

# RECORD

Decline Causes Concern—11



## ***Pacific People* for Pacific People**

**A** Global Mission-funded booklet, *Pacific People: Your Seventh-day Adventist Friends*, has been prepared for distribution in the Pacific islands. Designed as an introduction to the Adventist Church, 140,000 were printed by Signs Publishing Company (Signs).

"*Pacific People* is a friendly way of introducing people to Adventists and Adventist lifestyle," says Alan Holman, the production manager for Signs. Mr Holman was the concept designer of *Pacific People* and wrote the text. "It tells of our emphasis in the areas of health, education, the work of ADRA [the Adventist Development and Relief Agency] and our work with children.

"Importantly, it focuses on Jesus as the central plank of our faith. And it emphasises particularly the Second Coming and the Sabbath as our distinctive beliefs."

For follow-up work, Pacific-island addresses have been included in the booklet for those wanting further information about the Adventist Church.

Pictured with the shipment of *Pacific People* is Ian Anderson, dispatch foreman at Signs, with (at right) Mr Holman.



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# Better than Coca-Cola in Church



**C**rossway, a large Baptist church in the eastern suburbs of Melbourne, has a Coca-Cola vending machine in its foyer. What kind of image

does that project?

More churches should "take the Coke image and say, 'How do you use that to market faith?'" says Gordan Gray, the proprietor of the Christian Media Communication Design Agency in a recent *Sunday Age* article. He believes it's all about conveying an image of youth, enthusiasm and spontaneity.

A recent National Church Life Survey (NCLS) of almost 6700 congregations and 23 denominations (the largest ever done in Australia) found, among other things: that only 6 per cent of churchgoers were in their teens and 28 per cent of teenagers weren't attending any church.

NCLS researcher Ruth Powell says many churches are bleeding as their teens just drift away. "While some may return, the evidence about the likely rate of return isn't encouraging."

It's probably more than the Coke machine in the foyer that attracts 1700 people to Crossway's three Sunday programs. And about 800 of them are teenagers.

Crossway is becoming known for the radical. Recently, young people paraded on a catwalk while images of TV soap star, Pamela Anderson, were emblazoned on a video screen. "You're more likely to encounter the flash of strobe lights or fog

machines than stained glass," says the *Sunday Age* article.

## The Problem

A friend recently said he felt Seventh-day Adventist church programs lacked soul. But wait a minute, Do we find soul with strobe lights and Pamela Anderson? Are these the things Adventist young people really want in their church programs?

Ask them. The ones I've talked to don't necessarily want the fizz and tizz, but most are looking for something different. (And when you think about it, they're pretty patient. Young people don't walk out of unappealing programs; they just don't come back as often.)

A group of Year 12s at Nunawading Adventist College (Vic) told me they weren't involved in planning their church programs. Significantly, they wouldn't feel comfortable bringing non-Adventist friends along to their church program.

The type of things they wanted introduced to make church more interesting were: better speakers; honest discussions about controversial topics like end-time events, sex, and the New Age; and emphasis on self-image, peer pressure and prayer.

Their impressions of church? Too boring and hard to understand. They also felt church members hid behind facades and weren't committed enough.

And how's this for a sit-up-and-take-notice comment? "We just want to learn more about Jesus," they said.

Let's hope the students' feelings toward church programs aren't a true reflection of their interest in Christianity.

## Some Alternatives

*Christianity Today* recently talked to

teens in the United States about church. Here are three suggestions they made.

### 1. Let 'em loose.

Train a team of spiritually mature teens, then let them run their own church program once a month. Organise a regular time for church members to pray for the program.

### 2. Let 'em help.

Find different ways of involving teens in traditional church programs. Be patient. Assign an adult "coach" to each teen. Encourage the adults to include the teens when fulfilling their church responsibilities (like collecting the offering or preparing a sermon).

### 3. Mix 'n' match.

Set up small groups (with teen leaders and coaches who pray for each other) that meet individually during the week. Then organise a monthly Friday-night program where all the groups can meet together.

## The Challenge

It's disappointing when a product doesn't live up to its marketing hype (watch any football grand final). It's the same with church programs.

Young people will surprise you. There's no use targeting them with good-looking gimmickry if you've got nothing deeper for them to take away. Jumping through more colourful hoops just isn't doing it, says one youth director.

Try some of the alternatives.

## The Solution

Simple. Spend time organising contemporary youth programs with a difference, encourage participation and fellowship. Most importantly, focus on the Real Thing. Brenton Stacey

Official Paper  
South Pacific Division



**Editor** Bruce Manners  
**Assistant Editor** Lee Dunstan  
**Editorial Assistant** Brenton Stacey  
**Copy Editor** Graeme Brown  
**Editorial Secretary** Lexie Deed  
**Senior Consulting Editor** Laurie Evans

**Manuscripts** Should be sent to The Editor, Record, Signs Publishing Company, Warburton, Victoria 3799. Manuscripts or computer disks will only be returned if accompanied by a stamped, self-addressed envelope. **Phone:** (03) 5966 9111, **Fax:** (03) 5966 9019. **E-mail:** CompuServe 74617,726; Internet 74617.726@compuserve.com.

**Subscriptions** South Pacific Division, \$A40.00 \$NZ73.00. All other regions, \$A70.00. Air mail rates on application. Order from Signs Publishing Company, Warburton, Victoria 3799, Australia. Printed weekly by Signs Publishing Company.

**Next Week:**  
**The Righteous Seeking**  
**After Righteousness**

A.C.N. 000 003 930

Vol 102 No 23

Cover Photo: H Anderson

# An Angel's Touch

by Joanne Adair

**M**y angel has red hair. Well, at least he did when I met him.

Do you believe in angels? Of course you do. They're mentioned many times in the Bible. Ellen White frequently referred to an angel guiding her during her visions. But your angel—the one who watches over you at all times—well, that may be different.

Perhaps you don't consciously think about him being beside you, watching over you, waiting for your acknowledgment. I know my guardian angel is always right there to help when needed. I've proved it.

Maybe you're like me, a loser of things. You know you've put that important item somewhere safe, but where? That's when I ask my angel's help and, so often, there it is under my nose! Or I cross in front of traffic with my thoughts far away and there's a feeling of being hurried onto the footpath—was I just saved from an accident? Or I can't find that elusive Bible reference. Your angel knows where it is—he'll even find where you've put your glasses down.

But, surely, you say, angels are only around to help in serious situations. They aren't going to waste time on that petty stuff! Whether it's a little worry or a big deal, there's help at hand if you ask for it.

Treat your angel as a friend. I happen to talk to mine while I'm gardening. I just hope the neighbours think I'm singing to myself, because talking to an angel could be hard to explain.

Just think: God considers each one of us important enough to warrant one of His angels as a constant companion. Don't we miss out on something if we don't make the most of an offer like

that? And it might be good for our angel to know he's appreciated.

So what makes me think I have a red-haired angel?



Some 10 years ago I went for a trip to England, my birthplace. I went on my own because my husband was busy with work. I appreciated spending time with our daughter, who was studying there. When I left she gave me a large, heavy case filled with books to take home.

On the way home I called into Vancouver, Canada, for a few days. I didn't know anyone there, but a mutual friend arranged for a woman, Joo Leng, to meet me at the airport and accommo-

date me.

Sure enough, she was waiting for me holding a placard showing my name. She had another woman with her, Lee, to drive us to her unit. The case filled with books was awkward, but fortunately Lee was very strong and we got it into the car with all of my other gear.

Lee was in a hurry so, when we arrived outside Joo Leng's unit, my luggage was dumped onto the curb and Lee drove off. The building was placed so we could see clearly down several streets leading to it. There wasn't a soul in sight to give us a hand, and it was almost impossible for either of us to lift the books.

Then immediately, it seems, there he was, a red-haired young man who picked up the case as though it was featherweight and put it by the building's lift. He said he thought we'd manage the few steps at the other end.

As we followed him out, I thanked him, adding, "You're an angel."

He looked at me in such a strange, smiling way. Joo Leng and I glanced at each other and in unison said, "I really believe he *is* an angel!"

How else would he have known Joo Leng's upstairs unit was near the lift? She could easily have been on the ground floor or nowhere near the lift at all. The realisation of this took only a moment. We stepped outside and looked for the red-headed man in every direction. He'd disappeared.

My red-haired angel?

I've always believed so. □

*Joanne Adair also experienced her angel at work in Charleville, Qld, where she and her husband were volunteer workers for the church there. They are now back in Brisbane.*

## Meet the Top Young Professional



Photo: E. Rigg

**T**hirty-year-old Chris Rigg was named the 1997 National Young Professional Engineer of the Year by the Institute of Engineers, Australia on April 30, in Perth.

Mr Rigg is project engineer for the isolated Roxby Downs Township (SA) expansion project. He caters for population increase and manages the implementation of a range of accommodation and community facilities.

He is also developing a concept plan to double Roxby Downs's existing residential area.

Mr Rigg, his wife, Estelle, and sons, Adam and Joel, attend Trinity Gardens church in Adelaide, where he serves as an elder.

He is pictured receiving his award from the WA bureau chief for the *Australian*, Jill Rowbotham.

## Just the Facts

●9500 Bibles were distributed in the Pacific islands over the past year.

●And 615 Conflict of the Ages sets of books as resource material.

●Some 638 baptisms resulted from Global Mission outreach in the Central Pacific Union Mission in 1996.

●The Adventist Church has 3425 employees in the South Pacific Division.

●In 1995, 646 people from this division were involved in volunteer service, compared to 536 from the North American Division. In 1996 the number from the South Pacific Division increased to 822.

●Enrolment at Pacific Adventist University (Papua New Guinea) has increased by 50 per cent since 1994 (currently at 250). The vice-chancellor, Dr Owen Hughes, reports that the business course is so popular they could easily fill the university with business students.

●A small group of Adventists (25 adults and 40 children) meet on the island of Nauru. Because it is illegal to baptise anyone on Nauru, new believers are baptised on nearby Tarawa. Personal contact and video evangelism is the main form of outreach.

## Did You Hear . . . ?

### South Pacific Division Under Assessment

**D**ivision administrative and departmental leaders of the South Pacific Division (SPD) are currently being assessed by the General Conference. A preliminary report of the assessment was presented at the midyear meetings.

In presenting his report, Dr Calvin Rock, a general vice-president of the General Conference, gave commendations and suggestions for improvements. He noted, however, that he was present-

ing a preliminary report, and a final report would be presented later this year.

"The General Conference survey is an attempt to make the division and its institutions more accountable," said Dr Rock.

A committee of eight formed the assessment panel. As well as representatives from the General Conference, the panel included two from the South Pacific Division: Warren Grubb, a lay person from Western Australia, and

Dulce Ferguson, the secretary to the president of the Greater Sydney Conference.

Administrators and departmental heads filled out an extensive survey as part of the assessment. Most administrators and departmental directors were interviewed by two or three members of the assessment panel.

The SPD is the third world division to undergo this type of assessment. Over a three-year period, all divisions will be involved.

## Quotable

**"I don't eat anything that had parents!"**

—Sharon Green explaining her vegetarian attitude. From *Adventist Review*.

## Remarkable Life



The recent death of Pastor Allan Forbes (see Noticeboard) ended a remarkable life. Pastor Forbes (pictured) had worked for

the church for 64 years. He began as a junior office worker in the Greater Sydney Conference at the age of 14; worked for Signs Publishing Company; then as a literature evangelist; a departmental director in Victoria and South Australia; secretary-treasurer in Fiji; accountant and assistant treasurer at the South Pacific Division; manager of the Sydney Adventist Hospital for 20 years; back to assistant treasurer for 12 years to retirement. Upon retirement he was asked to set up SAWS (later renamed ADRA—Adventist Development and Relief Agency). Eleven years later, at 78 years of age, he retired a second time.

## Satellite Update



Satellite '98 coordinator Pastor Vern Parmenter (pictured) says 180 churches have indicated a desire to

become involved in this outreach trial project. That is 38 per cent of churches in Australia and New Zealand—more than expected. When first tried in the

US, only 17 per cent of churches participated.

## Code of Ethics

A 14-point "Code of Ethics for Committee and Board Members" was voted as guidelines for members of church institution boards and executive committees during the recent midyear meetings. The points included: loyalty to the church, its mission and values; confidentiality; support of majority decisions; taking reasonable steps to be satisfied as to the soundness of decisions made; and compassion and fairness.

## Benefits Change

Commencing January 1, 1998, the church proposes to fund retirement benefits by making contributions to a superannuation fund on behalf of current and new employees. This introduces a long-term plan to phase out sustentation. Existing sustentees will continue to receive retirement benefits in harmony with current practice.

## Pacific Islands

### WPUM Commission

The Western Pacific Union Mission (Kiribati, Nauru, Solomon Islands and Vanuatu) will undergo a commission that will "give particular attention to levels of efficiency in administrative, departmental and accounting processes, budgeting and financial management, deployment of personnel, financial and administrative resources."

## Warburton Restructure Means Job Losses

The Warburton Hospital board announced a restructuring program on May 23 that will mean the loss of 12 full-time positions from hospital and health-resort staff by the end of



June. This is a 12 per cent reduction, with staff currently the equivalent of 100 full-time people.

The restructuring has been caused by significant financial losses over the past 12 months and a debt of \$A1.6 million. The losses are attributed to: a reduction in guest numbers and program participants of the health care centre (resort) and, on the hospital side of the organisation, the radiology and emergency departments of the hospital being heavily subsidised.

Reductions in staffing impact on all levels, including administration.

The appointment of Dr Wayne Piez as a short-term, part-time chief executive officer (CEO) in November 1996 was an initiative by the board to address the problem. Pastor Bob Manners was appointed as CEO-elect in January.

"Although my appointment was not specifically made to reduce staff levels, the downsizing was inevitable," says Dr Piez. "With modern technology and more efficient ways of doing things there needs to be a complete rationalisation of each role and function."

"The pity is that this is another blow to the Warburton area, which will see the closure of the Sanitarium factory at the end of June."

He says he sees a bright future for the hospital and health resort, but only after the restructuring process is complete.

"This exercise helps free up operating capital so we can put more into the health resort and develop its future," says Pastor Manners. "We're in debt and can't raise income until we invest more in the resort. With the hospital, we have no opportunities for large expansion because of our position, but the health resort has potential for being Australia's premier health resort."

"We have a strong board who has confidence in the future and were prepared to make tough decisions," he adds. "The real regret is that this decision does mean we will lose dedicated staff members."

The Warburton Hospital has a 50-bed capacity with emergency and radiology departments. It caters for three types of patients: those from the community; some from out of town; and those undergoing detoxification as part of the alcohol-dependency unit program.

The health resort ran close to capacity during May. It has 50 rooms, and its features include two indoor pools, tennis courts, a golf-practice area and a vegetarian restaurant. Health promotion is the resort's major activity.—Bruce Manners

## CHURCH CALENDAR

- |                |                                      |
|----------------|--------------------------------------|
| <b>June 21</b> | Pacific Islands Advancement Offering |
|                | Women's Ministries Emphasis Day      |
| <b>June 28</b> | Religious Liberty Day                |

# Marie Allen: Woman With a Mission

by Nic Bolto

KNOWING & SHARING

the

*Joy of Salvation*

**M**arie Allen, the South Pacific Division's biggest selling literature evangelist in 1996 (with book sales of \$A97,410), is as humble as she is effective. But this mother of two, who has made friends through her ministry in homes across NSW, cannot believe that she has achieved anything particularly significant.

"Listen," she says of her stunning success, "people need to realise it's not the instrument that matters: it's the strength of God that makes the difference. If He can use me to reach out to people in their homes, He can use anybody!"

Marie regularly receives letters of thanks not only for books she provides, but also for the care and commitment she has shown people. I spoke with her about her ministry in a small cafe near her home in Gosford, on the NSW Central Coast.

**Much of your work is door to door. Do you still get the jitters when you come to your first door of the day?**

Yes! Do I ever. I was someone who found it hard to even speak out in Sabbath school class—my heart would beat furiously for days afterwards!

You should have seen me when I started my first day at this work. The first few doors I went to I couldn't breathe, let alone speak! These days I'm used to it though, and some nerves actually help me with my presentation. Most people have time to listen or are at least polite, and I know that if I don't get a welcome reception at one door, it won't be long before I do.

**What places has your ministry taken you?**

We follow after many of the evangelistic programs local churches run. Recently I have been doing outreach work in Gunnedah, where we slept on lilos in the church hall, then Bathurst, Charlestown, Bowral and Lightning Ridge, a mining town in the remote north-west of New South Wales.

At Lightning Ridge, you couldn't ask people about their opal prospecting, for they quickly close the door if you do! But people were generally very receptive there. They pay for their books from huge rolls of money hidden in some secret corner of their home—they don't believe in banks out there. We've also been out to Armidale and Lithgow, and of course I regularly work here on the Central Coast.

Often I find that my books and videos become so important to people that they sell themselves. One person who buys a copy of a book will read it and tell a friend to get in touch with me, or they'll call me and ask me to go visit a particular address and say that the people there would really love to see me.

**What books and materials do you find people most interested in?**

*The Bible Story* set and *Uncle Arthur's Bedtime Stories* are still my biggest sellers. Most sales come from parents who don't go to church, but who still want their kids to know about God. *The Desire of Ages* and *The Great Controversy* are also very popular.

There are times when I meet people who have heard of the Adventist Church in different ways. We were told Mayfield, near Newcastle, was going to be a very difficult area. I stopped outside a house I felt drawn to and thought, *That's why I'm in this street.*

Inside was a single mother who had been to Geoff Youlden's program some time ago, and she told me how much



sense it had made to her. [Pastor Youlden is the Adventist Media Centre evangelist.] I offered her some Kenneth Cox videos and a calendar with a picture of Jesus with pierced hands holding a lamb. She just broke down and wept.

Sometimes people tell me they are convinced that God has sent me to them. My answer to that is usually to say, "So am I."

And sometimes I will spend entire days just holding people. Holding them while they cry over somebody they loved; or, at times, just crying for themselves and their dreams that never came to anything.

One experience I particularly remember was a 14-year-old girl with a two-year-old baby. She wanted the books for her baby, but she also wanted them for herself because she couldn't go to school. I visit some very courageous people, but I see some real tragedies too.

I often meet people who are very needy. And I don't just mean spiritually or emotionally. I sometimes go to Bible studies with a food parcel as well as my Bible.

## What keeps you going when you're having a hard day?

Just knowing that it won't be long before I'm welcomed. I remember one day walking along one side of a street to the top of a hill without one bit of interest from anyone. On the way down the other side, it was open doors all the way!

I also remind myself about why I'm out here. There's a terrific section from *The Ministry of Healing* that I love: "There is need of coming close to people by personal effort. If less time were given to sermonising, and more time were spent in personal ministry, greater results would be seen. The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted" (page 143).

This passage really speaks to me as I go about meeting people and hearing about their circumstances and their trials. And it's not all bad news. I remember last Christmas was a wonderful time; people really include you in their lives! They remember you and welcome you. I was given cards and presents, shop owners thanked me with drinks, and I was even given a barbecued chicken at one place!

## What's the hardest part of your job?

The paperwork! I've never been an office worker. My accountant pulls his hair out at the mess I leave. I don't mind that too much, because I know that the important part of my job is out on the street and inside people's homes.

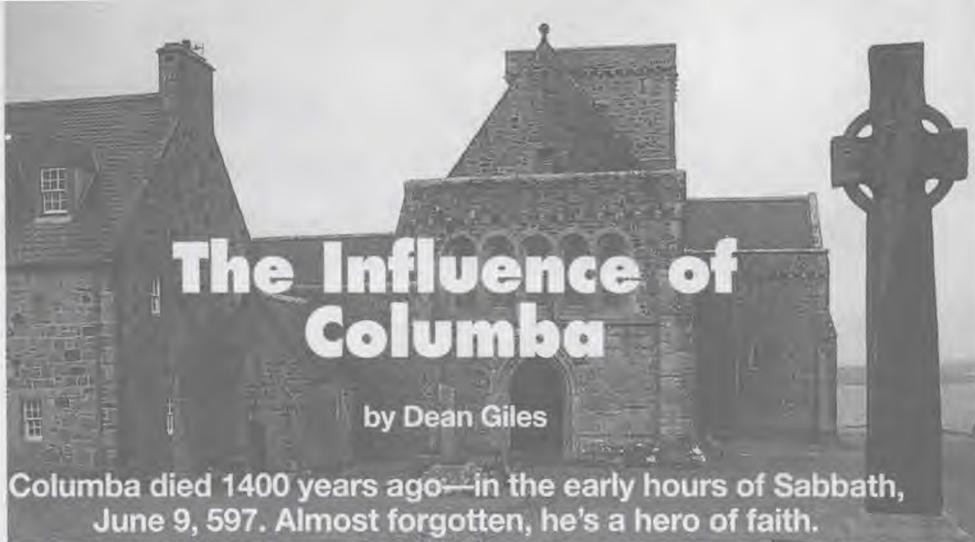
The other hard part is getting started of a morning or evening, and going to the first door.

## Why do you work as a literature evangelist then?

It's the only way I know of where I can reach and help people in a real way. The literature I sell at first interests people, but from there they're engaged by the spiritual side of the message. That's what people want: to be reached spiritually.

Another reason for me doing it is that I believe Christ is coming soon. As a church, we have and know so much about the Bible and the Spirit of Prophecy, that I just feel compelled to share it. □

*Nic Bolto manages an employment service for people with disabilities in west Sydney and the Central Coast of New South Wales.*



Considerable obscurity covers the beginnings of Christianity in the British Isles. It seems the light of the gospel shone gradually on Britain during the second and third centuries. Indications are that the Christian faith spread from Asia Minor through Gaul (France) and into Britain.

The earliest introduction of the faith was characterised by a purity of doctrine and practice altogether different to that which came later with Augustine and his band of missionaries.

Columba was born in Donegal, Ireland, of royal descent. His early life was turbulent and his nature somewhat combative. Tall and strong, he was recognised for his first-rate mind and zeal for learning.

Finian, a leading scholar and abbot, introduced Columba to a meaningful commitment to Christ and the systematic study of Scripture.

He was eventually ordained and began to take an interest in missions. Around 561, Columba was eager for Bible knowledge and copied a manuscript without permission. His refusal to return it led to fighting, with many being killed.

He apparently felt remorse for the carnage and decided to leave his native land and become a missionary. He became, in his own terms, "an exile for Christ" and spent the remainder of his life of 76 years as a devoted disciple of the Lord.

In imitation of the early disciples, Columba and 12 companions set out for the pagan lands to the north-east. They sought an island close enough to the coast of Scotland to have easy contact with the non-Christians there. The island of Iona of some 800 hectares (2000 acres) in size became their home and the centre for the evangelisation of Scotland and northern England.

In the year of Columba's death (597) a

different form of Christianity entered Britain with the coming of Augustine. The success of the Celtic church had challenged the authority of the church in Rome and its claims to universality. Augustine made his base at Canterbury and the counter-Celtic movement gained early and continuing success.

The next century saw a capitulation of much of the faith Columba had espoused. The Synod of Whitby (AD 664) brought the rivalry between Iona and Rome to a head. Though the dispute was outwardly over unimportant matters, the underlying issue was actually allegiance to Rome or to Iona. From the time of this synod, the Celtic faith was overshadowed—until the Reformation nearly a thousand years later.

The distinctive teachings of faith held by the Celtic church included: belief in salvation by faith, not works; a deep love and veneration for the Scriptures; a literal Second Advent of Jesus; upholding of the Ten Commandments; observance of the seventh-day Sabbath; and baptism by immersion.

In remembering Columba, we remember his steadfast and pure faith. On the day he died it's recorded that he said to his disciple, Diermit, "This day is called the Sabbath, that is, the rest day, and such it will truly be to me; for it will put an end to my labours."

Columba had a passion for missions. He preached missions, lived missions, practised missions. Today we remember him. □

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*Dean Giles is a retired church pastor who writes from Ringwood, Vic.*

# It Won't Be Long Now

by Alison Buckley

He couldn't forgive his enemies . . . and still finds it hard.

**T**he smell of sweat-drenched bodies accosted Bill as he dragged himself from the lethargy of the sleep of exhaustion. He tried to return to a lingering dream where he recognised his wife's face on a petite young woman. He didn't know the baby she held.

The heat seeped in even with the vast space between himself and the aircraft hangar roof above. The muffled sounds of his fellows awaking dragged him into reality.

*God, why don't you answer my prayer? Why do I always wake up?*

Outside the huts he lined up to receive his rations—a bowl of rice that today looked like it had been graced by a few meagre pieces of fish. There would be no more food today. Only at Christmas did they receive extra.

*God, don't let me last that long.*

It was raining, another constant in Burma. Bill felt it wash him, but it started up his cough.

Already guards herded prisoners onto trucks for the journey to the railroad. There were the usual slaps, hits and kicks for any stragglers. The Irrawaddy River rushed on below.

Once they reached the end of the line, Bill and his friend, Harry, went with those laying sleepers. Six am. They wouldn't stop until 10 pm. They worked by the light of the diesel-soaked flares on bamboo sticks at night.

Bill looked at Harry. His eyes were sunken and his malaria-yellowed skin seemed detached from his emaciated body. Bill wondered how he still managed to swing a mattock. Every day he asked the same thing of himself. But something drove him on.

*Must be that dream.*

He'd experienced it often enough. Harry stopped momentarily and leaned on his mattock. A vigilant guard menaced him with a crowbar. Harry started back into action.

"Swine," Bill muttered. "Just like the rotten Cath—"

Bill curbed the sentence and the thought. It wasn't true what his father had taught him about the "enemy" back in Ireland. He'd found that out when he'd enlisted with men of all types and backgrounds back in 1940. *What year was it now?*

The real enemy confronted him every day. But who was the enemy? His body, weakened by dysentery, or was it his mind, confused by the monotony of the work and punctuated by the grief of the loss of fallen comrades? *Good fellows. All of them . . . strapping men . . . gone . . . murdered.*

Sometimes Bill's starved mind did what his deprived body couldn't do. It wandered back to scenes of his childhood. Happiness abounded. He'd enjoyed school; English was fun. *How long was it since he'd written? Oh, yes. A "card" to the family: "I am safe. I am well." He smiled at the irony of it.*

Visions of another school entered his mind. It was Sunday. A kindly woman stood in front of the class. She smiled, "You can trust Jesus to always be with you."

*It's true, and I still believe it, he thought, but the odds are against Him here.* Even so, he believed He'd influenced Harry and some of the others to keep up their spirits.

His thoughts wandered back to the enemy. *They don't seem to need or look for love, he mused. Duty. Duty is their whole life; they understand nothing else. They have a pecking order, and we're on the end of it.*

"Bozo's not a bad fellow, you know," Harry whispered when the guards were at lunch. This guard occasionally slipped them a piece of fish or perhaps a little extra rice, but always when no others were around. Once he'd been caught and had worn the scars of punishment for his misdemeanour for several weeks.

Time slipped away. It was early in the new year, now. Bill knew, because Christmas hadn't long gone. One evening a policeman camped nearby sneaked into Bill's hut with a note.

"You will be machine-gunned on the 21st, but watch for the planes," it read. Bill and Harry exchanged resigned looks. *It won't be long now, one way or another.*

Three days passed and Allied planes appeared, dropping leaflets, saying the end was near. *Whose end?* wondered the prisoners.

On the morning of February 21, 1945, the prisoners were informed by their captors that they would be executed that day. But they had seen and heard the Allied planes and bombs dropping. At this last hour, hope ignited their thoughts of freedom. The enemy's guns remained silent.

\* \* \* \* \*

Upon being rescued, Bill was partially rehabilitated and taken back to a joyful reunion with his family. He resumed civilian life and raised his daughter and son. He says he's accepted the lost years and regrets the "short fuse" it's left him with.

Later in life Bill committed himself to Christ more fully. Now he's a member of our congregation. He's one of the inspirational characters of my life, with his endearing greeting, "Sweetie."

He still suffers. He couldn't forgive his enemies at the time and admits he still finds it hard. But he says that if his heart had been as it is now, he could have forgiven them.

He wheezes a lot and his legs are quite weak, but we younger members are strengthened by the knowledge of his sacrificial act—made before we were born—for freedoms we now enjoy.

I'm also reminded of One who planned a sacrifice before the foundation of our world, for generations to come. □

*Alison Buckley writes from Eungai Rail, in NSW.*

# I Worshipped Yesterday

by Lyell Heise

**I went to a worship service yesterday. It was Friday.**

I went early. I wanted to see how serious the planners and the worshippers were.

The event captured my attention from beginning to end. Even during the rehearsal. Yes, there was a rehearsal. A hard-working rehearsal. About a dozen people were actively at work. It seemed they were determined to do things well. There were transitions to make smooth, particular phrases in songs to be confident in, the effective use of microphones. I could hardly wait for the real thing to begin.

All of a sudden the rehearsal stopped. The worship leaders had agreed the atmosphere would be calm and thoughtful as people were arriving, rather than frantic and stressed. The worshippers seemed happy to be there. I estimated about 200 were present.

Worship began. I noted much congregational involvement. People from the congregation were greeting, welcoming and praying. The musicians caught my eye. I'm a musician.

How will they lead and develop the music? I wondered.

Worship leaders were clustered into a group of four, with one person doing most of the speaking and making transitions between songs. The singing covered a wide range of worship attitudes from high-energy to reflective. At the peak of the high-energy levels there was enthusiastic clapping in time with the music. At the reflective level, things quietened almost to whispers.

Instrumentalists were very careful to match their music to the themes of the songs. One enthusiastic drummer caught a signal from the worship leader—it was just a smile and an eyebrow signal that said, *Play with restraint here.*

Then the preacher. He seemed comfortable with a highly interactive style. He even walked among the people in the congregation, drawing out comments and responses from them. He seemed to know them well, calling each one by name.

There was affirmation of people in the congregation and prayer for those in need.

Did I have a sense of God's presence? I certainly did.

The average age of the worshippers was 10. The venue was the Avondale Primary School (Cooranbong, NSW); the event

was what my daughter, with some awe, calls "Big Worship." The worship leaders included one teacher and three 10-year-old children. The band was led by a teacher, but the other four members were children aged between 10 and 12. The flautist was the only one able to stand to play, as the guitarists had to sit to handle their big instruments—and the drummer had to strain to see over his kit!

I went to a worship service today as well. It was Sabbath. But I couldn't concentrate on the worship, engaging though it was. All the while I was thinking about Friday. I was thinking about those precious children and hoping that their church worship, wherever they were worshipping, was continuing the energy, the focus and the vigour of that school worship.

I kept hoping that their churches would nurture their love for Jesus in the same way and give them opportunities for participation. I kept hoping that the big people at their church on Sabbath were not arguing over the things that were routine for the children on Friday. I kept wondering if there was anything for them on Sabbath that was undoing the joy of Friday.

I went to worship on Friday and Sabbath this week. I thank God for both school and church. I challenge the school to take its energy and its children to church, and I challenge the church to overturn the conventional wisdom that describes children as "the church of tomorrow." Don't believe it! They're the church of today—or they are not the church at all.

I had to go to worship on Friday to truly see it. □

*Lyell Heise writes from Cooranbong, NSW. He is worship director for the Trans-Tasman Union Conference, Sydney.*



## Good News Health Studies

Studies among Adventists have shown that:

- diet-related cancers were reduced by 70 per cent in those with fruit intake more than once a day
- prostate-cancer risk appears to be significantly reduced by the use of legumes
- high blood pressure was 50 per cent more likely in semivegetarians and 200 per cent more likely in nonvegetarians
- arthritis and rheumatism was more common in nonvegetarians
- obesity doubled the risk of heart attack in both men and women
- men who ate nuts five times a week or more had half the risk of heart attack compared to those who used nuts less than once per week
- wholemeal-bread users had a 40 per cent reduction in the rate of heart attacks.—

*Harley Stanton*

## YEAR of HEALTH and HEALING

# Budget Draws on Reserves



Warwick Stokes.

The 1997 budget for the South Pacific Division (SPD) draws \$A4.9 million from reserves due to a downturn in institutional earnings, particularly from Sanitarium Health Food Company.

"The use of division reserves must only be a short-term strategy to try to maintain the thrust and evangelistic zeal of the church," said SPD treasurer Warwick Stokes during his report to the division executive at the recent midyear meetings. He added that this was done "in the expectation that institutional earnings from the Sanitarium Health Food Company and the Sydney Adventist Hospital will return to 1995 levels as a minimum by the financial year 1998."

Almost 22 per cent of the 1997 budgeted income came from reserves (see pie chart). In 1996 the figure was 5.6 per cent.

Mr Stokes indicated that there could be a further use of reserves to cover short-falls that may occur in budgeted income during 1997. An attempt has been made to hold regular reserves to an amount equivalent to one year's income. Because the level of division reserves provides the foundation for interest on investment

returns, he warned that the depletion of reserves ultimately means less income in the following years.

"Lower income levels in the division budget for 1996 and 1997 have meant reduced appropriations to the island field," said Mr Stokes. "However, the percentage of budget being appropriated to the islands has remained reasonably constant." There is a decrease of 2 per cent from 46 per cent in 1996.

"A change in the collection of tithe percentages from the union missions, whereby 80 per cent of tithe percentage contributions now remain in the union missions, is reflected in the figures. One of the objectives is to build a stronger emphasis on self-reliance."

## Tithe and Offerings

Tithe in Australia and New Zealand increased by 2.2 per cent during 1996 (Trans-Australian Union Conference, 1.88 per cent; Trans-Tasman Union Conference, 2.36 per cent), but there was an overall decrease of 5.5 per cent. Mr Stokes said reporting tithe in the Pacific islands had become a problem, which could explain some of the recorded shortfall. Declining currency values in the Papua New Guinea and Western Pacific Union Missions had also impacted.

Sabbath school and mission offerings had declined in 1996 by 9.6 per cent,

## At a Glance

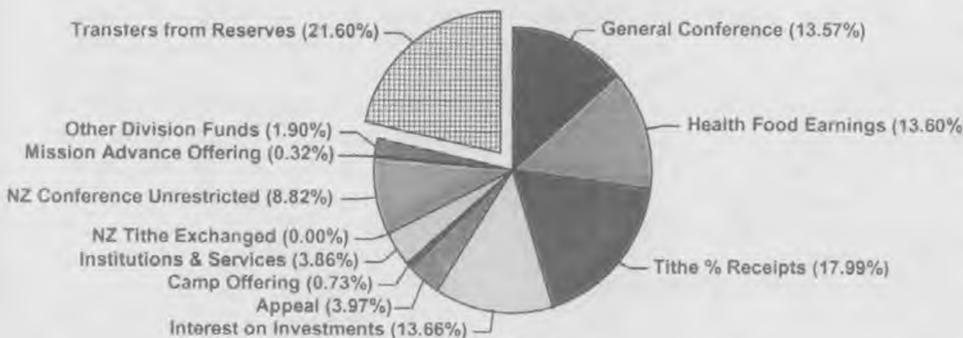
The division treasurer reported:

- An operating deficit due primarily to a significant downturn in institutional earnings, particularly Sanitarium.
- An improvement in operating capital to 104 per cent of requirement.
- A significant increase in the use of reserve funds.
- An increase in tithe for Australia and New Zealand.
- A decrease in reported tithe in the union missions.
- Despite reduced appropriations to the island fields in 1997, the percentage of the division budget, at 44 per cent, has remained reasonably constant.
- A substantial increase in church members' funds held on deposit.
- An increase in retirement benefit payments in Australia and New Zealand.
- Excess payments over income for island-field retirement payments.

from \$A4.5 million in 1995 to \$A4.1 million. The Adventist Appeal had dropped by 5.6 per cent over the same time from \$A1.13 million to \$A1.07 million. The sharing of Appeal funds with the Adventist Development and Relief Agency and AdCare had made little impact on the amount collected.

## SOURCES OF FUNDS

1997 BUDGET \$22,687,344



## Summary

"The division is basically in a sound position for the year ended December 31, 1996," says Mr Stokes. "There will be sustained and increased pressure on division funds through to 1999.

"Fortunately there are encouraging signs of improvement in the earning capacity and operation of the Sanitarium Health Food Company resulting from the ongoing process of restructure.

"Available resources are stretched to the limit and in some instances beyond that. The strategy outlined when the 1997 budget was approved relies on the continued use of reserves for 1998 and 1999. The next few months will be critical as we begin to formulate the division budget for 1998."

# Decline Causes Concern

While there is evidence that the church in the South Pacific Division (SPD) is doing much that is helping to fulfil its mission, the steady decline in the number joining the church is a concern. This was the main message from the SPD secretary, Pastor Laurie Evans, at the recent midyear meetings.

Added to this was the increase in numbers leaving the church. During 1996 it reached an equivalent of 49 per cent of baptisms, up from 35 per cent the year before. In Australia and New Zealand last year's loss represented 61 per cent of baptisms.

"The disturbing fact is that the situation in respect to losses through apostasies and missing would be far worse if every mission and conference carried out an audit of their membership records," said Pastor Evans.

"The sobering truth is that we are a 'bleeding' church

[see tables]. After deducting apostasies from baptisms, our kingdom growth was only 2.2 per cent compared to a world figure of 5.7 per cent. If deaths are also deducted, the real growth for last year is only 1.9 per cent."

In spite of the overall slowdown, the Pacific island growth is outstripping Australia and New Zealand by 6 to 1.

"The result of this is a shrinking home base supporting an ever-expanding island operation," said Pastor Evans. "This situation is putting increasing financial pressure on division resources. It's clear that the real solution to this problem is to encourage island missions to become more self-reliant."

Some 80 per cent of church membership (232,691) live in the island territories compared to 59,085 in Australia and New Zealand.

## Rejoicing

"Unlike entities in the corporate world," said Pastor Evans, "it is impossible to put a value on the real 'net worth' of the church."

He illustrated this in various ways:

- those who had "embraced the Adventist message"

- the influence of Sydney Adventist Hospital on 31,093 patients and their families

- the 729 students in Australia and New Zealand who had completed correspondence courses through the Adventist Media Centre

- the \$A1.5 million of printed material distributed by literature evangelists

- the \$A7.7 million of overseas aid administered by the Adventist Development and Relief Agency

- the impact on 1554 tertiary, 7215 secondary and 20,235 primary students in the church's education system.



Pastor Laurie Evans.

## Passionate Call

In an, at times, passionate speech, Pastor Evans called for the church to address several challenges, including:

1. To evangelise the cities of the South Pacific Division. "We need to specially train and equip workers to go into

these asphalt jungles," he said, "and develop relevant methods and approaches to meet the varying needs."

2. To invest in modern means of technology so that the gospel can be taken to remote, isolated areas where there is no presence, or a small Adventist presence.

3. To develop leadership for various responsibilities. He signalled beginning a master's degree in administration at

## New Logo Adopted

The world church logo was adopted for the South Pacific Division and division institutions during the midyear meetings. The implementation of the logo will proceed further as authorised by unions. (The logo will be featured in the June 28 *Record*.)



Avondale College. He also saw a need to recognise "the potential of people already in the [church] system, and displaying corporate unselfishness when it comes to career enhancement for such individuals."

4. To further streamline the decision-making process through delegation and empowerment, and ensure it takes place as close to the grassroots as possible.

5. To encourage "creativity, visioning and ownership in such a way as to engender enthusiasm for involvement in the mission of the church by leadership, laity and employees."

6. To project a more positive image of the church to the public and improve communications to church members.

"Challenges such as these—which are not intended to be exhaustive—help us recognise the need for the church to be Spirit-directed and -administered," said Pastor Evans.

## 1996 Church Growth and Losses

### Trans-Australian Union Conference

|                       | Baptisms professions of faith | Losses     | Sub total  | Kingdom growth | Deaths     | Real Growth |
|-----------------------|-------------------------------|------------|------------|----------------|------------|-------------|
| South Australia       | 46                            | 28         | 18         | .62            | 27         | (9)         |
| South New South Wales | 59                            | 41         | 18         | .72            | 24         | (6)         |
| Tasmania              | 22                            | 15         | 7          | .61            | 7          | --          |
| Victoria              | 200                           | 160        | 40         | .46            | 99         | (59)        |
| Western Australia     | 95                            | 51         | 44         | .85            | 46         | (2)         |
| <b>Totals</b>         | <b>422</b>                    | <b>295</b> | <b>127</b> | <b>.62</b>     | <b>203</b> | <b>(76)</b> |

### Trans-Tasman Union Conference

|                       |             |            |            |             |            |            |
|-----------------------|-------------|------------|------------|-------------|------------|------------|
| Greater Sydney        | 205         | 139        | 66         | .83         | 53         | 13         |
| North New South Wales | 151         | 95         | 56         | .59         | 77         | (21)       |
| North New Zealand     | 297         | 85         | 212        | 2.49        | 68         | 144        |
| Northern Australia    | 61          | 27         | 34         | 1.66        | 13         | 21         |
| South New Zealand     | 49          | 140        | (91)       | (4.68)      | 23         | (114)      |
| South Queensland      | 238         | 94         | 144        | 1.69        | 84         | 60         |
| <b>Totals</b>         | <b>1001</b> | <b>580</b> | <b>421</b> | <b>1.09</b> | <b>318</b> | <b>103</b> |



## New Wisdom

"Worship Wisdom" (Letters, May 10) regarding the length of Sabbath sermons and the attention span of young people (a maximum of 13 minutes) is interesting, but sad. Apparently Jesus was unaware of such attention limitations when he fed the mixed-age group of 5000 after preaching to them for some hours.

Likewise, the great Reformers and the pioneers of our church, including James and Ellen White, were hardly more than teenagers themselves when they preached Sabbath sermons and took other meetings for longer periods than the 40-minute modern worship reformers would like to eliminate or reduce in length.

Could I remind them that the Bible, from Genesis to Revelation, contains a divine commentary on the dangers of forms of worship that attracted advocates, but invariably resulted in tragedy.

I submit that our youth need Jesus as their personal Saviour, Redeemer and Friend and that their needs (rather than their preferences) should be the focus of our worship services. Rather than the opinion of Mark Twain, the inspired words of Paul, who said, "Preach the word; be instant in season, out of season; rebuke, reprove, exhort with all longsuffering and doctrine (2 Timothy 4:2) should be guidelines for our worship.

John Hassall-Abbey, Qld

## Whose Church?

"You and Your Church?" (May 10) was a commendable effort to provide in simple terms and pictorial illustration a view of the organisational relationships between the church member, local congregations, local and union conferences, the division, and the General Conference (GC).

However, the statement concerning the relationship between union conferences, division and the GC gives the impression that the division is a step between the union and GC, a common misconception and one not in harmony with the relative constitutions and working policies of those bodies. This difference in concept has far-reaching effects.

In fact the GC is comprised of union conferences or union missions. The divisions are integral parts of the GC, to which the GC has assigned specific territory and operating responsibilities. This is reflected in the full name of our own division—the "South Pacific Division of the General Conference of Seventh-day Adventists."

Thus section 5 of the article, along with the illustration, needs adjustment to correctly convey the principle that the divisions are part of the General Conference.

William L Pascoe, NSW

## Structural Makeover

Having worked as a management consultant to some of Australia's largest companies, one is not surprised to find that the feature, "You and Your Church?," carries a question mark and is illustrated by a General Conference struggling to carry the whole load of the Advent movement.

A more realistic illustration might be to turn the pyramid upside down, placing the congregation at the base and carrying the greatest load. After all, they have the largest numbers with which to support the ministry in carrying the three angels' messages to the world.

I suggest the elimination of most of the administrative divisions, union and local conferences and excess management

structures, and the placing of greater responsibility on the field ministers, using computer contact to central administration.

We could happily operate with one division and one local conference in each state, eliminating the present union conferences, which seem to have no real operational control. This would release some of our finest ministers from office responsibilities to fulfil their desire to go out among the people and "command them to come in."

Leith R J Cook, NSW

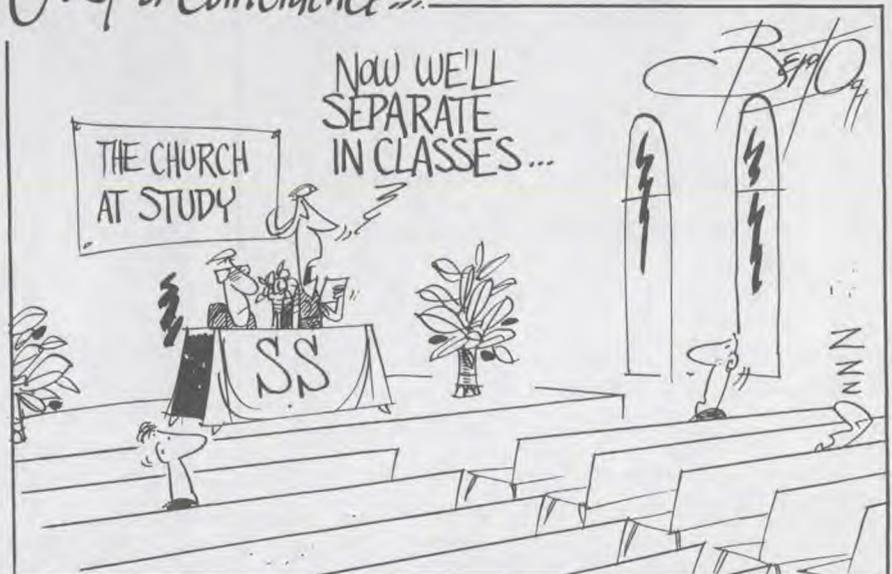
## Wrong Impression

It was disappointing to learn that Adventists are not Christians. I refer to the excellent article "Doctor, Is a Drink a Day Good for My Heart?" (May 17). In it is the statement that "Christians and Adventists are to take positions . . . based on spiritual foundations." This unfortunate wording could create the wrong impression. Surely "Adventists and other Christians" would give a truer picture.

Enid A Helsby, WA

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) or fax (03) 5966 9019. 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...*



**Anniversaries**

**Cover.** Roderick and Mavis were treated to a 60th wedding anniversary brunch at Terrigal on the Central NSW coast on 27.4.97. They were honoured by their children, Alan (Brisbane, Qld), Marion Harrold (Sydney, NSW), Robyn



Burzacott and Gail Valentine (both of Cooranbong), their grandchildren and great-grandchildren. Former members of the Sandgate and Capalaba churches, Qld. Rod and Mavis now live in retirement at Cooranbong and worship in the Avondale College church. Percy Harrold

**Geelan.** Arthur and Nancy (nee Memberey) celebrated 60 years of marriage on 3.4.97. The residents of the Kings Langley Adventist Retirement Village in Sydney (where they live) honoured them with a surprise "This Is Your Life" gathering. They celebrated on the following Sunday at the home of their daughter and



son-in-law with four of their six sons and their wives, 20 grandchildren, 13 great-grandchildren, and other relatives and friends, who wished them God's blessing and many more happy years. Lewis Parker

**Harrison.** Norm and Lil (nee Evans) celebrated their 60th wedding anniversary with their family in Sydney, NSW, on 29.3.97. They were married by Pastor Currow at Inverlock, Vic. A dairy farmer, Norm also worked the coalmines at Wonthaggi, Vic, before moving to Cooranbong, NSW, then later to Sydney, where both he and Lil worked for Sanitarium. After retiring they moved to Port Macquarie. Their five children, Lorna Burgess (Sydney), Joan Leach (Cooranbong), Sylvia Sheaves,



Gwen Ormiston and Shirley Hinze (all of Sydney), 16 grandchildren, four great-grandchildren and one great-great-grandchild wish them God's future blessings. Shirley Hinze

**Weddings**

**Hannah—Wells.** Timothy Hannah, son of Desmond and Judith Hannah (Grafton, NSW), and Rosalie Wells, daughter of Darrel and Janet Wells (Melbourne, Vic), were married on 4.5.97 at Wantirna Adventist church, Melbourne. Ross Chadwick

**Jones—White.** Benjamin Jones, son of Peter and Marlene Jones (Perth, WA), and Deborah White, daughter of Les and Darralyn White (Melbourne, Vic), were married on 20.4.97 at Perth Adventist church. Peter Fowler

**Pollitt—Belford.** Anthony Pollitt, son of John and Carolyn Pollitt (Terrigal, NSW), and Sharon Belford, daughter of Rick and Rosalie Belford (Terrigal), were married on 4.5.97 at Gosford Adventist church. Wayne Krause

**Slade—Watters.** Paul Slade and Teresa Watters were married on 18.5.97 at a garden wedding in Bowral, NSW. Garry Hodgkin

**Obituaries**

**Calvert,** Ruby Clydia, born 29.6.16; died 17.5.97 at Carrum Downs, Vic. Clydia was predeceased by her husband, William; survived by her mother, Elizabeth Forsyth (Camberwell); her sisters, Dorothy Cutts and Mary Wilson; and her daughters, Lois Higgins (Seaford) and Glenys Franz (Frankston). Mike Francis, Jan Brown

**Dean,** Molly Zella, born 14.12.11 at Granville, NSW; died 7.5.97 in Port Macquarie Base Hospital. A member of Camden Haven church, she was predeceased by her spouses, Donald Campbell and Claude Dean. She is survived by her son, Donald Campbell; and daughter, Leonie Johnson (Laurieton). Lindsay Sleight, Sara Weber

**Forbes,** Pastor Allan Herbert, born 10.10.10 in Sydney, NSW; died 9.5.97 at Adventist Retirement Village, Victoria Point, Qld. He married Ethel (Ettie) Hooker at

Warburton, Vic, on 27.11.32. Allan entered church work at 14 years as a junior office worker at the Greater Sydney Conference office, followed by employment at Signs Publishing Company, and in the Victorian and South Australian Conferences. His service continued in Fiji, at the South Pacific Division, and for 20 years as manager of Sydney Adventist Hospital. After retirement he established ADRA, finally retiring at age 78 after 64 years of service. He is survived by his wife (Victoria Point); his two sons, Ramon (Katoomba, NSW) and Ross (North Epping); five grandsons; and nine great-grandchildren. Selwyn Bartlett, Barry Crabtree

**Wason—Riley,** Celindah Dorothy, born 2.4.97 at Mareeba, Qld, with a fatal heart condition; died 10.4.97, and was buried in Kuranda Cemetery. She is survived by her mother, Shanie Wason; her father, Fabian Riley; and her sister, Jaymee Wason (all of Kuranda). Bob Borresen

**Watson,** Joyce Amelia (nee Hinton), born 20.4.25 at Coraki, NSW; died 20.4.97 in Mount Olivet Hospital, Brisbane, Qld. On 19.5.44 she married Len Watson at Casino, NSW. In 1954 she was baptised at a tent mission in Kyogle. An active worker in the Kyogle church, she was involved in children's Sabbath school, welfare and hospital visitation, and provided the church with flowers from her garden. She was predeceased by her husband in 1984; and a son, Athol, in 1981; survived by her sons, Owen (Sunnybank Hills, Qld), Roy (Waterford West), Colin (Esk) and Trevor (Capalaba); and her daughters, Tricia Marsland (Capalaba) and Esther Miller (Sunnybank Hills). Reg Harris, Malcolm Potts

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**Invercargill SDA Primary Acting Principal Position.** The Invercargill SDA Primary Board of Trustees urgently require a committed Adventist educator for the position of Acting Principal/Upper Primary Teacher for Terms 3, 4, 1997. The successful applicant may reapply for 1998. Currently there are 26 students at this well-resourced and recently renovated school run by two full-time staff and an enthusiastic Board of Trustees. Further details: contact Daryl Murdoch, National Education Director, phone (09) 262 5620.

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**Mechanic—Betikama Adventist High School, Honiara, Solomon Islands.** Position is for single male for 12 months, commencing date negotiable. To supervise day-to-day running of workshop and train local mechanics with view of setting up a school-supporting industry. Mechanical and auto-electrical experience necessary.

**Pastor—Katherine, Northern Territory.** This Global Mission project is to work with local Adventist families, reach out into the community through personal evangelism and establish the existing company as a church. Position is for 12 months, commencing date negotiable. Contact supervisor: Geoff Poots 0889 819 572 or Eric White.

Contact: Pastor Eric White, Coordinator Volunteer Services, South Pacific Division, 148 Fox Valley Road, Wairoa NSW 2076. Phone (02) 9847 3333 or fax (02) 9489 0943 or (02) 9847 3369.

**Special Session.** A special session of the Western Australian Conference of the Seventh-day Adventist Church will convene at Advent Park, 345 Kalamunda Road, Maida Vale, on Sunday, July 27, 1997, commencing at 9 am. The session will consider recommendations from the Education Review Committee.

**Wanted for Missions.** Our ministers/evangelists working in the missions urgently need evangelistic slides, film strips and projectors for their soul-winning programs. If you can help with *Encounter I or II* slides or film strips or Dukane projectors, please send them to Pastor Eric Winter, Ministerial Association Secretary, 148 Fox Valley Road, Wairoa NSW 2076.

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You can never imagine the value of education to a child in a developing country until you have seen little children herding buffalo, picking cotton, carrying loads or begging in the streets. By sponsoring a child you can help break the vicious cycle of illiteracy and poverty. Adventist education opens doors to a new world for these children and gives them a chance to know Jesus loves them. Sponsorship ranges from \$10 per month for day students in India, to \$30 per month for orphans and college students.

## Are you looking for a BIGGER project for tax deductibility this June 30?

Would you like to sponsor the running of a whole school in the Orissa region of India? \$2500 per village school annually will provide:

- Wages for a teacher, an *ayah* (teacher's assistant) and a cook.
- A midday meal for 25-30 children each school day.
- Books and classroom needs.

Five schools are needed for the children of new Adventist congregations in tribal regions that are almost untouched by civilisation. They will employ teachers who, themselves, have been supported through their education by Asian Aid.

**OR**

Maybe you would like to build a school building or teacher's house for the Bangladesh Hills Tract Schools (see back page, *Record*, April 12). Each building costs about \$3000. Six school buildings and teachers houses are needed.

**OR**

You could donate to the Nepal Adventist School building fund. Opened in 1996 the school has been operating in rented premises. It's time to purchase land and build a permanent school.

**OR**

You could support any of Asian Aid's special projects, such as: Hungry Fund, Lepers Housing, Village Water Supplies, School Dormitory Buildings or Tricycles for Cripples. Our list is not quite endless—but the needs certainly are.

*Remember that, in Australia, all donations to Asian Aid are tax deductible and 100% of donations are forwarded overseas in full.*

**Children won to Christ will shine forever and bring you joy in the kingdom.**



**Yes, I would like to contribute as follows:**

- Orissa Tribal Schools
- Bangladesh Hills Tract School Buildings
- Nepal Adventist School Building Fund
- Special Project.....
- I would like to sponsor a child for \$.....per month
- I enclose a donation of \$.....
- Please send me more information on .....

Name .....

Address .....

.....Postcode .....

Please post your application and sponsorship money to:

|                                   |                                      |
|-----------------------------------|--------------------------------------|
| <b>FREEPOST 9</b>                 | <b>FREEPOST 65046</b>                |
| <b>Asian Aid Organisation Ltd</b> | <b>Asian Aid Organisation Ltd</b>    |
| <b>PO Box 333</b>                 | <b>PO Box 7090</b>                   |
| <b>Wauchope, NSW 2446</b>         | <b>Palmerston North, New Zealand</b> |

Payments may be made by credit card though FREEPOST or by phone on (065) 87 6196.

Bankcard  MasterCard  Visa  Expiry Date ..... Amount .....

Card No

Regular monthly payment  Single payment

Card Name ..... Signature .....

**ASIAN AID ORGANISATION LTD**

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All donations over \$2.00 are tax-deductible in Australia.