

RECORD

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**Vanuatu
Mission Under
Attack—11**



**Adventist
Photo Gets
Stamped—12**

**Baubles,
Bangles and
Beads—6**



New Hostel Opens in Queensland

Almost 300 guests attended the opening of an Adventist retirement village hostel at Caloundra, Qld, on May 26. Official guests included Peter Slipper, the Federal member for Fisher, Dr Percy Harrold, the director of the Adventist Health Department for the South Pacific Division, Pastor Chester Stanley, president of the South Queensland Conference, and Pastor Peter Colquhoun, president from North New South Wales Conference (recently transferred from South Queensland).

"The overall development theme is a 'holiday resort,' rather than a hostel," says the village manager, Barry Hiscox.

The Caloundra Adventist Retirement Village is sited on eight hectares (20 acres), with unique features being two rainforest areas and a creek passing through the middle. The hostel has 48 rooms. By the end of July the village will have 17 independent living units.

Pictured (at left) is Peter Slipper and Pastor Stanley during the opening ceremony.

To Worship or to Witness?



The question is important, and it will not go away. It reflects the interest, perhaps even the tension, that has surfaced in recent years within the church and within other Christian communities. What should have priority on the church's agenda? Worship or witness?

William Abraham, in *The Logic of Evangelism* (note the subject), states quite categorically that "to make evangelism the primary concern of the church is to give it a misplaced and exaggerated position. . . . The first task of the church is to worship."

Most Seventh-day Adventists would agree that worship is important. After all, the first of the three angels' messages is clearly a call to worship. Some have even argued that the focus of the great controversy is the struggle between true worship and false worship. Certainly in recent years we have seen a great emphasis on worship in seminars, conferences, articles and videos.

But is worship a "task"? And does it precede evangelism in priority or in experience? Personally, I don't like the sound of "task." It suggests obligation, requirement, perhaps even a burden. True Christian worship is much more than that. It is a joyous response to what God has done for us in Christ through the gospel. As someone has so rightly observed, "Worship is the response of the creature to the Eternal." It is "in the deep sense, creative and redemptive."

If we agree with that, as I suspect we

do, we will not question the significance of worship in the life of the church or, for that matter, in our own lives. It might even be said that such worship is itself a persuasive witness to the truth of the gospel.

But the fundamental questions remain: Is witnessing secondary in importance to worship? Does the worshipping community of believers take precedence over the witnessing community?

Some time ago I came across a powerful affirmation of evangelism. And let me emphasise here that I use the word "evangelism" in its broadest sense. This statement has stayed with me through the years as a forceful reminder of the church's primary mission, its mandate to preach the good news: "Compared with evangelism, everything else in the church is like rearranging the furniture when the house is on fire."

It seems to indicate that, in the writer's view, outreach to the lost and hurting takes precedence over all other activities in the church, legitimate and necessary as they may be to the body of Christ. I find myself in agreement.

Another writer, with equal conviction, reminds us, "The church is in the growth business or it will die." Jesus knew that, of course. The church's mandate to witness and to evangelise comes directly from Him. The Great Commission extends to every believer and every believing community until the end of time. It is our charter and mandate to witness. The Great Commission is not an option. It is, quite literally, an imperative: "Go ye and make disciples."

Could it be that our recent preoccupation with worship has diverted us from something even more fundamental?

Could it even become an excuse for neglecting, avoiding or downplaying outreach? Is it possible that our concern with what goes on within the church takes our attention away from what is happening and what is needed outside?

Most readers of this editorial will be familiar with Ellen White's book *Evangelism*. The challenge and the principles set forth between the covers of that volume have largely been responsible for the church's emphasis on faith-sharing and evangelistic outreach through the years. Can we afford to change gears and move into another lane at this time in our history? To do so surely would be a recipe for even slower growth than we are currently experiencing and a failure to live in harmony with our Lord's Great Commission.

None of this is to suggest that worship is unimportant. We need to develop more meaningful, uplifting and inspiring worship services—worship experiences that grip and keep us in a saving relationship with Christ. Especially is this true for our young people.

So worship *and* witness are both important. The church cannot be truly alive without them.

But there is a bottom line in all this. Let me put it to you in the form of these questions: Where does the worshipping community come from? How does it come into existence? What happens to bring people to Christ, and then into fellowship with the church so that they can worship Him?

Think about it. It may help to clarify the relationship between worship and witness.

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Next Week:

Has Noah's ark been found?

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Vol 101 No 25

Healthy Spirit

Health Week has been and gone, and an educated guess is that very few churches (aside from cooking classes) spent time on the matter. Other factors affecting the special senses, the avenues to our souls, barely rate a mention. Therefore there is a great need for more space in the *Record* on a regular basis to be devoted to this matter.

The Greater Sydney Conference quarterly production *Health Today* is a step in the right direction. But it does appear there is no provision to provide, on a regular basis, thought-provoking material that will stimulate thinking, and a right relationship to the care of our special senses through healthy living.

Lawrence Naughton, Qld

Good Health magazine, produced by the Signs Publishing Company, fulfilled this need. However, it was through lack of support that it was discontinued.

A Good Parent

Maybe I wrongly assumed who the good parent was in the editorial of June 8 (Parable of the Two Parents). I hope I did because I could be feeling encouraged instead of guilty and depressed. Since the answer was not given, I assumed that the good parent was the parent of Roger. The trouble was I could see myself in the parent of Stewart.

My husband died last year leaving me with a 16-month-old and an unborn baby. My baby is now one. The last year has been a struggle. I often question whether I am being an adequate parent—let alone a good one. I wonder what hang-ups my children are going to grow up with as a result of their upbringing. Sometimes the responsibility and burden overwhelms me and I feel like giving up. However, I am doing my best in a bad situation.

I rely heavily on the support and encouragement of my family, friends and the church. To read an article like that leaves me feeling very discouraged, and I wonder whether life is really worth the struggle. I only hope I picked the wrong parent as the good one. Then maybe there's hope for me and my children yet.

I'm sure there are many more like me out there. Please give us the support and encouragement we need. We know our weaknesses and shortcomings. Help us find our strengths.

Julie Lindbeck, WA

The parable was intended to point out that we are like children on the stage and God is the good parent, caring for us and accepting us particularly in times of our fears and mistakes.

Thank You

How thrilled I was to read Dr Percy Harrold's article on mental illness ("The Reality of Mental Illness," Features, May 25).

At long last this illness, which is fairly common among church members, appears to be coming out of the closet. There is a huge need for education of our people, so that the misunderstanding, stigma and judgmental critical attitude will go—replaced by love, concern and knowledge.

There are many Seventh-day Adventists hiding behind all kinds of cover-up so that the "shame" of their family not hit the gossip grapevine.

Could Dr Harrold write another article explaining that schizophrenia, bipolar (manic-depression) etc come from an

imbalance of chemicals and that it is not devil possession or parents' poor training and such (yes, we get branded with this).

Natural health treatment, while good, does not cure these problems—only psychiatric treatment and medication can allow these patients to lead a normal life. Isn't it better to take a drug from a psychiatrist and stay normal, than be locked away forever in an institution out of one's mind?

We have somehow gotten over the idea that psychiatrists are of the devil and we are sinners and have no faith if we consult with them. We are not living in the 1800s.

Could we ask Dr Harrold to set up a Seventh-day Adventist reference centre so that we can get support from one another instead of battling it alone and hiding?

The stress that these families and the patient go through is unbelievable, but *this is an illness*, not a sin. These illnesses sometimes are worse than a death in the family, especially Seventh-day Adventists.

I am from one of those families.

Name Withheld

Views expressed in Letters do not necessarily represent those of the editors or the denomination. Letters should not exceed 250 words and should be mailed to *Record* Editor, Signs Publishing Company, Warburton Victoria 3799 (CompuServe 74617,726; Internet 74617.726@compuserve.com). Writers must include their name, address and telephone number. Letters received more than three weeks after the date of the issue carrying the article to which they respond will normally not be printed. All letters will be edited to meet space and literary requirements, but the author's original meaning will not be changed. Not all letters received will be published.

Just a Coincidence...



NES Professionals

Sanitarium was a major sponsor of the recently held Dietitians Association of Australia national conference held in Perth, WA. Pictured is the Sanitarium trade display and attending Nutrition Education Service (NES) team. Sue Radd (far



Photo: S Radd

left), nutrition spokesperson for Sanitarium, gave a well-received audiovisual presentation to the conference. Many of the 350 delegates commented favourably of Sanitarium's community education work through the NES and the assistance NES gives to health professionals. Dianne Butler (far right), director of NES, said Sanitarium's sponsorship of the event was a most "effective public relations exercise."

Transfers

David Heise from computing projects manager,

Avondale College, to serve as director of computer services, Andrews University, USA. **Stephen Smith**, from manager of information systems, South Pacific Division office, to serve as needs analysis manager, Sydney Adventist Hospital. **Brendon Wilson**, from aircraft engineer, North New South Wales Conference, to be the aircraft engineer and pilot, Papua New Guinea Union Mission (PNGUM). **Royden Howie**, student, Sydney, to director of Adventist Development and Relief Agency (ADRA), PNGUM.

Busy Care Centre

The Sydney Adventist Hospital's (SAH) new emergency-care facilities (see *Record*, June 1) were used beyond expectations during the first 10 days of operation, says Joanne Thomas, SAH director of marketing. According to Mrs Thomas, the success is due to the close proximity of the unit to the hospital's comprehensive diagnostic and radiological facilities.

Tick for Teachers

Avondale College School of Nursing recently passed an independent in-depth assessment of their program.

Did You Hear . . . ?

. . . About who's getting the most out of the weekly sermon?

According to *Believe It or Not*, a recently released church study in Australia by Philip Hughes, Craig Thompson, Rohan Pryor and Gary Bouma for the Christian Research Association, it is those "who believe God is interested in them personally." Such people expect that whatever the preacher says, and whatever songs are sung etc, will help them to have some personal communication with God. "These people are the least likely to be bored, and the most likely to find services strengthen faith," the researchers found.

Megalife Bus on the Road Again



The revitalised North New South Wales Conference Megalife bus ministry has had a busy first four months of 1996, says Josh Holliday, a team member. The youth (mainly) volunteer team has travelled to Inverell and Port Macquarie, Lismore and Fiji (without the bus) as well as working in Newcastle. "The team [pictured with their bus] has had huge amounts of success," he says.

The assessors represented a range of universities, health-care institutions and community nursing agencies. Dr Alan Gibbons, graduate studies coordinator, said the consultants were impressed with the program's high standards, its innovations in curriculum, student orientation, clinical practices and the high levels of attainment of the students themselves.

Hope Gets an Image

The logo for the 1997 national Reach Out With Hope evangelistic thrust has been finalised, reports the



communication director for the South Pacific Division, Pastor Ray Coombe.

WORLD CHURCH

IIW Goes Global

The "It Is Written" television ministry has set itself the goal of broadcasting in the 12 major languages of the world by the year 2000. For most of its 40-year history, "It Is Written" has been broadcast in English only. Two local releases in the Central Philippines, and a major satellite transmission over India (reaching 49 countries of Asia, the Middle East and Africa) place the English-language service on a global scale.

On-line a Model

Adventists On-line Forum on CompuServe is being used as a model for demonstrating the capabilities of

CompuServe in the private environment. Writing on behalf of CompuServe, Richard Wentz, a branch support manager for CompuServe, says, "I want to compliment you on the commitment and dedication of the entire Seventh-day Adventist management team in making the Adventists On-line Forum one of the best among private CompuServe customers." Adventists On-line forum averages 54 new members a week and has more than 4400 members.

Going Global

A task force headed by General Conference president Pastor Robert Folkenberg has been created to study electronic media opportunities worldwide. The aim of the group is to develop a more global view of the church's radio and television services. It is hoped the initiative will lead

to a new emphasis on cooperative venues for local and international broadcasting. The church owns almost 100 local radio stations and utilises 17 transmitters around the globe.

AWR MA

Advent World Radio (AWR) is consulting with other religious broadcasting groups with the objective of creating a new Master of Arts (MA) degree for Christian broadcasters. The MA would provide aspiring communication scholars and professionals with an understanding of the rapidly changing socio-cultural and biblico-theological perspectives necessary in the field. Any prospective students (graduates or experienced in the field) are invited to contact AWR program manager Allen Steele at Newbold College, Binfield, Berks RG42 4AN, England.

Welcome Baby Parents Meet at School

On April 28, about 100 parents and children who had originally been contacted by the Welcome Baby team of the Rockhampton, Qld, church attended a party at the church's primary school. Hosted by the Welcome Baby convenors, Marie Spyve and Daphne Connor, the party allowed parents the opportunity of visiting the Adventist school. A lolly



Photo: M. Spyve

man and a clown, Arthur Lawn from Yeppoon church (pictured with some of the children), entertained the children; gifts were donated by local businesses, and the party finished with a vegetarian smorgasbord tea.

Youth on High Seas Voyage of Lifetime



Photo: Conference News

A total of 43 youth from the Greater Sydney and North New South Wales Conferences (NNSW) sailed at least one leg of a sail-training cruise aboard the schooner *South Passage* during late April and early May. The two-week, round trip from Brisbane to Sydney and return was sailed in four legs.

The adventure cruise was organised by the NNSW Conference Youth Department in conjunction with Greater Sydney Conference.

More than a few of the sailors suffered seasickness, but stayed with it, says Pastor Ranald Urquart, NNSW assistant youth director. One person was transferred to a Gold Coast hospital by the Gold Coast Air-Sea Rescue Service because of a diabetes-related problem.

"I'd do it again tomorrow if I had the chance," says NNSW Youth Department secretary Kate Burns. "It was certainly the most memorable experience in my life."

NEWS EXTRA

Young Targeted

Cigarette advertising is three times more likely to reach juveniles than adults, says a 14-year-long US marketing study. The study "clearly shows that cigarette advertising for market share is primarily a battle of brands for consumption by the young," says Richard Pollay, professor of marketing at the University of British Columbia.

Bibles to Lebanon

An request for prayer, sent at the height of the recent Israeli-Hezbollah confrontation by the Rev Lucien Accad, secretary of the Bible Society in Lebanon, contained "some good news," says Irene Voysey of the Bible Society in Australia. Rev Accad reports fund raising to help refugees: "the first of its kind in the country." Copies of the Bible are included in relief packages.

CHURCH CALENDAR

July 13

Union Institutions Offering

July 20

Adventist Media Day

Adventist Media Evangelism Offering

Baubles, Bangles and Beads

by John Stehn

What's wrong with wearing earrings?" It's a question that more and more Adventist pastors, elders and parents are being asked. Replies such as: "The church doesn't allow it," or "Mrs White says Adventists shouldn't wear jewellery," are, for many, not really satisfactory.¹

What does the Bible say?

The Old Testament

1. Jewellery As a Gift

Mesopotamians wore necklaces, earrings, amulets and other adornment. Many were associated with religious beliefs and practices, such as the cult of the Pharaoh and the cult of the dead.²

But even with its pagan association, God's people wore jewellery. Isaac's gift to Rebekah of was "a gold nose ring" and "two gold bracelets" (Genesis 24:22). Rebekah wore the bracelets and, probably, the nose ring (verses 29, 30). At the time Egyptians "wore two bracelets on each arm, one on the wrist and one above the elbow."³ There is no indication that the wearing of jewellery was against any command of God. It was given as a present to Rebekah and accepted by her as such.

2. All Wore Jewellery

The story of the golden calf indicates that both men and women wore jewellery (Exodus 32:2, 3). When David hears of Saul's death he is shown Saul's "crown" and "band" ("bracelet," KJV) that he wore on his arm (2 Samuel 1:10). These passages indicate that God's people in the Old Testament, male and female, wore jewellery.

3. Jewellery and Pride

God's judgment upon Jerusalem and Judah came because of the people's lifestyle. The women, God says, showed

their pride by how they acted and dressed. He then lists many items of jewellery, including bangles, crescent necklaces, earrings, bracelets, and nose rings (Isaiah 3:16-23). These verses also talk about cloaks, shawls, purses and mirrors. The verses are a condemnation of pride. And that pride found outward expression with the wearing of expensive clothes and jewellery.

Pride and adornments is an issue Ellen White addresses. She speaks about the "idolatry of dress" and asks whether new converts are "vain in dress" and "cherish pride of heart." But she adds, "We should seek to make the best of our appearance."⁴

4. A Symbol of God's Riches

The pride of the women of Zion was reflected by the nation. This is seen in the allegory of unfaithful Jerusalem. Jerusalem is seen as an unwanted child thrown out into the field to die (Ezekiel 16:2, 3). God saves the child and pledges to marry her. When she has reached marriageable age He lavishes all His riches on her. But she turns to spiritual prostitution by making alliances with the other nations. God's riches are portrayed as expensive jewellery (verses 10-13).

By contrast, God's judgment would result in Jerusalem being stripped of all her ornaments and left naked (verse 39). Later, when God brought them back from Babylonian captivity, He again uses jewellery to picture His "salvation" and "righteousness" (Isaiah 61:10, 11).

The giving, or removing, of jewellery to picture blessing or judgment is used in Revelation to describe the contrasting future of New Jerusalem, and Mystery Babylon.

New Jerusalem is like a "bride" "beautifully dressed for her husband" and responded as a "very precious jewel."

By contrast, Mystery Babylon is like the pre-exilic Jerusalem, full of pride, and

engaging in spiritual fornication with the kings of the earth, and she suffers a similar fate (Revelation 17:4, 16).

5. Spiritual Qualities

God neither commands nor condemns the wearing of jewellery. However, with its clear association with pride, you do find more emphasis placed on spiritual beauty (see Proverbs 1:8, 9; 11:22; 20:15; 25:11, 12). Although the writers are familiar with the jewellery mentioned, they exalt spiritual qualities in preference.

The New Testament

On the prodigal son's return, the forgiving father has a ring put on his son's hand (Luke 15:22). This is generally thought to be a signet ring.⁵ It indicated his son was welcomed back into the family with all the privileges that entailed.

1. Jewellery and Favouritism

James warns against showing favouritism to those wearing "a gold ring and fine clothes" (James 2:1, 2). James is not speaking about the wearing of jewellery, but with the church pandering to the wealthy at the expense of the poor.

2. Jewellery and Worship

Paul counsels women "to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes, but with good deeds . . ." (1 Timothy 2:9, 10, NIV).

His concern is regarding proper worship (1 Timothy 2:1). His counsel includes men as well as women. Men are to pray with uplifted "holy hands," thus demonstrating that their worship was clean and pure (compare Isaiah 1:15, 16), and without any argument or anger (1 Timothy 2:8).

Men were arguing over doctrinal matters. They would come to worship and end up arguing over what false teachers were saying. These false teachers were able to

"worm their way into homes and gain control over weak-willed women, who are loaded down with sins and are swayed by all kinds of evil desires, always learning but never able to acknowledge the truth" (2 Timothy 3:6, 7, NIV).

3. Jewellery and Modesty

The false teachers were obviously finding some of the women more easy than the men to convince. These women, Paul says, were "weak-willed" and thus an open target for the false teachers. The women were targeted by their appearance. These women dressed up for the purpose of public display, especially so at the worship services.

Paul says Christian women are to dress modestly, with decency and use good sense in what they wear—clothing themselves with better things, these being "good deeds." His mention of Eve and deception is clearly directed to false teachers and their influence.⁶

Paul was not saying all women should remain quiet and be taught by their husbands (see Romans 16:1-3 and Philippians 4:2, 3). He stresses the inward is often seen in the outward. Their appearance and conduct was a sure give-away of their relationship with God.

4. Jewellery, Submission, Salvation and Seduction

Peter speaks about wives being "submissive" to their husbands so that they may win them to the Lord, not by what they say, but by what they do (1 Peter 3:1).

He says their husbands should see their beauty not in "outward adornment, such as braided hair and the wearing of gold jewellery and fine clothes . . ." but in the "inner self, the unfading beauty of a gentle and quiet spirit . . ." (verses 2, 3, NIV). Peter, like Paul, has to be taken in context.

Peter has just finished speaking about Christians being in submission to "every authority instituted among men . . ." (1 Peter 2:13, NIV). Christian slaves are instructed to also "submit" to their "masters with all respect" (verse 18, NIV). Sadly, this text has been used to justify slavery.

Peter says the supreme example of submission is the Lord Jesus Christ (verse 21). The point is this: any nation, or person, who is put down for long enough

In Proper Perspective

by Karl Haffner

Doesn't it seem strange that we discuss jewellery while researchers project that 120 million people will be infected with the AIDS virus by the year 2000? Does it seem odd that we argue about whether or not "Mary" can work with our church children, while one of every three fetuses are aborted (in the US)?

Why do we spend \$5 on church-related buildings for every dollar we spend on evangelism? Does this honour the One who told us He doesn't "live in houses made by men"? What if we spent that money on AIDS hospices or food for the poor?

Maybe you can understand my sympathy for unchurched friends who scratch their heads when Christians huddle to talk about being the light of the world. When "Theodore Theologian" rambles about glorification, justification and sanctification. When his counterpart, "Reverend Pat Popcorn," howls his holy hype: "Praise Gawd! Jump for joy! Etc, etc, etc!"

Christian words without action are as valuable as manure. In a big pile it steams and stinks and serves no good. But spread out it's a potent fertiliser. The gospel according to manure is simple: It's valuable when spread out.

Karl Haffner is the pastor of the Tacoma, Washington, USA, church. Adapted from "The Gospel and Manure," Divine Appointments, Vol 2, No 6.

will eventually seek liberty. In the culture of the time this would be futile and counterproductive.⁷

This is the context within which Peter speaks of a woman's submission to her unbelieving husband. She is to seek to win him not by outward beauty, but by the beauty of a "gentle and quiet spirit." Her "submission" has the salvation of her unbelieving husband as its goal.

It seems some Christian women were using a form of deception on their non-Christian husbands—gaining their husband's approval through appearance. Peter says this is not the way Christians should conduct their lives.⁸

Neither Paul nor Peter condemn jewellery as such. Spiritual beauty is much more important than outward adornment. That's their point.

From the biblical evidence, several conclusions can be drawn:

1. It has to be said that the Bible does not condemn the wearing of jewellery as such.

2. Scripture places more emphasis on spiritual beauty than outward adornment.

3. Pride is usually seen in outward displays of adornment.

4. Jewellery is used figuratively to describe God's blessing or, conversely, His judgment.

5. Christian women should dress mod-

estly, not seductively.

6. People do judge who you are by your outward appearance.

The stand the church has taken on jewellery can be supported from Scripture. That stand? "While recognising cultural differences, our dress is to be simple, modest, and neat, befitting those whose true beauty does not consist of outward adornment but in the imperishable ornament of a gentle and quiet spirit."⁹

That may not be as black and white as some would like, but the basic biblical principles are there. □

1. Martin Weber, *Adventist Hot Potatoes*, Pacific Press, Boise, Idaho, 1991, page 44.

2. *Encyclopaedia Britannica Macropaedia*, 15 ed, vol 10, William Benton, Chicago, 1973, page 167.

3. *Funk & Wagnalls Infopedia*, Future Vision, Spring Valley, NY, 1993, article "Jewelry"

4. Ellen G White, *Testimonies for the Church*, Vol 6, Pacific Press, Mountain View, California, 1948, page 96.

5. Francis D Nichol, *Seventh-day Adventist Bible Commentary*, Review & Herald, Washington, DC, 1956, vol 5, page 821.

6. Walter A Elwell, ed, *Evangelical Commentary on the Bible*, Baker Book House, Grand Rapids, Michigan, 1989, page 1104.

7. Gilbert Bilezikian, *Beyond Sex Roles*, Baker Book House, Grand Rapids, Michigan, page 189.

8. *Ibid*, page 190.

9. Fundamental Beliefs of Seventh-day Adventists, "Christian Behaviour."

John Stehn writes from Gladstone, Qld.

Having Made the Team

by Gary Krause

Let's have a look at that verse again. That may be what some people teach, but it isn't what my Bible says.

In the 1970s and early 1980s many Seventh-day Adventists discovered what we call the doctrine of righteousness by faith. They were overjoyed to discover for the first time what the good news really meant. They felt like they were walking from darkness into light.

An unfortunate by-product of this time was that good works began to receive bad press. People contrasted God's love and wonderful grace with our pitiful efforts as useless, sinful creatures. It became almost politically incorrect to talk about Christian behaviour or standards. To some extent that legacy remains.

Part of the problem is that good works have often been presented in the context of legalism—the view that we must perform to a certain standard before God will save us. Let's not mince words here. Legalism is total heresy. The gospel completely and comprehensively opposes it. We're saved through the grace and love of God alone—plus nothing. Our part is to accept the gift.

Despite this, behaviour is vital. The Bible keeps coming back to this subject. God's Word isn't particularly interested in abstract theories and isolated doctrines. Salvation is vital, but the Bible is essentially a practical guide on how human beings should live. Notice, for instance, how much Jesus said about behaviour.

The key to understanding the importance of Christian behaviour lies in the

motives and reasons for it.

In his second letter, the apostle Peter gives a long list of behaviour Christians should be aiming to achieve. He writes, "Make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love" (2 Peter 1:5-7, NIV).

Then he gives the reason we should "make every effort" to have these qualities. Verse eight says, "For if you possess these

swim in April, he guaranteed himself a ticket to Atlanta.

Does that mean that Kieren can now just relax and do whatever he wants? Technically he could go off his strict diet and stop all exercise. But if he did, he'd be a fool. He would be "ineffective and unproductive" in his knowledge of being accepted to race for Australia.

Kieren isn't spending the lead-up to the Olympics just sitting around thinking about how he was chosen. He's swimming. He's almost living in the pool. He's not swimming to be chosen. He can't help swimming because he has been chosen.

The apostle Peter implies that Christians who ignore behaviour are "ineffective and unproductive." They're content with only a "head knowledge." They don't experience the joy of having God's love change their lives. They don't have the joy of being effective and productive in their knowledge of Jesus. They don't have the joy that comes from living the way God designed them to live.

This is the key. We don't obey God so that He will love us, accept us, or give us a Gold Pass to heaven. He has done that. We obey God because His powerful love, with no strings attached, leads us to good works. We obey Him because His love "compels" us (see 2 Corinthians 5:14, NIV).

An obedient Christian is effective and productive and leads others to Him. As Jesus said, "Let your light so shine before men, that they may see your good works and glorify your Father in heaven." (Matthew 5:16, NKJV, italics added). □

Gary Krause is the creative director of the Adventist Media Centre.



qualities in increasing measure, you will be guaranteed that God will accept you and give you a place in heaven."

Hang on. Let's have a look at that verse again. That may be what some people teach, but it isn't what my Bible says. My Bible says, "For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your *knowledge* of our Lord Jesus Christ" (2 Peter 1:8 NIV, italics added).

When Australian swimming champion Kieren Perkins finally qualified for Olympic selection, millions of Australians were greatly relieved. There's no question he was selected. By coming second in the 1500-metre trial

You Oughta Know

by Richard Duerksen

Alanis Morissette is successful and should be happy, unless you believe her songs.

Alanis Morissette won four Grammys this year for her vocal recordings: Album of the Year, Rock Album of the Year, Rock Song of the Year, Rock Song by a Female Vocalist. Her album *Jagged Little Pill* has sold more than six million copies, and her Grammy-winning song about fairness and love, "You Oughta Know," is being played thousands of times each day on stations around the world.

Alanis Morissette is successful and should be happy, unless you believe her songs.

The first song on the album, "All I Really Want," is a cry from a well of emptiness, a cry that resonates with that of mil-

lions of other hopeless humans. In it she calls out for someone to give her patience, to calm the angry voices that punch hatred into her heart.

The relentless beat of her music pounds home her message of desperation, a message that cries for deliverance from a world of hopeless emptiness.

The grating voice of Alanis Morissette is not just another unintelligible scream from MTV. Hers is the voice of many teenagers—secular, religious, Christian and Adventist.

It also describes the shredded hearts of many pew-filling adults. Morissette screams for acceptance, for forgiveness, for hope and for peace. It is a painful scream that should serve as a wake-up call for Christians everywhere.

Morissette cries loudly, as if hoping the song of her need will reach through the busyness of our churches into the purpose of our hope. It is as if she really believes that somewhere, someone can actually deliver on her demands.

She waits for some peace, some justice, a place of common understanding, a way to get untied from the "ties that bind."

Patience.
Soulmates.
Deliverance.
Kindreds. Peace.
Comfort. Calm.
Justice. That's all she wants. And it's exactly what we can offer.

Maybe it's time we deliver. □

Richard Duerksen is the vice-president for creative ministries, Columbia Union Conference, USA. Reprinted, with permission, from Adventist Review.

Just One Sinner

by Ruth Rawson

For God so loved . . .
That He gave
His heart
His soul
His love.

For God so loved . . .
That He gave
up His throne
in heaven
above.

For God so loved . . .
That He gave
His Son
to recreate
humankind.

For God so loved . . .
That He gave
up everything
He could,
just to find . . .

One sinner
who was lost.
He gave up
His Son
for me . . .

on the cross.

Ruth Rawson writes from Thurgoona, NSW.



Commitments During Tour

Thirty-one people in Parramatta (NSW) and 66 from the Palmerston North and Auckland (NZ) area, made a spiritual commitment during a May tour of Australia and New Zealand by Pastor Richard Barron, General Conference Youth Department associate director.

The commitments were made during evangelistic campaigns held in the Parramatta and Papatoetoe churches, and Longburn College.

"Pastor Barron's gentle and endearing sense of humour, coupled with a succinct yet loving rebuke to those who attempt to slow the work of God, proved a winning formula," says Parramatta church member Zen Wijeyesinghe. "One could feel that the Holy Spirit was working through Pastor Barron."

In Palmerston North, Pastor Barron also spoke at a youth rally attended by approximately 1000 young people.

Pastor Barron's "Cosmic Conflict" evangelistic series, conducted in the Papatoetoe church in Auckland, had a nightly attendance of some 200 young

people, reports Fiona George, Youth Department secretary for the North New Zealand Conference. The series concluded with another 1000-strong youth rally in the packed Papatoetoe church.



Pastor Richard Barron, General Conference Youth Department associate director.

New Refuge Helps Women

A refuge for women and children—victims of abuse—has been established in the Morisset, NSW, area as a result of a \$A100,000 gift that enabled the purchase of a residential property.

Called "Ronita Cottage," the facility—a South Pacific Division AdCare project—is managed by Dr Rod and Nita Ellison. It is independent of government support, but is supported by nearby Adventist churches, and operates on donations and residence charges.

The cottage has also received assistance from prominent NSW personalities, including the Hon Elisabeth Kirkby, leader of the NSW Democrats, and other people in the media. Community organisations such as Rotary and the Lioness Club, among others, have also helped with fundraising.

"We've received strong support from church members and the local community," says Mrs Ellison. "Our own church men and women have joined

with these groups, sharing their time and expertise, making friends and strengthening bonds."

The shelter is staffed by trained volunteer carers 24 hours a day. Before becoming co-directors for Ronita Cottage, the Ellisons were co-directors of the Safecare Counselling Service in the Western Australian and Greater Sydney Conferences.

The shelter also provides a children's play group: "It's socially a success, with several young mums bringing their children and making friends with the residents," says Mrs Ellison.

The refuge has provided a home for abused and homeless women for some seven months. In addition, it assists them by providing access to the legal system, medical care, real-estate agents and regular shopping. Many who come are stressed, feeling helpless and unable to cope, says Mrs Ellison. "Our skills are tested to the limit."

CHURCH NEWS

Toronto (NNSW): On May 4 the Toronto church celebrated the **silver anniversary** of its present church building with a reunion Sabbath day. Pastor Ron Craig, who helped establish the church, preached the sermon. Memorabilia was displayed in the church foyer, and students from Avondale College presented music for the occasion. Pictured is



Photo: M Mears

Sandra Johns, bridesmaid to Denise Readford when she married John Collett—the **first couple to be married** in the building after its opening 25 years ago.—*Marjorie Mears*

Wahroonga (GS): In a special service on May 11 the Wahroonga church **honoured its young mothers**. Dr Gerhard Pfandl presented the unique role in the family of the mother in the worship service entitled "The Queen Bee." Following the service, parents associated with the children's Sabbath school divisions were invited to a luncheon. "We aimed to make this a **special Sabbath for young mums**, away from the responsibility of food preparation and caring for their little



Photo: M Townend

ones," reports Pastor Max Townend. The day concluded after an afternoon program (pictured) that included puppets and Bible stories.

Vanuatu Mission Assets Under Attack

A group of Pango church members (Port Vila, Vanuatu), in the Western Pacific Union Mission (WPUM), have conspired to take control of the assets of the Vanuatu Mission, declaring themselves to be "The Seventh-day Adventist Church in the Republic of Vanuatu," reports the WPUM president, Pastor Calvyn Townend.

"The constitution of the alternate [Pango] group made it clear that they wish to take over the entire Vanuatu Mission," says Pastor Townend.

Article 14 of "The Constitution of the Seventh-day Adventist Church of the Republic of Vanuatu" says, "All title deeds held in trust overseas be returned immediately to the rightful owners—the Seventh-day Adventist Church of the Republic of Vanuatu."

At present all title deeds for church properties in Vanuatu are held at the South Pacific Division office in Sydney.

The Vanuatu Mission has almost 12,000 adult members. The assets at stake are the church buildings of 135 congregations, 12 mission primary schools (with 804 students), 11 church schools (a further 315 students), and Aore Adventist Academy (290 students). The mission runs four health clinics.

Problems arose when the Vanuatu Mission tried to register the church name in Vanuatu. The constitution of the Pango church group (the Pango church is given as the registered office for "The Seventh-day Adventist Church in the Republic of Vanuatu") was already processing their constitution, which included protection of the "Seventh-day Adventist Church" name from use by anyone else, including the Vanuatu Mission of the Seventh-day Adventist Church.

The mission was told that a decision would have to be made by the Vanuatu Supreme Court. This was set down for June 7.

According to Pastor Townend, political influence was used to block the return to the country of Vanuatu Mission president Pastor Errol Wright. On June 3 the Pango group succeeded in persuading the Minister of Immigration to have Pastor Wright declared an "undesirable immigrant."

This order would normally have pre-

vented Pastor Wright's reentry into Vanuatu when he returned from Honiara, Solomon Islands, but Pastor Wright entered the country without difficulty (even though two officers were sent to carry out the order).

"It seems clear that a group of people used their influence to have Pastor Wright deported from Vanuatu before the case was heard by the Supreme Court on June 7," said Pastor Townend.

Bislama- and English-language news bulletins broadcast by Radio Vanuatu on June 7 (and prior to the sitting of the Supreme Court) told of the action taken by the acting Minister of Immigration in declaring Pastor Wright an undesirable immigrant.

Pastor Townend and Pastor Wright, with legal representation (including Melbourne solicitor Lloyd McMahon), attended the small and crowded Supreme Court for the June 7 hearing. Pastor Townend said the Chief Justice was not inclined to hear the case or offer a judgment because he felt it was a matter for the church to resolve. He did not wish to set a precedent that could be construed to prevent people worshipping in a church of their choice. He adjourned proceedings to June 11.

The executive committee of the Vanuatu Mission met on June 8 and drafted a strong letter to the prime minister, members of parliament and other influential people in Vanuatu expressing the church's disappointment with the Minister of Immigration for his failure to present reasons for the order and for his lack of consultation with the mission before declaring Pastor Wright an "undesirable immigrant."

"We request that the government withdraw the order against Pastor Wright and that the Minister of Immigration offer a public apology to Pastor Wright and the Seventh-day Adventist Church," said the letter.

The media was present for the June 11 hearing. The Chief Justice was now willing to hear evidence, and Pastor Townend was in the witness box for the morning.

"The Chief Justice took extensive notes," he reported. "I believe the Holy Spirit directed my presentation and it

appeared that the Chief Justice appreciated the insights into the history, the structure, the functions, the teachings and the name of the Seventh-day Adventist Church."

During the lunchtime break, amid rumours that Pastor Wright was to be deported the next day, it was discovered that a seat had been reserved in his name on a flight out the next morning. When the church's barrister brought this to the attention of the Chief Justice, he brought down an injunction on Pastor Wright, forbidding him to leave Vanuatu until the case was settled.

Pastor Townend continued giving evidence after lunch, including cross-examination. Pastor Wright was called to give evidence and described the tensions between the mission and the Pango group. He was cross-examined briefly.

When the Chief Justice invited the Pango group barrister to present their case and call witnesses, she said they had nothing more to say.

The Chief Justice had a brief discussion with the barristers and agreed to give both sides four days to present written submissions, including any cases in Vanuatu or other jurisdictions that would give information on the issues being addressed.

He said he would hand down his judgment on or before June 17.

In his closing remarks, the Chief Justice expressed concern that the acting Minister of Immigration, who was one of the signatories to the Pango constitution, was alleged to have signed the order against Pastor Wright.—*Lee Dunstan, Bruce Manners*



Pastor Errol Wright, Vanuatu Mission president and the focus of a political attack on the church.

Teachers Learn About Outdoor Ed

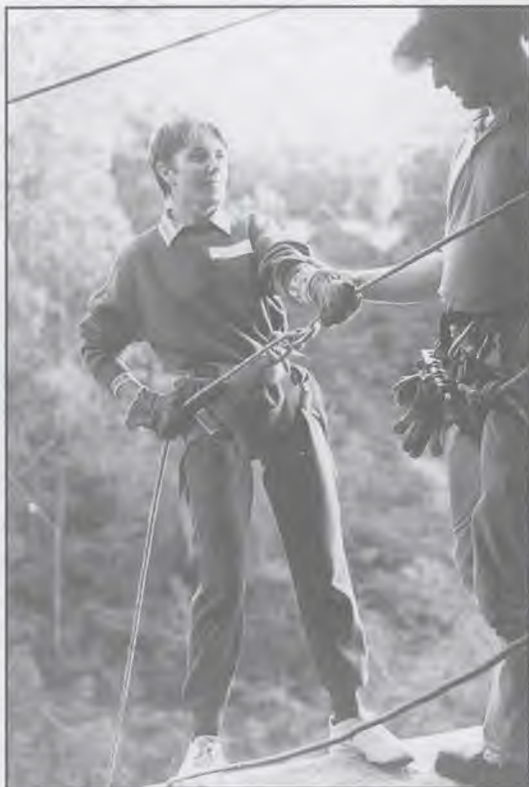


Photo: D Roy

Primary teacher Sharon Miller prepares to abseil at a recent CAPE meeting held at Yarrahapinni, NSW.

Primary teachers from the North and South New South Wales Conferences were taught the fundamentals of outdoor education—and how to teach it—in interactive curriculum meetings held at the Yarrahapinni, NSW, camp facility recently. The Curriculum for Adventist Primary Educators (CAPE) meetings were held at the church's Yarrahapinni Outdoor Education Centre on the Mid-North Coast of NSW.

The four-day-long, "hands-on" education program allowed teachers to experience some of the confidence-building activities they might expose students to in physical-education training courses. The activities included abseiling and tackling a rope-bridge crossing, which, according to Barry Dean, principal of Wagga Wagga Adventist Primary School, "some teachers actually enjoyed."

Dr Don Roy, associate education director for the South Pacific Division and a curriculum expert, conducted a key learning areas

(KLAs) workshop. The key learning areas were applied to outdoor education in order to produce strategies for teaching the subject in schools. Other experiences included workshops on cooperative learning by Lyn Keating and Shireen Aveling.

Dr Roy said a highlight of the meetings was an agape supper on the Friday evening and the associated Sabbath program that followed: "The spirit of Christian love and fellowship growing from these worship events led a number of the teachers to remark that this was the best CAPE programs yet."

Mr Dean said that in this the teachers "shared their memories of Jesus and how He is a special partner both in and outside the classroom."

Historic Church's 100th Birthday



The historic North Fitzroy (Vic) church (pictured above), where Adventism in Australia first put down its roots, will celebrate its centenary on September 14. The church is just a few hundred metres from the original Echo Publishing Company building in North Fitzroy, where the first *Bible Echo and Signs of the Times* was published in the 1880s.

The centenary committee plan a "low key" event with few visiting dignitaries, says Mr Winston Kent, the communications secretary. They plan an 11 am worship service by their present church pastor, Pastor Merv Sparrowhawk, and a Sabbath school lesson study by Dr Geoff Madigan, principal of Avondale College, whose grandparents and other relatives were members of the church in its early years.

The refurbished rear hall at the church, damaged by fire last year, was rededicated in June, and will be available for the expected centenary visitors.

Adventist Photo Gets Stamp of Approval

A new 10 cent stamp and an Australia Post \$1 postcard both feature a photo of the Powerful Owl taken by Pastor Lyndon Schick, the health and communication director for the Greater Sydney Conference.

Pastor Schick recognised the bird as a rarity when it perched in a tree outside a window of the Greater Sydney Conference offices, in Strathfield.

He sent the photograph to the Australian Museum's Nature Focus where the designers of the "Nature of Australia" series of stamps found it. The stamp series was released on May 9.



The Australia Post postcard version of Pastor Schick's classic nature photograph.

'90s Women Get Together on NSW North Coast



Photo: S Harwood

The charter members of the Mid-North Coast Chapter of Women's Ministries pictured at their inaugural meeting: A better understanding of the role of women in the church.

A conference for NSW Mid-North Coast church women's ministries leaders, entitled "How to Be Feminine and Christian in the '90s," was held at the Stuarts Point Convention Centre recently.

The meeting was attended by Carole Ferch-Johnson, the South Pacific Division Women's Ministries Department director.

Mrs Ferch-Johnson presented meetings that dealt with God's acceptance of a variety of women in the Bible and showed how their experiences relate to contemporary women. She also outlined the aim and role of women's ministries within the church.

Those who attended—including several women who are not church members—"felt their relationship with God was enhanced by learning more about themselves," says Alison Buckley, the secretary of the Mid-North Coast Chapter of Women's Ministries.

CHILDREN

Send Us Your Drawing

We know there are children out there who really enjoy drawing and painting. You can colour in this picture.

When you have done that, we would love to have you send in a picture that you have drawn or painted, and we will share it in the *Record* for others to see.

It doesn't matter what size the picture is, or what colours you use (although it is better to use strong colours).

The pictures can be about a Bible story, a scene from the life of Christ, or even of heaven and how you imagine it to be.

Perhaps there's even a picture already stuck on your fridge at home that you would like to share!



Appreciation

Dawson, Harold Nicholas, born 11.11.33 at Bathurst, NSW; died accidentally at his home at Beecroft on 24.3.96. We wish to extend grateful thanks for the prayers, love, affection, cards and floral tributes extended to the family by so many at this sad time. His wife, Thelma (Beecroft), 97-year-old mother, Myra Dawson (Nerang, Qld), sisters, Enid Lett (Canberra, ACT) and Val Hogan (Coffs Harbour, NSW), and brother Ira (Benowa, Qld).

Evans, Ken and Robyn Bush, Phillip and Jeanette Evans and Graham and Sylvia Evans, wish to thank the church family for their prayers, cards, telephone calls and visits during the illness and passing of our father, Bill, and the sudden passing of our mother, Nora. Many thanks to the staff at Sydney Adventist Hospital and to Pastors Adrian Flemming, Peter Fowler and Ross Goldstone for their continued ministry at this most distressing time.

Anniversaries

Hill, Bob and Elsie celebrated their 50th wedding anniversary on 27.4.96. Married on 27.4.46 at St Andrews Presbyterian church, Auckland, New Zealand, Bob and Elsie lived first in Ponsonby, then for the last 42 years in Pamure. Elsie became an Adventist in 1962 and Bob in 1964, as a result of a Billy Graham rally, then attending an evangelistic campaign conducted by Pastor A V Bambury. Several years earlier they had purchased books from Henry Thompson, a literature evangelist. Bob and Elsie are members of the Glen Innes church. They have two sons, three daughters and 13 grandchildren. "The secret to a happy marriage is plenty of love and a firm belief in God," said Elsie.

Christina Willcocks

Weddings

Butler-White—Herbert. David Butler-White, son of John and Hazel Butler-White (Perth, WA), and Heather Gay Herbert, daughter of Thomas and Madge Haworth (Perth), were married on 25.11.95 at the Botanic Gardens, Wanneroo.

Milton Gray

Coffin—Chandler. Mark Duane Coffin, son of Arthur Coffin (Brisbane, Qld) and Michelle Saintclair (Fennell Bay, NSW), and Debbie Chandler, daughter of Alvin and Fay Chandler (Palmers Channel), were married on 19.5.96 in the chapel at Yarrhapinni Youth and Ecology Centre.

Wayne French

Jones—Blencowe. Nicholas David Jones, son of Kathleen Jones (Bridgetown, WA) and the late Hector Jones, and Sandra Joyce Blencowe, daughter of Jack and Margery Hewitt (Perth), were married on 21.4.96 at Fremantle.

Milton Gray

Liggett—Robinson. Gavin Martin Liggett, son of Keith and Fay Liggett (Dargaville, New Zealand), and Adelle Lynley Robinson, daughter of John and Glensy Robinson (Mangere), were married on 2.6.96 at Papatoetoe SDA church.

John M Denne

Lipman—Johnston. Damion Joshua Lipman, son of Gregory and Anne Lipman (Loganlea, Brisbane, Qld), and Sharon Leanne Johnston, daughter of Robert and Dianne Johnston (Arana Hills), were married on 9.6.96 at Springwood SDA church.

Malcolm Potts

Martin—Wright. Scott Robert Martin, son of Robert Martin (Christchurch, New Zealand) and Robyn Webb (Qld), and Lee-Ann Wright, daughter of John and Frances Wright (Wauchope, NSW), were married on 28.4.96 at "Evermore," Barrington.

Peter Saunders

Simonsen—Giles. Andrew Scott Simonsen, son of Ian and Betty Simonsen (North Rocks, Sydney, NSW), and Patti Kay Giles, daughter of Stanley and Lyn Giles (Whangarei, New Zealand), were married on 2.6.96 at Thornleigh SDA church, Sydney, NSW.

R E Possingham

Spence—Winter. Scott Joseph Laurence Spence, son of Colleen Spence (Perth, WA) and the late Gary Spence, and Sherry Lee Winter, daughter of Gerhardt and Cheryl Winter (Perth), were married on 3.12.95 at Fremantle SDA church.

Milton Gray

Wilson—Roefeldt. Darren Wilson, son of Ron and Jenny Wilson (Frankton, Vic), and Dianne Heinicke Roefeldt (Mildura), were married on 24.5.96 at Mildura.

Ross Chadwick

Obituaries

Burge, John Alfred Lindsay, born 19.12.20 at Redbank, Vic; died 30.5.96 at Boolarra. His daughter, Wilma, predeceased him in 1949, and his first wife, Evelyn (Maple), in 1958. He married Kathleen on 24.4.94. He is survived by his wife (Boolarra); sons, Gary and Lester (both of Vic); and daughters, Nadine Butterworth (NT) and Valda Evans (Vic).

Malcolm Reid

Holley, Agnes Emily (Ness), born 17.7.05 at Otago, South New Zealand; died 25.5.96 in Christchurch. Married Arthur Frederick Holley in 1929 in Auckland. He predeceased her in 1935. They had studies with Pastor F L Sharp and with their son, Owen, attended Ponsonby church. Later Ness and Owen attended Balmoral, then Dunedin and for 48 years Papanui church. Ness is survived by her son and daughter-in-law, Owen and Winsome (nee Chinn); three grandchildren, Kevin, Geoffry and Jillayne Ennor; and nine great-grandchildren.

James Fletcher

Howard, Donald Ralph, born 28.3.63; died 1.6.96 at his home at Crookwell. The service was conducted in the Uniting church as members of the Howard family have lived in Crookwell for 140 years. Many folk came to pay their last respects to Don, who had endeared himself to those in the town and district. He is survived by his wife, Linda (nee Jones); parents, Colin and Valerie Howard; brothers, Bruce and Glen; and sister, Carol; as well as other family members and a host of friends.

Tom T Turner, Bruce Price, Rev A Swain

Howlett, Alma Ivy, born 24.3.12 at Yurong Creek, NSW; died 30.5.96 at Lithgow

Hospital. Married Jim Howlett on 3.12.36 at Lithgow. Predeceased by her husband. She is survived by her sister, Francis (Albion Park, NSW); and brothers, Stan and Reg.

Ray Jackson

McIntyre, Shirley May, born 9.8.29 in Melbourne, Vic; died 17.5.96 in Melbourne. Married Alex McIntyre in 1961 in Melbourne. Shirl was baptised in Sydney in 1989. Predeceased by her husband, she is survived by her children, Catherine Young and Peter (both of Melbourne). Having been involved with RSL and War Widows activities, both organisations were represented and involved in her funeral service.

Merv Sparrowhawk

Tyrell, Elizabeth (Betty) Mary, born 24.3.26 at Tauranga, New Zealand; died 16.5.96 at Redlands Hospital, Redland Bay, Qld. A memorial service was held in the Adventist Retirement Village chapel on 20.5.96. Betty married Wallace William Tyrell in 1946. He predeceased her on 11.6.73. She is survived by her sons, Geoffrey (Townsville), Simon (Sydney, NSW) and Adrian (Brisbane, Qld).

J R Lee, S A Bartlett

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