. He accepted for Eve the insults and reproach thrown at her by the first Adam. The second Adam yearned to present to God His own shimmering, incandescent bride adorned in His grace, wearing His righteousness. He her peace; He her Saviour.

Women sit pretty in the eyes of God. □

See Genesis 2; Ephesians 5:25-28; 1 Corinthians 15:45; Revelation 12:1, 10; and Romans 15:3.

Elizabeth Price writes from "Wombie-Nook," a rural property near Wodonga, Victoria.



Major Change for Adventist Appeal

At the South Pacific Division executive committee on March 9, action was taken to make a major change to the distribution of funds raised by the Adventist Appeal.

Commencing with the 1995 Appeal, the funds will be divided between the Adventist Development and Relief Agency (ADRA), which processes funds to the division budget for use in the three island unions; and AdCare,

for use in local churches for community outreach projects that come within the guidelines outlined in the AdCare manual.

The ADRA component will be 75 per cent of the amount raised and AdCare will receive 25 per cent. AdCare, like ADRA, has tax deductibility, so the Appeal will continue to receive these benefits. The Australian Taxation Office has

approved the joint nature of the Appeal for tax deductibility.

This arrangement will operate only in Australia and New Zealand. Funds collected by the Appeal in the islands will continue to be used exclusively for the budget affecting the islands.

"The island unions will not suffer by this process as their budget will be kept at its regular level by funds from other sources," says the Adventist Appeal director for the South Pacific Division, Dr Alwyn Salom.

"The reason for the change is twofold. Appeal collectors, for some time, have been aware of the criticism levelled by the public that while the Appeal brings benefit to needs in the islands, it does nothing for the needs that exist in Australia and New Zealand.

"Thus far, all we have been able to say is that Seventh-day Adventists do provide services to meet needs locally—using other funds. This has not been a sufficient answer to people at the door and has not resulted in a financial response that would have come if they had known they were giving to an appeal that provided help in Australia and New Zealand.

"The second reason for the change relates to the falling response to participation in the Appeal by church members over a number of years.

"Churches that have very limited funds for their local outreach will, under the new arrangement, have a regular source of funding to aid in the work of demonstrating God's love in their communities. It is hoped that this will provide an incentive to raise the level of participation in the Appeal and also lift the amount raised by the Appeal.

"The Adventist Appeal has been a long-standing part of the work of the Seventh-day Adventist Church. It is now in the process of being made more relevant to the needs of an era approaching the twenty-first century. There are other changes on the way that will also help to achieve this."

Questions arising from the operation of the new policy will be addressed in detail in the *Record* and other conference publications beginning in May.

Largest Printing Project Goes to Third World

The largest printing project in the history of the Review and Herald Publishing Association will offer the *Seventh-day Adventist Bible Commentary* series to pastors in Third World countries.

Commissioned by the General Conference Ministerial Association, this publishing venture is producing the eight-volume, hardback set for \$US52. A substantial subsidy by the publishing house makes this price possible.

The secretary for the Ministerial Association, Pastor James Cress, says, "Thousands of workers, unable to afford even \$52, are praying for further subsidies anticipated through donations to come from lay member partnership in this project.

"Many Third World pastors and local church elders have had little formal education and possess no Bible tools. A commentary set would be a dream come true for these dedicated and productive workers."

Some 230 tonnes of paper are required for the project. Already 15,000 of the 20,000 sets being printed are sold.



Photo: J Cress

Standing beside stacks of paper being used to print the *Seventh-day Adventist Bible Commentary* are (left to right): Bob Kinney, president of the Review and Herald Publishing Association; Pastor James Cress, Ministerial Association secretary of the General Conference; and Hans Steinmuss, vice-president for manufacturing at the Review.

New Association for Teachers

An association for Sabbath school teachers has been started by the Trans-Australian Union Conference. While currently open only to teachers within the union, it is being observed by other places, including the General Conference, reports the Sabbath school director for the union, Pastor Rob Steed.

The Sabbath School Teachers Association was developed to provide support, training and resources for adult Sabbath school teachers.

Pastor Steed notes that there has been a good response in conferences that have already had a training day. To join the association, teachers must attend conference training programs of 10 hours; or possess training and experience in the area of group skills and Bible teaching; or undergo a correspondence course under the supervision of the conference Sabbath school director.

Teachers will maintain their membership if they: are a current Sabbath school teacher, or have been in the past 12 months; attend, within a three-year period, a conference or union training program; and attend a conference or local church or area network meeting once a year.

"The church is attempting to give proper recognition to Sabbath school teachers," says Pastor Steed. "The association is trying to convey the fact that teachers are an important part of the nurture and personal growth of its members."

The benefits of the association include a monthly newsletter giving teaching hints, making suggestions to help with discussion, reading suggestions and small-group dynamics. Members are also eligible for a 25 per cent discount through the Adventist Book Centre on certain reference and skill-training books.

"We believe the association will provide a much-needed boost to the profile of teaching," says Pastor Steed. "The wellbeing of our church is dependent on us developing effective teachers."

Plans are in place for a convention for association members in 1996. This will be a training event to help members hone their skills.

Addiction Counsellors Graduate at Warburton

Eleven persons graduated from a counsellor training course for people working with those suffering from addiction conducted at Warburton Hospital, Victoria, on March 17.

"The program was excellent," says Jan Robinson, the charge nurse for the Alcohol and Chemical Dependency Unit (ACDU) at the hospital. Mrs Robinson has attended all the training programs. "I've worked with addiction patients for 13 years, but now I feel I have some knowledge to go with my practical experience."

This is the fifth training course that Tom and Dr Dana Claunch have conducted at the hospital. They will be conducting their final training program, in this series, in May. Both are highly qualified in the area of addiction counselling.

Dana holds a PhD in clinical psychology, is a National (USA) Certified Addiction Counsellor and is an addiction disease specialist, and has completed a two-year postdoctorate in pain management. She works in private practice and as a consultant with her husband, Tom.

Tom is a certified addiction counsellor and a Fellow of the American College of Addiction Treatment Administrators. He owns the Addictive Disease Program Inc in the



Dr Dana and Tom Claunch lead out in counsellor training at the Warburton Hospital.

USA, is a past president of a national (USA) association for addiction counsellors and works as a consultant, educator and clinical supervisor for addictive disease units in Australia, Scotland, Iceland, England and Holland.

Nurses, counsellors and clergy have formed the bulk of those undergoing

training under the Claunches since their first program in February 1994. A Catholic sister also attended one of the courses.

"The information in each course has been invaluable for those who care for patients and families affected by the disease of addiction," says Mrs Robinson.

Slain Missionary Still Remembered

Papua New Guinea Adventists continue to remember slain Australian missionary Pastor Peter Knopper, seven years after his death on March 16, 1988.

The murderers are still unknown, but his memory is still present in Homu, the site of the Adventist Laymen's School where he was working. He was attacked by unknown assailants almost on the doorstep of his home.

Visitors to Homu are directed to the house where Pastor Knopper lived

with his wife and two small children. In one corner of the house an outside wall still displays bloodstains. Bullet holes dot the aluminium wall boards.

"The local people here do not permit these mementos removed," explains Pastor Rick Ferret, secretary of the Eastern Highlands Simbu Mission. "Memory of Peter is still very strong. There is something sacred about the whole matter to these people."

In a lobby of the nearby church is a commemorative plaque and a display

case. In the case is a Knopper family picture and Pastor Knopper's Bible—opened to the passage of Scripture he used during the last sermon he preached.

Today the school compound is full of laughter with children from the nearby villages running toward their classroom. The institution is now run by a local district minister, Pastor Stephen Kamae.

"After Peter Knopper was murdered, I was asked to come and lead out in our laymen's school here," says Pastor Kamae. "At first, I thought to myself, *This is a dangerous place. It would be scary to accept the position.* Then, I reflected, *If Peter was not afraid to come to help us here, in a foreign land, how can I be afraid?* And I accepted the challenge."

The school continues to play a part in training local laity to become missionaries in their own country and reach remote areas of the country as part of the church's Global Mission program.—Ray Dabrowski

Health Seminars Run in the Pacific

Two three-day seminars presenting personal health and disease prevention were attended by 117 church members at Labasa, Vatuvonu, Suva and Lautoka in Fiji.

Dr Percy Harrold, director of the South Pacific Division Health Department, spoke on the Adventist philosophy of health, tobacco, alcohol, marijuana, betel nut, kava, and presented dietary guidelines for Pacific peoples.

Diabetes, heart disease and other major health problems in the Pacific were explained by Dr Joeli Taoi, a physician who has served for many years in Fiji, Vanuatu and Papua New Guinea. Dr Joeli is currently the Central Pacific Union Mission Adventist Health Department director.

Pastor Tom Osborne served as manager, master of ceremonies and, when needed, interpreter. Although more than 177 people received certificates, more than 700 participated at some time during the programs.

A vegetarian cooking demonstrators course is soon to be trialled in several areas of the Pacific islands before its final production. "With new resources being published for the Pacific islands, the impact of our health message is soon to be expanded," says Dr Harrold.



Dr Joeli Taoi (at left) takes a blood reading from the local district director at Labasa while Pastor Tom Osborne (back left) and Dr Percy Harrold (back right) look on.

Students Train for Church Work in Albania

Two young women from Albania are currently training at Avondale College, New South Wales, in preparation for serving the church in their homeland. Both are being sponsored by the Adventist Development and Relief Agency (ADRA).

Bruna Hoxholi and Nevila Mullai were baptised during 1992.

Bruna is studying secondary teaching and will return to Albania to commence the church's education work. Nevila is doing a business course and will assist with the business operations of the church.

Bruna comes from a Muslim background, and her father opposed her baptism until coming under the conviction that he could not dictate her future. She has just recently completed translating *The Great Controversy* into Albanian.

Nevila also had a Muslim upbringing and, since her baptism, has worked for the Albanian Mission as their computer operator. She has developed skills in graphics as well as word processing.

You can help ADRA support these students by sending tax-deductible donations to ADRA marked "Albanian Student Support."



Albanian students at Avondale, Bruna Hoxholi (left) and Nevila Mullai (right), are pictured with Pastor David Currie, who conducted the first evangelistic campaign in Albania after the overthrow of the Communist government.

Layman Runs Thai Orphanage

An Adventist known simply as Mr John has run an orphanage for needy children in Thailand for the past two years. He has 60 orphans under his care, aged from six to 14 years.

"Mr John is a kind-hearted Adventist man who loves children," says the communication director for the Thailand Mission, Rianthong Chen. "All his life he has seen children suffering, uneducated and living in poverty, and has wanted to help them."

Because the government school was too far away, he gave children in his area a place to live and to attend school. It has now become known as the Christian Orphanage Home. Currently there are 32 boys and 28 girls under his care.

Their daily schedule begins with morning worship. They also have evening worship and special programs on the Sabbath.

"When they have no food, John will go into the forest to get bamboo shoots to eat and sell," says Mr Chen.



Mr John, pictured centre, cares for 60 orphans in Thailand.

"Many church members help with his ministry. They voluntarily help John get more bamboos when they do not have money to give."

While survival of the orphanage is a constant struggle, Mr John and the children continually trust and depend on God's providence, reports Mr Chen.—*Southeast Asia Union Messenger*

CHILDREN

"Mummy, God Is Real"

by Jonathan

There's just Mum and I at home. I've never seen my dad, ever.

I guess that's why Mum says there's no God anymore. Mum has to go to work and that's why I'm at camp, with Nan and Pop. Nan says I'll learn all about Jesus here, and about His love for Mum and me.

I never knew it would be so much fun, but I do miss Mum. You see, she's all I've got besides Nan and Pop—and Jesus, of course.

On Wednesday, Nan took me to the Adventist Book Centre shop to buy a gift for Mum. When I went to

pay for it, I found that I'd lost my purse.

Nan and I were upset and so, after searching, we went to Nan's caravan and prayed to Jesus. We prayed again that night and again in the morning.

We asked that some honest person would find it and hand it in. Nan had read me stories like this and here was a real one of my own.

When Nan returned from her morning walk she had a big smile on her face.

"Look what I have," she said. "Your purse!"

I thanked Jesus and opened my purse. Everything was there and a note, "Found at ABC shop."

I took out the phone card Mum had left me. It seemed more important than my money. I ran to the phone. I wanted to phone my mum before she left for work.

"Mummy," I yelled. "God is real."

Nan and I tried to find the person who found my purse. I wish I could've found her, not just to thank her, but for giving me the chance to tell Mum, "God is real."

Jonathan is six years old.

Anniversaries



Josefski, Johan and Ethel. At midday on Tuesday, 26.2.35, Ettie Wills walked down the aisle of St Johns church, Rosedale, Qld, to marry Johan Josefski. On Sunday, 26.2.95, with their family, they celebrated their 60th wedding anniversary. Ettie and Johan have three children, Bert, Thelma and Bevin. There are eight grandchildren and 15 great-grandchildren, who with Bert's wife, Joan, wish them the very best the future can offer. The Josefskis presently reside at Avondale and are members of the Bundaberg church.

Thelma Stratford

Weddings

Britton—Radford. Sean William Britton, son of Michael Britton (Brisbane, Qld) and Glenys Core (Narromine, NSW), and Tracey Annette Radford, daughter of John

and Robyn Radford (Narromine), were married on 12.3.95 at Narromine SDA church.
E M Livingston

Goltz—Presecan. Peter David Goltz, son of David and Lynette Goltz (Ipswich, Qld), and Nadia Presecan, daughter of Peter and Ljubica Presecan (Stanthorpe), were married on 15.1.95 at Stanthorpe SDA church.
Ken Houlston

Jay—Delaney. Grant Allan Jay, son of Margaret Jay (Albury, NSW), and Jennifer Anne Delaney, daughter of Robert and Carol Delaney (Queanbeyan), were married on 5.3.95 at Canberra National SDA church, ACT.
Andre van Rensburg

Jones—Scanlan. Lloyd Edward Jones, son of Keith and Poko Jones, Kumba, New Zealand, and Nicola Jean Scanlan, daughter of Dennis and Judith Scanlan (Whenuapai), were married on 26.2.95, at the Royal Oak SDA church, Auckland.
Kyrill Bland

Lawrence—Wenham. Russell Neville Lawrence and Sylvia Francis Wenham were married on 5.3.95 at Te Puna, Tauranga, New Zealand.
Bill Townend

Marshall—Barker. Darrin Marshall, son of Ken and Judy Marshall (Coffs Harbour, NSW), and Leslea Barker, daughter of George and Glenys Barker (Invercargill, New Zealand), were married on 8.1.95 at Coffs Harbour.
Ken Houlston

Mätäsjarvi—Stanton. Petri Mätäsjarvi, son of Pekka and Raili Mätäsjarvi (Helsinki, Finland), and Lorellie Stanton,

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daughter of Laurie and Yvonne Stanton (Sandfly, Tas), were married on 12.2.95 at Rosny SDA church, Hobart, Tas.
Harley Stanton

("Stan"); son, John; daughter, Beverley Jones; and their spouses (all of Hornsby); and five grandchildren.
E Bruce Price, Mark J Wilson

Obituaries

Nunn, Ellen Mary (nee Croft), born 4.2.15 at Wonthaggi, Vic; died 31.1.95 at Launceston General Hospital, Tas. Married for 60 years, Ellen is survived by her husband, Victor; children, Marlene, Janet and John, and their spouses.
G W Rappell

Towler, Linda Laurel, born 10.6.02 at Mountain Vale, Martin's Creek, NSW; died 4.3.95 at the Adventist Nursing Home, Kings Langley. Married 21.9.29. Linda was predeceased by her husband, Jack, on 16.11.79. She is survived by her sons, John (Sylvania Heights) and Kevin (Saratoga); and daughters, Faye Lynch (Emu Plains) and Terry Fenson (Riverwood).
H W Hollingsworth

Purea, Kamate (Ka), born 1971 in Auckland, New Zealand; died 22.2.95 in Auckland. He is survived by his partner, Justin Popata; daughters, Alexandra and Hazel (Auckland); father, Teremoana; mother, Kerri; brothers, Douglas, Tai, Ati, Terry and Tu; sisters, June and Issebell.
John Veld, Paul Siope

Vaughan, Shirley Ruth (nee Leach), born 16.7.37 at Warburton, Vic; died 10.3.95 at Sydney Adventist Hospital, Wahroonga, NSW. Married 11.1.59 at Nunawading, Vic. Shirley is survived by her husband, Peter (Cooranbong, NSW); sons, Geoffrey (Bundaberg, Qld), Peter (Homebush, Sydney, NSW), Warren (Cooranbong) and Rodney (Morisset); daughter, Nerida Sweetman (Morisset); and grandchildren.
S R Goldstone, L C Coombe

Saul, Harold, born 1934 at Kempsey, NSW; died 1.2.95 at his home at Bellimboppinni via Kempsey. Married Olive Bernice Remington on 23.10.54. He is survived by his sons, Wayne (Brisbane, Qld), Philip (Collombatti, NSW) and Gregory (Kempsey); daughter, Jennifer (Collombatti); and eight grandchildren.
Harold E Edmunds, Lindsay J Laws

Ward, Harry Charles, born 13.6.23 at Bowraville, NSW; died 6.2.95 at Baringa Private Hospital, Coffs Harbour. Harry was predeceased by his first wife, Marjorie, and son, Max. He is survived by his second wife, Evelyn (Bonville); daughters and sons-in-law, Colleen and Ron Powis and Wendy and Norm Potter; daughter-in-law, Lesley; sons and daughter-in-law, Alan and Vicki; and son, Lauren.
C G Allen, C A Ogg, J Kosmiec

Taylor, Constance Ethel ("Stance"), born 11.3.20, at Enfield, Sydney, NSW; died 6.10.94 at Sydney Adventist Hospital, Wahroonga. Married 14.8.44. She is survived by her husband, Alexander Stanners

Advertisements

Network Controller—Sanitarium Health Food Company.

Sanitarium operates Digital VMS and Alpha computers, Digital PCs and Toshiba notebooks. These are networked using Decnet and Pathworks, Windows for Workgroups, and NT, with Digital being the supplier of active network equipment. Future directions include migration to NT and TCP/IP. A position in Sanitarium's Information Technology Department exists for a Network Controller. The successful candidate will be responsible for Sanitarium's local and wide-area networks. Your background would include experience with Decnet, VMS, Windows and ideally TCP/IP and Microsoft NT. You will be a problem solver, able to work as part of a dynamic team. The network is a vital part of Sanitarium's computing infrastructure. Remuneration is based on market rates for the position. All applications and résumés should be forwarded to: Kevin Deegan—Assistant Manager, Information Technology Department, Sanitarium Health Food Company, PO Box 40, Cooranbong NSW 2265, or for more information phone Kevin on (049) 77 2456.

Library Technician (Temporary Position)—Sydney Adventist Hospital. The hospital is seeking applicants who: ●have previous experience in library work ●are willing to work as part of a team and ●are prepared to work flexible hours. The position involves responsibility for: ●general library operations ●circulation management of loans, returns, fines etc ●assisting with general library duties such as maintenance and repair of books, copying and collating, monitoring of statistics, and reference searches. Hours: 30 hours per week with occasional Sunday work involved. Please apply in writing by April 28, 1995: Personnel Officer, Human Resources Department, 185 Fox Valley Road, Wahroonga NSW 2076. Fax (02) 489 2990.

Position Available. The Tasmanian Conference office invites applications for the position of Administrative Secretary/Receptionist. This is a permanent full-time position requiring above-average word-processing skills and computer literacy. Some clerical experience could be an advantage.

Volunteers Needed

Volunteers are urgently needed to fill the following positions:

- Nepal. Two Primary Teachers** to assist Nepali teachers in setting up a new school for ADRA-Nepal. Term of service: 12 months, commencing May/June 1995.
- Atoll Adventist Hospital, Malaita, Solomon Islands. Building Projects Manager** to supervise maintenance and new building projects, coordinate fly'n'build groups and work with local tradesmen for one year.

For any information on volunteer service, please contact Pastor Eric White, Volunteer Service Coordinator, 148 Fox Valley Road, Wahroonga NSW 2076; phone (02) 489 7122 or fax (02) 489 1713.

Please send résumé addressed to: Rob Ellison, Secretary-Treasurer, Tasmanian Conference, GPO Box 1039, Hobart Tas 7001. Phone (002) 34 2344. Applications to be lodged no later than 30/4/95.

Full-time Worker. The Western Australian Conference is seeking a full-time worker for the Jigalong Aboriginal Community to commence June 1, 1995. Ministerial training would be advantageous, but is not a prerequisite. Special needs are a close relationship with God, a desire to share God's love and a genuine rapport with Aborigines. This position is genuine global mission frontier evangelism. Further details are available from the president, Pastor Ken Vogel, phone (09) 398 7222.

Preschool Teacher Required. A full-time teacher with *early childhood qualification* is needed at The Gumnut Preschool, Port Macquarie, NSW (some of Aussie's best climate!). Contact Alan Rosendahl, Principal, on (065) 82 2271.

Adventist Singles Camp, Yarrahapinni (northern NSW), April 13-17. Speakers: Bob Possingham and Roger Vince. Come and join our ASM camp at beautiful Yarrahapinni for Easter. Please contact ASM Secretary, 21 Pilot Street, Urunga NSW 2455 or phone (066) 55 6198 after 6 pm.

Attention All Tertiary Students! Join the Adventist Students Association and enjoy social and spiritual fellowship in activities with other Adventist students. Send details to: ASA, 119 Blackburn Road, Doncaster East Vic 3109.

Toowoomba Central Church celebrates its one hundredth anniversary on July 27, 1995. This special event will be commemorated on the weekend of September 2 and 3. Former members and ministers are invited to attend. Further information will be provided closer to the event.

Redcliffe Church celebrates its 40th anniversary on May 28, 1995. Former ministers, members and friends are invited to attend in sharing memories. For further information phone (07) 284 3472.

Tour Tasmania With Adventist Friends. Few discounted seats leaving April 20. Incredible journey through Australia's Red Centre, Top End, Kimberleys—June. Western Australia in September. Ken Morgan's Aussie Tours 1800 817 781 Freecall.

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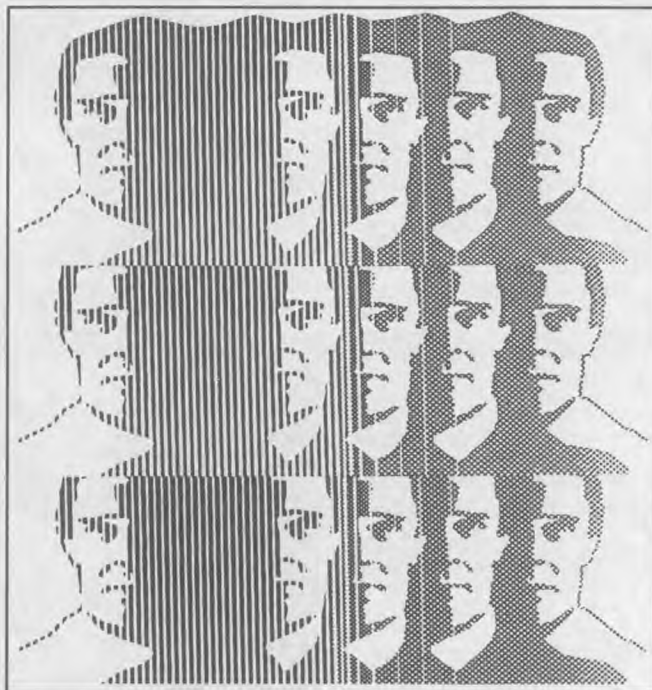
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