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RECORD

Study on
Adventists
Released—10



New Worship Service Meets Needs

A new youth worship program running in the hall of the Lilydale, Vic, church at 11 am on Sabbath mornings is attracting a regular attendance of more than 100. The youth pastor for Lilydale, Joseph Maticic, says he has been pleased to note that they are now seeing Adventist university students who formerly were not attending church, worshipping with them.

He reports there have been a couple of instances of friends of Adventists attending as well.

Lilydale church had been overcrowded for some time and the new service has helped relieve that problem. But Mr Maticic says that the worship service was begun four months ago to also meet a need felt by some for a more relevant style, and to respond to an increasing number of youth not attending the Lilydale worship service.

He says the best thing about the new worship program is that it has "given the young people their own service and involvement in it. Apart from the preaching it is taken by them."

A recent visiting speaker at the youth worship program was Dr Steve Case, who was visiting from the United States for a youth ministry institute. Dr Case is pictured (at right) answering questions from Mr Maticic.



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"No" to French
Tests—10**



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Cancel the Worship Olympics



He obviously enjoyed singing, for he sang with gusto. The fact that he was off-key didn't seem to bother him at all.

We were in Sabbath school and we had travelled some distance the night before to get there. We were feeling a little tired, but I hadn't realised I was still in early morning, monotone, deep-voice mode as I sang along.

Margaret, my wife, whispered in my ear, "You sound like Johnny Cash."

This was *not* meant to be a compliment. She doesn't appreciate the Cash singing style, nor those who seem to have graduated from the Johnny Cash School of Performing Arts—if there is such a thing. (I have one Johnny Cash CD that I sometimes play, usually when she isn't home.)

Because she was standing between myself and this other fellow, she was getting bad singing in stereo.

But wait a moment, we were worshipping!

We non-singers need to remind the others that it's the heart and not the voice that's important for worship. The voice may be important if you want to join the choir, but not for worship.

And worship is important for a people who stress so much Revelation 13 and 14, for there we're told the last great issue is about worship. The call is to worship Him who created (14:7); to avoid the worship of the beast.

When the ark was brought to Jerusalem, the people praised and

worshipped God. What else could they do? In their midst, at last, was the symbol of the presence of God. David had written a psalm to celebrate bringing the ark to Jerusalem—Psalm 96.

Written about 1000 years before the time of Christ, Psalm 96 emphasises various elements of worship. It speaks of singing, proclaiming God's salvation, declaring His glory, praise, recognition of God as Creator, bringing an offering; and so on. All of these things can be done with various degrees of competency, but competency is not the basis of good worship.

I don't have to be the best singer, be the most articulate pray-er, bring the largest offering, or worship the most

God doesn't conduct a worship Olympics. I don't have to score a 10 in praise for it to be acceptable.

often to make my worship acceptable. Not only does that smack of legalism, it makes worship competitive.

God doesn't conduct a worship Olympics, allowing for degrees of difficulty and giving scores for the various events. I don't have to score a 10 in praise for it to be acceptable.

Worship is not performance based, it's attitude based.

Think about the story of the Prodigal Son. His performance took him from the security of the Father (the capital is intentional) to the arms of prostitutes, the difficulties of poverty, and the embarrassment of the pig pen.

When he returned to the Father, he

wasn't accepted because of his performance—he wouldn't have made it through the front gate if he had been. He was accepted on his attitude.

The Father accepts our worship when it comes from a sincere heart. How we do it, what we do, what we say is much less important.

Obviously we should bring our best to the Lord in worship. We should sing the best we can, pray the best we can, praise the best we can. Anything less is a denial of who God is. But it's our attitude that counts.

Listen. "Wherever a soul reaches out after God, there the Spirit's working is manifest, and God will reveal Himself to that soul. For such worshippers He is seeking" (*The Desire of Ages*, page 189).

With that kind of attitude, as we bring our fumbling, stumbling efforts of worship to God, His Spirit polishes them for the courts of heaven. "The Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express" (Romans 8:26, NIV).

The performance side of our worship does improve with experience and practise, not that we can ever expect to arrive to the place where we don't need the Spirit's help. But, who knows, one day my voice may improve enough that I could be asked to join the choir. Or at least to help those around me enjoy their worship more.

For worship we must. Jesus told the Pharisees that if His disciples stopped praising Him, the stones would cry out. His latter-day disciples must continue to praise Him.

Let God's people worship the Lord.

Bruce Manners

Official Paper
Seventh-day Adventist Church
South Pacific Division



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Next Week:

Finding the gospel in the book of Revelation.

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Listen to the Holy Spirit

I believe that God is trying to tell us something. Of recent times, and from different sources, our attention has been called to our need of the Holy Spirit. Jesus must feel about us as He did about His disciples on the night of His betrayal. Then, unaware of the stupendous events just ahead, they squabbled among themselves about status.

When we allow God to give our lives direction and power we will accomplish the tasks we should be doing. Then Jesus will come. That event will solve all the problems in the "too hard" basket of both our individual lives and churches.

Fay Morris, WA

Consumer Boycott

The tobacco industry uses sports-related images to attract youngsters to experiment with smoking. Experimenters soon become regular users due to tobacco being so addictive. Within months some 70 per cent of such youngsters try to quit again, but three-quarters of them fail. Tobacco is *very* addictive.

Tobacco companies deserve to be stigmatised for encouraging addiction, and so do our corner stores, supermarkets, service stations etc, if they sell them.

Perhaps next time you're in there, tell them how disgusting cigarettes are. Tell them that you won't be back while they continue to peddle them—and don't go back. You could also tell your MP that you want tobacco company sponsorship of sport stopped.

Arnold Jago, Vic

Meet a Real Hero

After seeing Phillip Spyve and his baby daughter on the cover of *Record* (September 30), I'd like to relate a story from his boyhood.

When Phillip was about 10 years old, our youngest son, Terry, was six and had just started to attend the Rockhampton Adventist Primary School (Qld). The church organised a bike-a-thon to raise funds.

A church member loaded the children and their bikes onto his truck, took them down the Bruce Highway to a quiet side road where they could safely do their bike ride. He let them off at a railway siding along from a railway bridge that crossed a river.

Everything went well with the ride

until the children returned to the railway siding to be picked up by the truck. The children were told not to go near the railway line or the bridge. But railways hold a fascination for children and some, including Terry, went back to the bridge with their bikes.

Almost immediately a heavily laden goods train appeared around the bend, coming quickly toward the bridge. An organiser yelled to the children to get off the bridge. A group ran to the safety of a workers' platform in the middle of the bridge and huddled against a safety rail.

Terry, meantime, struggled with his bike on the railway line. He was still on the bridge!

Seeing Terry's problem, Phillip made a split-second decision. He left the safety of the platform and raced down the line ahead of the approaching train. He reached Terry, threw the bike aside and dragged Terry back to the platform just as the train, its whistle blowing, thundered past.

The adults had gone into shock. They were on the opposite side of the train to the platform, and could not see the outcome until the train had gone. Their relief was indescribable.

To this day I thank God for Phillip. Phillip Spyve is a hero. And Terry, now 21, is a student studying for the ministry at Avondale College—saved for such a day.

Beth Kosmeier, NSW

Questions We Are Asked

How come some letters appear as "Name Withheld"? Surely if someone has something to say in a letter, then they ought to be willing to put their name to it.

There are two reasons for the use of "Name Withheld." Sometimes a person will request that their name be withheld; or we feel that a person or a situation requires that we do not name the writer of a letter. We almost never publish a letter that doesn't contain the name and address of its author (we've published only one such letter to the editor in the past five years). Those without names and addresses are normally quickly consigned to the bin.

We will honour a person's request to withhold their name, but the writer must realise that the letter has less chance of being published.

In some cases we choose to withhold the name if we think the issue is worth commenting on, but publication of the name could cause embarrassment to the writer or persons it might inadvertently identify.

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.



Aboriginal Training

A special training program to prepare Aboriginal and Torres Strait Islanders for full-time ministry has been approved, in principle, to begin in 1997. The South Pacific Division Ministerial Training Advisory Committee plans that the training will take place at Carmel College, WA. Currently a process of gaining accreditation and registration is under way with the Department of Training. If accredited, potential students have the opportunity to apply for Abstudy support for house rent and living costs.

Behrens Re-elected

The Loma Linda University (California, USA) Board of Trustees re-elected Australian Dr Lyn Behrens on October 16 to serve as president for another five years. The university constituency met on October 15 and, after listening to reports, elected the Board of Trustees.

Aussie Instructs

The youth director for the Trans-Australian Union Conference (TAUC), Pastor Allan Walshe, will conduct an Institute of Youth Ministry for pastors in the Columbia Union

Conference, headquartered in Washington, DC. Pastor Walshe has conducted institutes in the TAUC for the past three years. He will be instructing 25 church pastors in effective ministry to the youth of their congregations. This will be the first Institute of Youth Ministry held in the USA.

Women Meet



Photo: M Shearer

Seventy-five women met recently in Christchurch, South New Zealand, for a weekend women's retreat featuring Dr Iris Yob. Dr Yob, an Australian, now lives in the USA. Using the theme of womanhood, she spoke of the house of faith with its various rooms and also of the experience of Esther. She challenged the women about the beauty myth, and talked of being content. While there, Dr Yob was reunited with

Appealing News Keeps Rolling In

●In their first week, South Australia was \$A5500 ahead for the same time last year.

●WA is now \$A20,000 ahead for the same week last year.

●Marj Whyte of Trinity Gardens church (SA) is another mega-collector; she collected \$A1000 in her first week. Her aim is to pass her 1994 total of \$A6815. In nine years she has collected more than \$A53,000.

●WA mega-collectors Ted and Ruth Watts and their 15-year-old grandson, Cameron Brown, collected in the north-west of WA and in Alice Springs and other parts of the Northern Territory. Their totals were: Ted \$A5152; Ruth \$A4571; and Cameron \$A2415. That is an overall total of \$A12,138.

●The combination of an "at-home appeal" (for ADCARE) with an "overseas appeal" has received wide acclaim from collectors who say it makes things easier.

Margaret de Vries (pictured at right) after 25 years. They had attended Avondale College, NSW, together. The retreat is becoming a regular event with Hiveth Williams from the Boston Temple, USA, speaker for next year.

WORLD CHURCH

Andrews Praised

For the sixth straight year, Andrews University, an Adventist university in Michigan, was cited by *US News and World Report* as

Wanganui School Undergoes Upgrade



Photo: G McDonald

The Wanganui Adventist Primary School underwent alterations and additions costing \$NZ60,000 during the recent school holiday period. The old library and storage area were incorporated to make two equal-sized classrooms. Lighting and heating was upgraded, the foyer area extended, the office and kitchen extended, a new interview room added, as well as new toilets and facilities for the disabled. Disabled Persons Assembly spokesperson Les Gilsenan said the facilities for disabled people was "excellent, really terrific," especially when there are no disabled children at the school. The extensions were prompted by the addition of a second teacher for the 29 children.

Did You Hear . . . ?

. . . About the evangelistic program run in Russia, by two South Pacific Division pastors, when they were not allowed to advertise?

When the president of the Trans-Tasman Union Conference, Pastor Harold Harker, and Pastor Lindsay Laws wanted to rent a hall for evangelistic meetings in New Cheboksary, they had to agree not to advertise their meetings.

The only promotion in the city of some 180,000 was word of mouth. In spite of this handicap, the small church of 25 members has now grown to about 100 as a result of the meetings.

Special Service at Sligo Attracts Wide Interest

Just two months after the Adventist Church's world business session voted to keep intact a policy barring the ordination of women to the gospel ministry, the second-largest Adventist congregation in North America conducted a special ceremony for three women ministers.

More than 1100 persons attended the September 23 event—described locally as an “ordination service”—at the Sligo Seventh-day Adventist church in Takoma Park, Maryland. The crowd included more than 30 Adventist women in ministry from 10 different states and ordained Adventist pastors from seven different conferences.

The women affirmed were Kendra Haloviak, a religion teacher at Columbia Union College (CUC) in Takoma Park; Norma Osborn, an associate pastor at Sligo church; and Penny Shell, chaplain and manager of pastoral care services at Shady Grove Adventist Hospital in Rockville, Maryland.

There were clear differences in the understanding and significance of the service, underscored by the fact that one of the women pastors (Esther Knott) on the Sligo staff chose not to be involved.

Pastor Rudy Torres, senior pastor of the 3200-member congregation, presided at the ceremony. In an open letter on September 9 he stated that “the service is an ordination to the local church only. And we do that on the very same authority that we ordain deacons, deaconesses, and local elders. We will simply recognise that those ordained in that service have a more comprehensive call to engage in ministry in our area than those who usually serve as local elders.”

Pastor Torres's letter said that Sligo did not “ordain anyone to the gospel ministry, as that phrase is understood by Seventh-day Adventists. We make no claim that this ordination is to the world, or that it has any authority outside our local area. Still it is historic for us in that we have never before chosen to have such an affirmation or local ordination service for anyone engaged in full-time ministry.”

In response to questions about the ceremony, North American Division president Pastor Alfred McClure said, “Our ecclesiology has not changed in regard to ordination, and local churches do not have the authority to ordain to the ministry of the world church. That process is valid only by vote of the conference and union committees.

In this case, the Potomac Conference denied the request for endorsement and issuing of credentials.”

However, in an earlier letter to all North American church leaders, Pastor McClure also stated that “a commissioning or dedicatory service, even with the laying on of hands, is biblical and affirming of the call to ministry, yet does not violate the spirit or the letter of the vote of the General Conference session.”

The Sligo ceremony is the latest in a flurry of events in North America surrounding the women's ordination issue. Since the General Conference session vote in July, the Columbia and Pacific Union Conferences have voted resolutions affirming women's role in gospel ministry.

During the North American Division executive committee's year-end meetings on October 13-14, Pastor McClure proposed the establishment of a presidential commission on Women and Ministry.

“It is my hope that this commission will find ways to send a strong message of encouragement and validation to our women pastors without placing them in conflict with our brothers and sisters in the world church,” he said.—*Adventist Review*

one of the best colleges in the United States. The university was also named in the *Herald Palladium* as “one of this area's best sources of community volunteers.”

140 Years

More than 5000 people attended a 140th celebration and commemoration of Adventist presence in Battle Creek, Michigan, USA, on the weekend of October 14 and 15. In 1855 a group of Adventists in Battle Creek began to keep to the seventh-day Sabbath. In 1860 the name Seventh-day Adventists was adopted there, and the General

Conference was based there from 1863 to 1903. For many years it was home to James and Ellen White, who are both buried there.

Russian Growth

The West Russian Union Conference has opened one new church each week during 1995, reports the conference president, Pastor V D Stoylar.

Indian Hero Drowns

An Adventist died while attempting to rescue villagers caught by flash floods in the Punjab. The 32-year-old member had rescued two people and was

attempting to rescue a third when he drowned. Excess water from the Thein Dam rushed through several villages along the Beas and Chenab Rivers. The unnamed Adventist was, reportedly, a recent convert.—*ANN*

Manchurian Win

In 1992 a Manchurian woman began listening to Adventist World Radio programs broadcast from

Guam and wrote to Hong Kong, indicating her desire to join the Seventh-day Adventist Church. She was put in touch with the local church. By the time she was baptised she had invited 151 others to listen to the broadcasts, and they were baptised with her. So far 600 have been baptised as a result of her invitation for them to listen to the “Voice of Hope” broadcasts.—*ANN*

CHURCH CALENDAR

November 12 Adventist Book Centre Open Day
November 18 Spirit of Prophecy Day
December 23 Thirteenth Sabbath Offering

What Is the Spirit of Prophecy?

by Gerhard Pfandl

Why is it that Seventh-day Adventists believe they are the remnant church of Revelation 12:17? Is this belief biblically defensible?

Revelation 12 outlines a plot that even Steven Spielberg would find difficult to match.

There we see the Old Testament church, symbolically portrayed by a woman clothed with the sun and standing on the moon (verse 1). The woman gives birth to a child, the Messiah who, reflecting Psalm 2:9, is to rule the nations with a rod of iron (verse 5). The dragon, or Satan, (verse 9) tries to kill the Christ-child (verse 4), but the child is caught up to God and to His throne (verse 5).

Following Christ's ascension, the dragon turns on the woman, now the Christian church, who flees into the wilderness (verses 6 and 14) where she is nourished for three-and-a-half "times" (verse 14) or 1260 prophetic days (verse 6)—that is, 1260 literal years.

From the sixth century to the end of the 18th, most of those faithful to God were persecuted. Many died for their commitment to Christ.

When Satan sought to overwhelm the church with his armies, as if by a flood (verse 15), the earth (here personified) provided an escape (verse 16). The New World of the Americas opened its vastness to these persecuted people, and, beginning with the Pilgrim Fathers in 1620, eventually accepted the thousands of refugees who followed them.

The dragon was therefore "enraged with the woman, and he went to make war with the rest [or remnant, KJV] of her offspring. . . ." (verse 17).*

Who is this "remnant of her offspring" (KJV) who exist after the end

of the 1260 years, that is, from the 19th century onward? Which religious group or church becomes the object of Satan's ire in these last days?

The remnant of her offspring has two identifying characteristics: first, they keep the commandments of God, and, second, they have the testimony of Jesus.

The Commandments of God.

Whatever other commandments you might consider this phrase to include, you must certainly include the Ten Commandments, written by God's own hand.

John, under inspiration, foresaw a time when adherence to the commandments of God would be a sign by which true followers of God would be recognised. The rest of Christianity would have their own versions of the "commandments of God" that did not correspond to the original.

Daniel, likewise, foresaw a time when God's law would be changed (see Daniel 7:25). Christ also rebuked believers of His time for following "commandments of men" ahead of the commandments of God.

History reveals that a change did occur, especially in respect to the Sabbath command (see S Canyon, *A Doctrinal Catechism*, page 174). God, in Revelation 12:17, seems to say, "At the end of time I will have a faithful people, the remnant church, who will be recognised by the fact that they keep My commandments as I have given them, including the fourth one, the Sabbath commandment."

In the time of the apostles, the practice of keeping the Sabbath was not a special sign. All Christians, along with the Jews, kept the Sabbath. But in the time of the end—in our times—seventh-day Sabbath keeping is much less inclusive; it has become a distinguishing mark, because Christianity generally

observes Sunday, the first day of the week.

According to God's Word, the remnant church is set apart by adhering to the original, the biblical, fourth commandment.

The Testimony of Jesus.

The second scriptural characteristic of "the remnant of her seed" (verse 17) is having the "testimony of Jesus."

What is the testimony of Jesus?

Some Bible translators believe the expression refers to the testimony of the church *about* Jesus. Thus they translate, "they bear testimony to Jesus" (Revised Standard Version), or "they maintain their testimony to Jesus" (New English Bible). Others understand it to refer to Jesus' *own* testimony. The New King James Version, therefore, translates it as "the rest of her offspring . . . have the testimony of Jesus Christ."

The expression *marturia Iesou* (testimony of Jesus) appears six times in the book of Revelation (1:2, 9; 12:17; 19:10 twice, 20:4). In Revelation 1:2, John bears witness to "the word of God, and to the testimony of Jesus Christ, and to all things that he saw."

The expression, "the word of God" is obviously not John's words about God, but what God Himself said. (In John's time, that was the Old Testament.) The reference to the "testimony of Jesus" in this verse is parallel to the "word of God." It is therefore what Jesus said—most likely the things Jesus said in the hearing of John and what we find in the gospels.

In Revelation 1:9 the "word of God" and "the testimony of Jesus" are again in parallel, referring to both the Old Testament and to Jesus' personal witness while on earth. Because John proclaimed what he had read in the Old Testament and what he had heard Jesus say, he was banished to Patmos.

Spirit of Prophecy

While here on earth, Jesus testified in person. After His ascension, He spoke through prophets such as a John. In Revelation 19:10, therefore, "the testimony of Jesus" is identified as "the spirit of prophecy."

The phrase "spirit of prophecy" occurs only once in the Bible. Its nearest parallel is in 1 Corinthians 12:8-10. There Paul refers to the Spirit who, among other charismata, gives the gift of prophecy. A person who receives this gift is called a prophet (1 Corinthians 12:28). This is in harmony with 2 Peter 1:21, where Peter declares that prophecy occurs when "men . . . were moved by the Holy Spirit spoke from God" (RSV).

Thus, the "spirit of prophecy" of Revelation 19:10 is the Holy Spirit, who inspires the prophetic word or, according to the definition in the verse itself, reveals the testimony of Jesus. This is confirmed by a comparison between Revelation 19:10 and 22:8-9 (see "Comparison of Texts" box).

The "brethren" referred to in Revelation 19:10, who hold "the testimony of Jesus," are called "your brethren the prophets" in Revelation 22:9. If the principle of interpreting Scripture with Scripture means anything, this comparison should lead to the conclusion that these brethren who have the "testimony of Jesus" are prophets.

Furthermore, John's contemporaries knew very well what he meant by the expression "spirit of prophecy." Rabbinic Judaism frequently used this expression in the *targums* (oral paraphrases of the Old Testament in Aramaic, which were later written down).

For example, in Aramaic, Genesis

41:38 reads: "And Pharaoh said to his servants, can we find a man like this [Joseph], in whom is the Spirit of prophecy from the Lord?" In Numbers 11:25, where God appoints 70 elders, the *targum* says, "And He made enlargement of the Spirit of prophecy that was upon him, so that Mosheh lost nothing thereat, but He gave unto the seventy elders: and it was that when the Spirit of prophecy rested upon them, they prophesied, and ceased not." And in Numbers 27:18, where God chooses Joshua as Moses' successor, the Aramaic paraphrase reads: "And the Lord said to Moses, Take to thee Jehoshua bar Nun, a man upon whom abideth the Spirit of prophecy from before the Lord."

Thus the term "Spirit of prophecy" was well known in John's time, because of its use in the *targums*. It describes the Holy Spirit who imparts the prophetic gift to men and women in the church.

Scholarly Support

This interpretation of the term "testimony of Jesus" has been the understanding of many Bible scholars past and present. The Lutheran scholar, Hermann Strathman, for instance, says of Revelation 19:10, "According to the parallel 22:9 the brothers referred to are not believers in general but the prophets. Here, too, they are characterized as such. This is the point of verse 10c. If they have the *marturia Iesou* they have the spirit of prophecy, ie they are prophets, like the angel, who simply stands in the service of *marturia Iesou*" (*Theological Dictionary of the New Testament*, vol 4, page 501).

James Moffat, in his commentary on Revelation writes: "For the testimony of Jesus is the spirit of prophecy. This prose marginal comment specifically

TODAY IS SPIRIT OF PROPHECY DAY

defines the brethren who hold the testimony of Jesus as possessors of prophetic inspiration. The testimony of Jesus is practically equivalent to Jesus testifying" (*The Expositor's Greek Testament*, volume 5, page 465).

In Conclusion

The context of the book of Revelation makes it clear that "the testimony of Jesus" is Christ's self-disclosure through the prophets—His witness, not the church's witness about Him. The parallelism between 19:10 and 22:8, 9 indicates that those who "have the testimony of Jesus" are prophets. Thus "the remnant of her seed" (Revelation 12:17, KJV), who "have the testimony of Jesus," must also have the prophetic gift.

That's not to say that every one who is a part of the remnant has it as such, but that one of the identifying marks of them as a *people* is the manifestation of the prophetic gift among them.

Seventh-day Adventists, from their very inception, have seen themselves as the fulfilment of Revelation 12:17. They have claimed the two identifying marks and applied them to the Ten Commandments, in particular the Sabbath, and to the life and work of Ellen G White.

The prophetic origin of the Advent movement and God's gracious guidance through the prophetic gift of Ellen White should make us more aware and appreciative of the responsibilities we have as a church. It should spur us to finish the work God has given us. □

* Unless stated, all texts are quoted from the New King James Version.

Gerhard Pfandl is the Spirit of Prophecy coordinator for the South Pacific Division.

Comparison of Texts

"And I fell at his feet to worship him. But he said to me,

'See that you do not do that! I am your fellow servant, and of your brethren who have the testimony of Jesus.

Worship God! For the testimony of Jesus is the spirit of prophecy" (Revelation 19:10).

"I fell down to worship before the feet of the angel who showed these things. Then he said to me,

'See that you do not do that! For I am your fellow servant, and of your brethren the prophets, and of those who keep the words of this book.

Worship God'" (Revelation 22:8, 9).

One Woman's Vision

by Mavis Mangan

My vision is that, through His church, Jesus will show love, compassion and understanding to the Aboriginal people.

Even though she wasn't Catholic, Mavis Mangan wanted to be a nun. She wanted to work somewhere for God. He honoured that desire by giving her an assignment that she loves, working for Aboriginal people and their children. She tells her story:

I yearned to be a nun, but God had other plans, and I married and had two children. Years were taken raising my children, but the time came when I lived on my own. That's when I started my search for spiritual knowledge.

I wanted to be an angel when I died, then come back to earth at God's request to help people. Of course, I now realise that I had my theology all wrong.

Nearly 15 years ago I began reading widely. At first I read every book on the New Age I could find, but I wasn't satisfied with their philosophy. *There must be something better than that*, I thought.

An Adventist girl where I worked gave me a Bible when she heard I wanted to read one. Because I felt God was leading, I read it and came to know more of what the Bible was saying.

I read the Bible from cover to cover. I have always believed in God, but I now realise that I didn't know much about Him. As I read the Old Testament, I became afraid because God seemed so strict. I began thinking I wouldn't even get to heaven, let alone work for Him. I spent about two months wondering about my situation, but I kept reading.

Soon I was in the New Testament and, about this time, I had a very strong conversion. Without fully understanding the

dynamics of my new faith, I knew I had found my Saviour and my Friend. He was the answer to my problems.

I struggled with the Bible for some time, knowing that I needed a teacher. Finally I found one who could give me personal help—Gary Christian. Gary offered to study with me, and he was just who I needed.

I was baptised in May, 1986. Two weeks later, after suddenly losing my job, I entered the literature ministry. After 12 months of really hard work and the grace of God, I was fairly successful.

It was then I made contact with an Aboriginal girl in the Ashfield area where I lived. She loved the books and suggested that I go to Stanmore to see "Mum Shirl," a well-known Aboriginal woman.

Mum Shirl, as everyone calls her, has a big heart and is a member of the Catholic church. I called on her on referral. She loved the books and bought everything I had—including a set of *The Bible Story*. She suggested we go to Redfern to see her Aunt Polly. We arranged a time, and she took me to Eveleigh Street, Redfern.

If you don't know Sydney, you may not know that Eveleigh Street, Redfern, doesn't have a good reputation. It's an Aboriginal enclave where people with white skin don't feel very secure. Even the police don't care to go into that neighbourhood—they're often welcomed with a hail of stones and bottles. Most of the Aborigines there are good people, but a violent minority give the area its reputation.

Mum Shirl introduced me to her aunt and it wasn't long before she was signing on the dotted line to take the books. It was



Aunt Polly who told me, "The people here need someone to call on them in their homes."

Aunt Polly was about 80 years of age, a Catholic who had contact with Adventist Aboriginals in the Bellbrook area, west of Kempsey, NSW. She had a high regard for the Adventists she knew.

I found Aunt Polly and a few other Aboriginal women I met that day to be very spiritually minded. They impressed me, but I had to move on with my work. My next call was a referral to a man and wife in the city area. He was a businessman and I was optimistic about a sale. But I found him antagonistic toward religion, and, although his wife wanted to have the books, he wasn't interested.

Walking out of the rich man's office, I had a very strong impression to go back to Redfern to the Aboriginal people. I felt that God was telling me, "They are my people too; go back to them."

The next day I found that word was out in Redfern that I had some wonderful books. People were almost begging me to let them buy. I filled out many order forms for books to be paid on the instalment plan. Later, I called in on the people every Pension Day,



1995-Year of the Adventist
WOMAN

AN AFFIRMATION of WOMEN and MISSION

delivering the books when they had been paid for.

I was the first Adventist, Aboriginal or not, to be allowed to move freely in the area. I believe it could only have been because I was representing my Lord and His faith.

At this time, two pastors from another church controlled the Bible studies in the homes of the Aboriginal people, and they guarded the privilege jealously. A meeting was called and the decision was made that I could stay. One of the pastors loved the writings of Ellen White and he bought several of her books, and the children's books as well. The other one, not so friendly, told me that he regarded the Adventist Church as a cult.

I asked him to pray for me.

Today, three of his grandchildren attend our school, with his blessing!

Aboriginal people are very spiritually minded. Even when some were drinking, they treated God (and me) with the utmost respect. I often sat in the back lane with them while we talked about God. One day a drunken man threw beer over me, but another protected me and spoke angrily to his friend, forbidding him to do such a thing again.

Events like this gave me a burden for the Aboriginal people.

My vision is that, through His church, Jesus will show love, compassion and understanding to the Aboriginal people. I believe that many of these people will find happiness through conversion.

My ministry to these people is not an easy road to travel. And not all the problems are caused by the Aborigines. After I had worked among God's neglected people for two years, the Aborigines gave me their full support, but, unfortunately, there were some in the church who had different ideas about my work.

I finished as a literature evangelist in that area and moved off to another territory. My contact, however, with the Aboriginal people did not end. I was still warmly accepted by a group of Adventist Aboriginal women, and they began to attend the Ashfield church. One was a grandmother who had been left to bring up her grandchildren because the children's parents were heavily involved with alcohol and drugs. She expressed a desire that her

three grandchildren might attend an Adventist school.

The Ashfield church board decided to sponsor two children; and soon Hurstville Home and School sponsored another one. Pastors Doug Martin and Bruce Grosse, and Chris Field worked strongly and sympathetically in this cause, as did Ann Campbell.

Gradually, God led me to see that the best results would come through education in our schools, and we now have a wonderful education program at the Hurstville Adventist School with 20 Aboriginal children attending. Looking back I can see very clearly the path by which God has led me.

I felt even more strongly His leading when the Adventist Business and Professional Members and the Greater Sydney Conference joined forces to provide assistance.

As Adventist Christians we must

show the same love and compassion and acceptance as Jesus shows us and the people of every nation, tongue and people. We must really believe He wants all Aboriginal people in His Kingdom and we must use the pure religion based on love to reach these people. He knows that, to give them a healthy self-esteem, they need a good education.

The Adventist Church must accept the responsibility for funding, and publicly and proudly announce its decision to evangelise the Aborigine. They are included in the gospel commission. May not one of them be lost because of ignorance and prejudice. □

Mavis Mangan writes from Sydney. Today she is the Greater Sydney Conference's Aboriginal Liaison officer, working in the Redfern area and having close ties with the Hurstville Adventist School. This article is adapted, with permission, from Adventist Professional.

The End of the White Elephant

by Nemani Tausere

Have you heard? A white elephant is alive and well at Fulton College. Today (November 11) is your opportunity to help lay another of these antiquated creatures in the dust.

At Fulton, the greater portion of library books and other materials has been out-of-date for years. The installation of a computer system in 1992 has allowed us to begin computerising the library catalogue. However, the work is hampered because of the large number of obsolete books still on the shelves.

"The greatest need at Fulton is to update and extend our collection," says the college librarian, Kutan Oli. "Gone are the days when old books from the homeland can be used in the mission field. The 21st Century is just around the corner and if a book is out-of-date at home, it's out-of-date here."

Mrs Oli, who holds a masters degree in library science, is working to bring Fulton's library into line with international library standards. A proposed plan of development includes:

- Building the collection with:

- New books and periodicals for theology, education, business and secondary subject areas.

- Current reference materials—particularly new encyclopaedias, subject dictionaries, yearbooks, maps, charts, atlases, posters etc

- Good literature, anthologies, biographies, classics, graded reading books, relevant magazines etc.

- Extending the computer library with CD-Rom and other relevant software.

- Developing an audio-visual collection.

- Installing proper security for the collection.

The 1995 Mission Extension Offering (November 11) is earmarked for Fulton to assist with the program of updating the library. The offering is your chance of helping make the new library a reality. □

Nemani Tausere is the principal of Fulton College.

Second Study on Adventists Released

The South Pacific Division's Institute of Church Ministry and Evangelism (ICME) published its second analysis of Adventist data from the National Church Life Survey (NCLS) earlier this year. The survey, first conducted in 1991, is the largest and most comprehensive study of Protestant church life ever conducted in Australia.

The second major report from this survey ("Winds of Change") was released late in 1994. This data was gathered in the survey, which took a sample of Adventist churches in Australia. This produced information that reveals much about the life of the Adventist Church in Australia.

Beliefs

One question in the survey dealt with the worshipper's attitude to the Bible.

As expected, Adventists generally express belief in a high view of the inspiration of the Bible.

However, when it comes to the interpretation of Scripture, there is some degree of ambivalence. While half of the Adventist respondents indicated that the Bible should be understood in the context of its times, one-third indicated a verbal inerrancy concept that "each word and sentence of the Bible is to be taken literally, word for word."

At the other end of the spectrum, one in five Adventists said the Bible is merely a "valuable book" and some said, "The Bible is valuable, *parts of which* reveal God's Word." This shows a need for instruction on interpretation of the Bible in our churches.

Adventists are firm in their rejection of speaking in tongues. They gave the

highest disapproval rating (85 per cent) of all churches in the survey. Nevertheless, one in 20 Adventists indicated some degree of approval for glossolalia (tongues speaking) and 2 per cent indicated they speak in tongues. A further one in 10 were undecided.

Church Life

It was encouraging to discover that 85 per cent of Adventists have positive feelings about their church. This was a slightly better result than for the full NCLS profile. Only one in 10 had negative feelings. Even the lowest level of "positive" response (from Adventist baby busters, aged 15-29) was approximately the same as the overall percentage for all denominations represented in the survey.

In the light of generally low morale in some parts of the Adventist Church in the past decade, this should be considered a very good result.

The estimate of regular attendance by Adventist worshippers was made by local congregational leaders. As few churches had objective figures, the estimate (78 per cent) was probably overstated. The details of the National Census Day held in Adventist churches in August 1995 are presently being studied (and will be released in the *Record* before the end of the year). This census will provide a more accurate figure.

One interesting item coming from this part of the survey is that older baby busters (20-29 years) and younger baby boomers (30-39 years) were the two groups among Adventists who had attended worship considerably more regularly in 1991 than in the previous year.

How does Adventist giving compare with other churches? Despite a decline in giving, more than double the percentage of Adventists (76 per cent compared to 33 per cent) give 10 per cent or more of their income to the church.



Dr Alwyn Salom, the director of the Institute of Church Ministry and Evangelism, reports on findings in the National Church Life Survey.

Not Church Says "No" to French Tests

"Stop the testing" was the sentiment of over 150 people attending a Not Church meeting at Avondale College church on September 16.

Video clips of a nuclear-ravaged Hiroshima, a letter to the French ambassador, short speeches, discussion and a live band performing '60s protest music, formed the basis for the meeting.

The college church assistant minister, Pastor Steve Wold, said the meeting was held in response to current high interest in French nuclear testing in the South Pacific. He felt the meeting was successful, for it allowed more exposure to related issues such as nuclear warfare, environmental damage and human injustice.

Pastor Wold explained that it was important that issues such as nuclear testing be discussed from a Christian perspective, and added that the Bible shows that Christians have a responsibility to care for the earth.

The "Stop the Testing" program was part of a series of monthly outreach meetings for people who feel uncomfortable in a traditional worship setting. Other issues discussed include AIDS, cults, relationships and suicide. And the theme for the next Not Church meeting is sexuality.—David Chapman



Avondale College's Not Church recently discussed the issue of nuclear testing.

Photo: L. Heise

When it comes to rethinking new directions and openness to change, Adventists do not do so well. More than half the church attenders in the NCLS are either part of congregations already implementing new directions or are aware that they need to do some rethinking. This question did not have to do with theology, but with directions in church life and strategies of mission—the way of “doing church.”

We produced the lowest result of all the churches in being willing to use new ways to meet new challenges. About half the Adventist members surveyed said that their church should “stay as is.”

Moreover, Adventists received the highest result among churches that “met new initiatives with concern or mistrust by our people.” We were far above the total NCLS profile in being resistant to change.

One of the most distressing results in the NCLS is the revelation that we have a strong inward orientation. The question asked was: “What is it about this [local] congregation you most value?” The Adventist respondents placed an overwhelming emphasis on things related to the inward focus of the church—their own spiritual nurture and social fellowship. Although respondents could select two answers, less than one in 10 Adventists chose “reaching the unchurched” or “mission to the community” (outward focus).

The Adventist respondents generally considered the music at their church “inspiring/uplifting.” Eight out of 10 were satisfied with the music (compared to seven out of 10 in the overall NCLS profile).

The survey did not indicate what type of music was part of the worship, so there is no way of identifying whether this percentage expressed approval for traditional or contemporary church music. However, because the highest level of approval was among the older age brackets (60+) and the younger age brackets (15-29) expressed a considerably lower level of approval, it may be reasonably assumed that it was perceived to refer to traditional church music.

One of the intriguing insights from the survey is that Adventists place high importance on the church building in the worship experience.

Six out of 10 in the overall NCLS pro-

President Visits Adventist School

The president of the Tuvalu Republic, the Hon Tulaga Manuela, and his wife visited the two-teacher Adventist primary school at Funafuti on August 18. This was the first time the president had visited the school.

Funafuti is the administrative centre for the Tuvalu Republic.

The president and his wife are pictured on the veranda of the school, during their official visit, listening to a speech of welcome from the headmaster, Siaufisi Kirimaaua.—*Bill Miller*



Photo: Watson Learning

file indicated that the church building is either “very important” or of “some importance” to them in worship. But three-quarters of Adventists responded in this way. This was particularly so of Adventists over the age of 70. This may reveal an emphasis on the externals of worship (see the full report, *Winds of Change and the SDA Church in Australia* for a more detailed discussion).

Joining and Leaving

What were the primary influences that led people to join the Adventist Church? Newcomers who joined the church in the previous five years and previously were not attending any other congregation have something to tell us. Nearly two-thirds joined the Adventist Church because of personal contacts with existing members.

Further, nine out of 10 who switched from another denomination to the Adventist Church said it was because of the influence of Adventist friends, neighbours and acquaintances. This confirms numerous other studies that have revealed the importance of personal “network evangelism.”

A relatively recent phenomenon has been the “switching” of Adventists to other denominations. At the request of ICME, the NCLS tracked the 300 former Adventists in the survey who had joined other churches. This revealed some important information.

By far the most common reason given for leaving the Adventist Church was “restrictive teachings” concerning church standards. The next most com-

mon reason was “moving to a new area” (in several places in the survey, this surfaced as a particularly vulnerable period in the spiritual experience). Only seven in 100 cited the theology of the church as a reason for leaving. Two-thirds of the reasons given for leaving the church had relational implications.

What churches did these former Adventists join? Contrary to common opinion heard in the Adventist Church, charismatic churches came only third. The largest percentage of these former Adventists joined noncharismatic evangelical churches (38 per cent) with Baptists collecting the largest group, followed by Churches of Christ and the Salvation Army.

The next largest group were mainstream churches (32 per cent) led by the Anglican and Uniting Churches. The third group were Pentecostal churches (26 per cent) headed by the Assemblies of God. Small Protestant churches made up the remainder.

The profile of the Adventist “switcher” is: A baby boomer (30-49 years) or baby buster (15-29 years); not currently married; well-educated; in a medium or high income occupation; owning or purchasing a home which he/she has occupied for less than five years (newly moved). Despite the above profile, one in 10 were over 70 years of age!

A full report of the Adventist data (Alwyn P Salom, *Winds of Change and the Seventh-day Adventist Church in Australia 1995*) can be purchased from the Institute of Church Ministry and Evangelism at the South Pacific Division.—*Alwyn P Salom*

Former Mechanic Ordained in SA

A former motor mechanic who hoped to use his skills in the mission field discovered that God had other plans for him—he was ordained to the gospel ministry in Adelaide on August 26.

Ross Simon was raised in New Plymouth, North New Zealand, and married Bronwyn in 1975. Together they worked to serve the Lord. They were the first volunteers to become involved in a North New Zealand project, Co-Ordinated Development and Evangelism (CODE), and served in the Gisborne area under Pastor Des Potts.

By the end of 1983, Pastor Simon felt convinced that God wanted him to enter the ministry. They moved to Avondale College, NSW, in 1986 where he commenced the theology course. After two years, he applied for employment and was called by the South Australian Conference.

He has served in various churches in the conference, and has had particular success in helping discouraged members return to church. He has a particular interest in working with young people.

Ross and Bronwyn have two sons, Ross, Jr. and Jamie.

The secretary of the South Pacific Division, Pastor Laurie Evans, led the service with the sermon and ordination prayer; the president of the South Australian Conference, Pastor Neil Watts, gave the ordination charge; the secretary-treasurer of the conference, Rob van Buuren, provided the personal profile; Pastor Allan Croft welcomed Pastor Simon into the ministry; and the president's wife, Joy Watts, encouraged Mrs Simon.



A former motor mechanic, Ross Simon, was ordained to the ministry in Adelaide. He is pictured with his wife, Bronwyn.

Cartoon Creations Lift Magazine

When Brazilian artist Heber Pintos Britos created five cartoon characters for *Nosso Amiguinho* (*Our Little Friend*) in 1972, he did not realise the impact they would have 20 years later.

The idea was to make the magazine more appealing to children. Publishing house editors were uneasy about the innovation until the number of magazines sold climbed from 25,000 to 65,000 within three months.

Today, *Nosso Amiguinho* has a print run of almost 150,000. Most of these are sold by literature evangelists, some of whom make their living from selling this one magazine.

In 1986 the cartoon characters stepped out of the pages of the magazine. That year the characters hosted



The characters from the Brazilian magazine *Nosso Amiguinho* have dramatically increased sales.

Cairns Experiences Baptism Joy

Eight people were baptised in the Cairns, Qld, church on September 23, bringing joy to the church, says Cairns member Karen Humphrey. Some candidates were rebaptised and renewed their commitment to God.

"The baptism was made sweeter because of the turbulent past few years Cairns church has experienced," she says. "This event has established firmly in the minds of members that the Holy Spirit is alive and working in the Cairns Seventh-day Adventist Church."



The baptismal candidates are flanked by (at left) Pastor W "Bill" Sleight and his son, Pastor Lindsay Sleight, the church pastor. Pastor Bill Sleight has served as a volunteer for six months in Cairns. The candidates are (from the left): Solomon and Api Ueese, Junily and Sam Bobongie, Joanne Bowie, Michael Westacott, Sene Suavai and Stanton Fourmile.

the first open house of the Brazil Publishing House.

Since then they have regularly participated in fairs and parades. They also visit schools, hospitals and put on programs—the latest deals with God's rainbow promise after the Flood. At the end of the program, those watching are called to trust in the God who put the rainbow in the sky.

The group has more invitations to appear at functions than they can fill. Those playing each character have full-time work at the publishing house.

If Mr Pintos had his way, the Brazil Publishing House would create a theme park where families and schools could learn about God and life from his characters.—*Adventist Review*

The Frog that Was an Angel

by Murray Fotheringham

Once, a long time ago, I towed a drilling plant with a tractor from Southern Cross to Merredin in Western Australia—nearly 100 kilometres.

I travelled very slowly, about 10 kilometres an hour. It was the middle of summer and very, very hot.

By late afternoon I had used up all my drinking water and I still had a long way to go. In the evening I decided to camp overnight on the side of the road, in the bush a bit.

That night as I lay awake under the stars I said to myself, "I would give almost anything in the world for just one drink of water."

Wouldn't it be nice, I kept thinking, to have a drink of water!

Then I heard a strange sound—a frog croaking.

I thought, *Frogs and water go together.*

So I got up and wandered off into the moon-lit

night, into the bush, listening for the sound of the frog.

Sure enough, when I found the frog there was a beautiful pool of clear, fresh water. There must have been a storm there recently.

In those days I wasn't a Christian, I didn't know much about Jesus. But when I thought about it afterwards I knew that God had been very loving and kind to me while I was in the bush without any water.

He sent an angel, in the shape of a frog, to look after me.

Was it a coincidence that I chose that one place on the side of the road to stop that night? I don't think so. God asks us to call on Him when we're in trouble. He takes care of us.

Murray Fotheringham writes from Western Australia.

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Weddings

Marshall—Newson. Jonathan Marshall, son of Roger and Linda Marshall (Wanganui, New Zealand), and Debbie Newson, daughter of Clive and Sylvia Newson (Palmerston North), were married on 1.10.95 at Royal Oak SDA church, Auckland. Erika Puni

Pogonoski—Jones. Allan Geoffrey Pogonoski, son of Albert Pogonoski (Raymond Terrace, NSW), and Diane Lee Jones, daughter of Stan and Lee Vogel (Amberley, Qld), were married on 8.10.95 at Ipswich. David M Lamb

Rossiter—Britt. Jarrod Rossiter, son of Linda Rossiter (Cooranbong, NSW) and the late Rodney Rossiter, and Julie Lee Britt, daughter of Wayne and Julie Britt (Killingsworth), were married on 1.10.95 at St Patrick's Church, Nulkaba, Cessnock. G B Scott

Van Leuvan—Singh. Christopher Harold Van Leuvan, son of Harold and Patricia Van Leuvan (New York, United States of America), and Abhilasha Nandini Singh, daughter of Ranjit and Subhashni Singh (Canberra, ACT), were married on 17.9.95 at historic Hill Station homestead (Hume, ACT). Deane Jackson

introduced to the Adventist message by Ron Duffy, a literature evangelist. Baptism followed Bible studies with Pastor Reg Brown. Dorothy and her husband, Lester, were the first members of the SDA church in Forbes. She is survived by her husband (Boambee, NSW); children, Mary Joan (USA) and Peter; and three grandchildren. Predeceased by son Lester Jr in 1968.

R K Brown, O R D'Costa, C G Allen

Maticic, Slavko, born 10.5.35 in Bosnia; died 15.12.94 at Stanthorpe, Qld. Married Borka on 11.7.69 at Banja Luka, Bosnia. In 1972 they migrated to Australia and settled in Brisbane. Later they moved to a rural farming community near Stanthorpe, where they attended The Summit church, and Slavko held church office. He is survived by his wife (Dalveen); sons, Joseph (Melbourne, Vic), Peter and John (Brisbane, Qld).

Michael Radovanovic, Ken Houlston

Pirrie, William, born 27.4.08 in Scotland; died 8.9.95 in Cooranbong, NSW. He was a kindly gentleman, who will be greatly missed. Married in Dubbo, he and his wife later moved to Lithgow, where they spent 36 years. In their later years they lived in Cooranbong. His wife predeceased him in 1990. He is survived by his daughter and son-in-law, Heather and Arthur Cotter; one grandson; and two great-grandchildren.

George Southwell

Obituaries

Manton, Dorothy Lee, born 5.2.22 in Moorehouse, Missouri, United States of America; died 29.9.95 at Sydney Adventist Hospital, Wahroonga, NSW. Dorothy was

Advertisements

Holidaying on the Gold Coast. Two B/R unit available for holiday rental on the Gold Coast. Fully self-contained and located next to the Broadwater. Phone (07) 353 2810.

PC Support Specialist/Network

Sydney Adventist Hospital's Information Systems Department is seeking to fill the above full-time role. The position responsible for:

- install, configure and support PC operating systems (DOS, Windows 3, Windows 95) and a range of PC applications (WordPerfect, Quattro, Pro, Group Wise)
- construct and troubleshoot various PC hardware
- perform AS/400 operations and hardware support
- support, install and maintain workstations, PCs, printers, other devices and users in a Novell Netware 4.1 network

The successful applicant will:

- have two years experience in operations and/or hardware support
- show an above-average aptitude and interest in technical aspects
- be well-organised and capable of working unsupervised
- work well as part of a team

Preferably applicants will have computer qualifications and concepts of complex network.

On-call work will be required.

Phone inquiries to Karen Wood, Director of Information Systems, (02) 487 9777.

Apply in writing by November 16, 1995

Personnel Officer
Sydney Adventist Hospital
185 Fox Valley Road
WAHROONGA NSW 2076
Fax (02) 487 9266

Volunteer Fly'n'build Teams are needed for projects in Fiji, Papua New Guinea, Samoa, Solomon Islands, Tonga and Vanuatu between April and September 1996. Teams should be no larger than 15 people, have a good ratio of tradespeople and labourers and a commitment to work with local people. If your church or group can assist, we would be delighted to hear from you.

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.

Volunteer Youth Camp Caretaker.

A volunteer youth camp caretaker is required for the Ankara Youth Camp situated on the Murray River at Walkers Flat, approximately one-and-a-half hours by road from Adelaide. Accommodation will be provided in the caretaker's cottage. Applicants will be required to care for the maintenance and upkeep of the facilities and grounds and the servicing of groups utilising the camp. Applicants will need to possess skills in maintenance to building facilities. For more information please register your interest by writing to Pastor Andrew Kingston, South Australian Conference, PO Box 120, Prospect SA 5082.

Accountant. Avondale College requires the services of an accountant. This position is available from January 1, 1996. The successful applicant will hold a Bachelor of Business degree, and ●at least three years experience. ●be experienced in the use of spreadsheets and other computer applications. ●possess good communication and organisational

skills. ●be highly motivated. Interested persons should contact the Business Manager, David MacQueen, for further information. Phone (049) 77 1107, fax (049) 77 2578. Applications should be received by November 27, 1995. Mr D F MacQueen, Business Manager, PO Box 19, Cooranbong NSW 2265. Avondale College is an equal opportunity employer.

Position Vacant—Supervisor

Elizabeth Lodge. (Aged Care Hostel, Wahroonga, Sydney). Responsibilities will include supervising a staff of 33 and care of 73 residents whose ages range from late 70s to mid 90s. Applicants should have experience in aged care and be a licensed RN. Apply to Manager, Adventist Retirement Village, Box 231, Wahroonga NSW 2076. Applications close November 15. For more information phone (02) 487 3044.

Head Chef/Food Supervisor.

Applications are invited for the position of chef, food supervisor. Longburn Adventist College is a state-integrated day and boarding secondary school. The successful applicant will be able to cook interesting vegetarian menus and enjoy working with youth. Applications to: The Business Manager, Longburn Adventist College, PO Box 1, Longburn, New Zealand.

Position Available for a live-in nightly secretary on a strictly business basis for an elderly gent in an air-conditioned home in quiet Brisbane suburb close to university, rail/bus and shopping complexes. Full- or part-time person may work daily elsewhere. Remuneration negotiable. Position would

suit computer-literate person with no ties or young children, or a uni student—further confidential information please call: Toll free (008) 777 551 Erminia at Thorley Laboratories P/L (RID) or (07) 3345 2279 Doug Thorley—governing director.

Opportunity for Optometrist. Are you looking to enjoy a relaxed coastal lifestyle just one-and-a-half hours from Sydney CBD? To practice your profession to its fullest in a relaxed, friendly environment? To consult in a fully professional progressive practice to become part of a team that is recognised in the community for its commitment to quality eye care, not just to a timetable? Please phone A/H (049) 734 936.

Endless Praise is now auditioning singers for 1996. Especially seeking soprano and tenor/baritone/bass voices. If you would like to apply, please send a demo tape as soon as possible, C/- Endless Praise, PO Box 721, Fairfield NSW 2165. With God's help, we look forward to another exciting and fruitful year.

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Wooden frames with exclusive 3-D designs set in them (not photos/prints). Range includes: pansies, sunflowers, teddies, gingham animals, bows, fruit/veg and many more. Phone (02) 484 5996 for your free catalogue. Order now for Christmas.

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For Sale. SDA Bible Commentary, 95 per cent new—\$350. Write to Mr Romano Olipitsch, PO Box 545, Lakemba NSW 2195. Include your phone number for contact (metro area), or outside, name and address for contact.

Looking for Country Living with good Christian church and very good climate—think Gayndah. For information phone (071) 61 2235 or (071) 27 1637.

Mildura SDA Church Home Coming.

We are celebrating the 20th anniversary of our new complex on November 25 and would like to invite all past members, ministers, family and friends, to a special day. For further information, contact Liz Knott on (050) 23 0347.

Welcome Back to Dandenong.

The Dandenong (English-speaking) church in Victoria was established 75 years ago, and so we are calling on former members and friends to return to Dandenong to celebrate with us the blessing of the past and to join in the opening of our new worship facility. The date set for this occasion is December 16, 1995. For more details please contact: The Welcome Back Committee, PO Box 1153, Dandenong Vic 3175.

Graduation Weekend.

Why dine with the flies—come dine with us at Cafe Renaissance, Cooranbong. Open all weekend. Prepaid meal tickets available for Saturday lunch. Bookings—phone (049) 77 1662.

Accommodation—Grad Weekend.

"Overnight Reflections." Take advantage on Grad Weekend to enjoy this absolute water-

Pastor Stanley Needs Help

Pastor Ray Stanley, a retired minister of the Adelaide City church, is in real need. Your help is requested. In 1992 Pastor Stanley conducted a successful mission in Moldova. The leaders have now asked him to return and conduct a campaign in Kishinev, the capital of Moldova. This will begin on March 8, 1996, and continue nightly for four weeks.

Due to lack of funds in this former USSR country he needs to raise \$30,000 for advertising, hall rents and thousands of Bibles. To help toward this need the Adelaide City church will take up a \$100 note offering on December 9.

In the Russian countries \$100 results in at least one person coming to accept Jesus and His truth. Also \$100 will provide 50 Russian Bibles for distribution. Can you think of a better way to use \$100?

Be a partner in this evangelism outreach in Moldova where a spiritual hunger makes it our day of opportunity. Please help Pastor Stanley present our beautiful message by sharing in this sacrificial offering on December 9. You can pay direct into any Westpac Bank: "TO MOLDOVA WITH LOVE" account number 108017 Branch No 035038 or send your gift to:

"To Moldova With Love"
Seventh-day Adventist Church
82 Angus Street
ADELAIDE SA 5000

Lurline Wilkinson, Committee Secretary

front retreat only 15 mins to College. Phone (049) 75 1430 for bookings and details.

Attention Ladies—Want a Break? For more information on the Christian Ladies Getaway Club write to Lyn Spain, Yarra Travel Junction, PO Box 225, Yarra Junction Vic 3797.

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Avondale Retirement Village has available a range of Self-care units both on a donation-entry basis and Resident-funded. Hostel and Nursing Home facilities are also available. Please inquire from the Manager, PO Box 105, Cooranbong NSW 2265. Phone (049) 77 2340, fax (049) 77 1882.

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The Head Chef is responsible for supervising and training staff in food preparation and ordering of provisions. This is a full-time position with some weekend work involved (approximately 1 in every 6 weeks).

The successful applicant should also have a good knowledge about cooking for the elderly and their nutritional needs, be able to prepare several types of meals in one sitting and have a special caring empathy for the aged. The successful applicant will be required to commence work on January 15, 1996.

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**The Manager
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Woods Point Road
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