

RECORD

Media
Evangelism
Offering, July 12



**The New Logo:
A Worldwide
Identity—9**



**Religious
Liberty and
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**The "Ark Trial"
Judge Gives
Verdict—10**

Weet-Bix Voted Number One

Wheet-Bix was "highly recommended" by *Choice* magazine in their May study of the top-10-selling breakfast cereals. Of the 10, the only other product to be highly recommended was Vita-Brits.

Newspoll research recently asked practising members of the NSW branch of the Dietitians Association of Australia about breakfast cereals. When asked to name three breakfast cereals they would recommend for children as a staple, 90 per cent recommended Weet-Bix.

When nutritionists were asked regarding the nutrient profile they would recommend, their response was: 70 per cent felt the fat level should be below 6 per cent; almost 80 per cent said the salt level should be less than 460 mg per 100 g; over 90 per cent said the sugar level should be less than 20 per cent (55 per cent believe less than 10 per cent is ideal); over 60 per cent felt the fibre level should be between 10 and 20 per cent.

Weet-Bix is currently the top-selling cereal in Australia (at 15.3 per cent of the market share) and New Zealand (at 16.5 per cent of the market share). Julie Praestiin, the public relations officer for Sanitarium, says Sanitarium produced enough Weet-Bix in 1996 to reach, end-to-end, around the equator almost four times.

The Tyranny of Inaction



It's easy for most of us who live in a democratic, free society to take our freedoms for granted. We forget the struggles that won them

and overlook the fact that many do not enjoy these rights and privileges. Today, Religious Liberty Sabbath 1997, is a good opportunity to reflect upon the religious liberty we enjoy and determine to promote the principle of separation of church and state.

I realised my complacency when I recently read a statement by researcher David Barrett in *Family News*, "More than an estimated 160,000 [Christian] believers were martyred in 1996, and countless others were subjected to unimaginable horrors." He was also reported in *Open Doors* saying that more Christians have been killed for their faith during the 20th century than in all the previous 19.

Am I living in an age of tolerance and enlightenment? Aren't persecution and religious assassinations a thing of the Dark Ages? It jolted me to discover that Christians, Jews, Bahais and many other religious groups in some parts of the world suffer persecution and the denial of religious freedom—in ever-escalating numbers.

Governments turn a blind eye to these abuses of human rights: sometimes it's because of the power of established state religion; sometimes for trade or political reasons. Michael Horowitz, a Jewish campaigner for persecuted Christians,

tells of a Protestant pastor in Ethiopia who has been gaoled more than 25 times for his faith. He has been tortured, hung upside down and had hot oil poured on his feet. He has been denied asylum in the USA.

American Congressman Frank Wolf serves on the Helsinki Committee, which monitors human rights abuses in Eastern European countries and the states of the former Soviet Union. He claims there is "undeniable evidence of widespread torture, killing, raping and imprisonment of believers in dozens of countries, including China, Morocco, Saudi Arabia, Iran, Kuwait, Pakistan, North Korea, Laos, Vietnam, Ethiopia and Cuba."

Freedom House, a human rights organi-

More Christians have been killed for their faith during the 20th century than in all the previous 19.

sation, investigates the persecution of Christians. For more than 10 years it has documented the abduction and death of more than a million Sudanese, mostly Christians and non-Muslims, by the country's Islamic fundamentalists.

The tragedy is that from the safety and security of our free countries, where we worship how and when we choose, where we give our children a Christian education and preach publicly, we will be likely to do nothing about the issue.

As Seventh-day Adventists, do we wait, paranoid, for a Sunday law in the future, while thousands of Christians half a world away suffer for their faith now?

Last week this church did do something about it, by hosting the Fourth World

Congress on Religious Freedom (IRLA) in Rio de Janeiro, Brazil. For individuals and nations without religious freedom, our church, through the IRLA, has played a significant advocacy role at the top level of the United Nations, governments, academia and among other religions. The congress provided a forum for bringing some of the fundamental issues of religious liberty into focus.

But what are we doing as individual church members? In spite of an invitation for members to send "thank you" letters and postcards to the President of Brazil, only a small percentage of churches responded.

Granted, some Adventists are active. For example, I know some who help the work of Amnesty International, which supports the rights of oppressed and persecuted people everywhere. But generally we are beset by the tyranny of inaction.

A few months ago I alerted church members to a Discussion Paper on religious freedom, released by the Human Rights Commissioner, and suggested we make submissions on the issue of protection for religious liberty. I wonder how many voiced their concern about such issues as discrimination in employment due to Sabbath problems or other forms of religious discrimination?

Unless we begin to appreciate the liberty we enjoy now, and see the real plight of those who need our support by petition and by letter, the tyranny of inaction will overtake us and leave us without excuse when the door to our own freedom shuts.

Raymond L Coombe
Director

Public Affairs and Religious Liberty
South Pacific Division

Official Paper
South Pacific Division



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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:

What's happening at the Adventist Media Centre?

Why Go to Church?

by Jamie Hegarty

I don't need to go to church to be a Christian."

Have you heard that one before? Have you thought it yourself?

What about this one? "Church does nothing for me. I'm better off staying at home or going for a walk in nature."

Unfortunately sentiments such as these are reasonably common—and likely to affect a Christian at some point. It can happen when your working-week drains you of everything you've got, and Sabbath becomes your only chance to catch up on sleep before the next furious week hits.

It can happen when children come into your family and sleepless nights and the logistics of coordinating the tribe becomes too much effort. It can happen when you don't relate to the worship style in your church. It can happen when someone offends or criticises you. Any of these things can tip the balance and persuade you that you're better off going to church only occasionally or not at all.

So just how important is attending church anyway? Do *you* need to go to church to be a Christian? The core message of the Bible is that it's your belief in Christ, not membership of a church, that's the key to your salvation, and there's no need to argue with that.

But look at it another way: What is the church? It isn't just a building, although we will often say, "There's a meeting at the church." It isn't just a worship service, yet we say, "Church starts at 11 o'clock." It's not just a community of believers either, although that's getting closer to the heart of it. The church is, perhaps, and most importantly of all, the body of Christ.

"And God placed all things under his [Christ's] feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way" (Ephesians 1:22, 23, NIV).

When Christ lived among us 2000 years ago, He had a body; He had a physical presence. People saw Him, they listened to Him, they touched Him, they

walked with Him, they even spat on Him and crucified Him. But after His resurrection and ascension, He no longer had that same physical presence among humankind.

He does, however, still have a physical representation on this earth. No one individual represents Him, but the Christian church—the community of believers—does. The church is the *physical* presence of Christ, the Body of Christ. And this applies on a global scale: anyone who calls themselves a Christian is effectively a part of this body.

But it also applies at the congregational level. Each individual Christian congregation also represents Christ, is the body of Christ and has Christ at its head. How more vital, then, is the role of the church! Without the church, there would be no physical representation of Christ on earth.

If, therefore, we give little weight to church attendance we, in effect, cripple the Body of Christ. Without each individual's contribution, the body is weaker. How happy must Satan be when our commitment to attending church and involving ourselves in it wanes. How happy he must be to see the Body weakened and divided.

Beyond the importance of the church goes beyond that. Paul commented of the church: "His [God's] intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, according to his eternal pur-

pose which he accomplished in Christ Jesus our Lord" (Ephesians 3:10, 11, NIV).

God's wisdom is on display to the rulers and authorities of the universe. And what are they looking at? That "through the church, the manifold wisdom of God should be made known." God's wisdom is on display in what happens when born-again individuals come together as the church.

While each individual matters to God, there's a bigger picture. When we are the church, we demonstrate God's wisdom to the universe; we demonstrate His incredible creative workmanship. He holds us up as an illustration of His capabilities. In the church, God takes deeply flawed, weak, selfish individuals and joins them together to produce an entity that not only functions, but actually represents Himself to the world.

The cynic says, "That's all very well, but the churches I've been to aren't like that."

I came from a life outside of the church. My memories of beginning to attend church are not of an inspiring sermon, rousing singing or wonderful fellowship. My most vivid recollection is of a group of people meeting together and taking their Christianity seriously.

There was something powerful, something attractive, something persuasive about coming into contact with the Body of Christ. This shouldn't surprise you when you consider the way people reacted to Jesus in person. The church should and will, through the action of the Holy Spirit, have a similar effect. It's important to believe that, and trust that this does happen.

The church is integral to God's plan and purpose. Individually we're weak and ineffectual, but collectively there's something supernatural at work. Collectively we're the physical representation of Christ—His body—and, as such, we're God's finest demonstration of His creativity and wisdom. □

Jamie Hegarty writes from Melbourne, where he has a veterinary clinic at Ferntree Gully.

Students Get A's for Behaviour



Sydney Adventist College (SAC) students have been receiving several positive comments recently for their orderly and respectful behaviour on public transport.

Bus drivers John Bradburn (pictured, with Year 10 student Tania Taylor) and Helen Palavi hold the students in high regard. Ms Palavi, a driver and inspector at the local Burwood depot for 30 years, says the SAC students have always been the best-behaved.

Two years ago a caller on talkback radio said he admired how the college staff and prefects maintained good order and discipline in the bus lines at Strathfield railway station.

Did You Hear?

● **Saddam Hussein** is helping spread the message of Christianity in Iraq. Middle East director for the Christian Aid Mission, Abu Kahlil, says post-Gulf War economic problems have softened hearts. (There are now more than 1200 Christians in the capital, Baghdad, up from 250 seven years ago. Fifty are employed in Mr Hussein's palace.) "Saddam likes Christians. They usually don't have a violent political agenda."—*New Life*

● How did Avondale College School of Nursing student **Carleigh Tomlinson** get to sing live on Channel Nine's "Midday With Kerri-Anne" on May 15? She



wrote to Sydney radio station 2DayFM telling them of her singing aspirations, and was asked to come into the studio. There, at a 6.00 am recording session, she met and impressed a visiting guest, "Midday" host Kerri-Anne Kennerley.—*Pacemaker*

Chronicles

● **Vaiola Head** (nee Keresome), Niue's "Mother of Education," died on June 13, 1963. After attending Avondale College and then helping New Zealand's Maoris, she married businessman Allan Head. Working alone and without pay, Mrs Head organised children's Sabbath schools, translated *Patriarchs and Prophets* into the Niuean language, and nurtured the island's baptised members. Recognising her talents, the then New Zealand minister of island affairs, Sir Maui Pomare, encouraged her to start teaching and run an education program.

Adventist Life

"I took my three-year-old granddaughter to the zoo recently. At an observation window I looked up to see a baby boa. 'Look at the snake in the tree,' I said. Without looking, she ran off yelling, 'I don't want his apple!'"

—Ruth Wilkins-Moore, from California (USA), in *Adventist Review*

//www.newsite

SPD Youth Ministry Home Page
<http://www.adventist.org.au/youth>

Appointment Delay

The appointment of Pastor Keith Grolimund to ministerial secretary for the Papua New Guinea Union Mission (Flashpoint, May 31) is a delayed appointment—until the beginning of 1998. Currently the position is held by Pastor Lionel Smith (Sr), who will continue to serve until then. Pastor Smith came out of retirement to fill this role.

Wrong Information

On the back of a recent Adventist Appeal insert in the *Record*, it was intended that there be a brief description of the work of AdCare and ADRA. This copy was incomplete and, in fact, only offered a description of AdCare. The Signs Publishing Company takes full responsibility for this error. A revised copy of this folder will be sent out with the *Record* in the next few weeks. Please keep the new copy to assist you in the forthcoming Adventist Appeal program.

Century for Cecil



Cecil Chilcott, a member of the Ocean Shores (NSW) church, celebrat-

ed his 100th birthday on May 10. After leaving school aged 11 (for economic reasons), Mr Chilcott started clearing land and cutting cane for a living. He married Ivy Harding in 1919, and the couple had six children. Several years later he joined with the former Australian deputy

Record Wins Religious Press Award

The *Record* was a winner at the Australasian Religious Press Association (ARPA) awards held in Hobart, Tasmania, from June 7 to 9.

"Gun Control—Vain Hope?" (July 6, 1996) by Bruce Manners, written after the Port Arthur massacre and challenging Adventists to make more of a difference than gun laws, won Best Editorial.

The *Record* also received a mention in the Best Feature category for Narelle Dawson's "We Weep for Ourselves and Our Children" (October 19, 1996).

Signs was highly commended in the Best Story or Feature by a New or Non-professional Writer category for Cedric Greive's "Smokescreen: At a Cinema Near You."



Prime Minister, Doug Anthony, in establishing a pineapple cannery at Ballina. The Chilcotts eventually became Adventists after moving to Mullumbimby, where Mr Chilcott helped set up the Burringbar and Mullumbimby churches. In 1965 Mrs Chilcott was killed in a car accident. Mr Chilcott later married Norma Campbell.—*Conference News*

Aussies Lead Choir

Australians Dr James Bingham (conductor) and Michael Stepniak (concertmaster) led the Columbia Collegiate Chorale on their recent 19-day tour of Australia. The chorale, from Columbia Union College (USA) and accompanied by the Maryland Consort of Instruments, performed on every day of the tour.—*Imprint*

Hope Donations

Private donations totalling \$A20,000 have been provid-

ed, via the South Pacific Division, for use in church-member initiated Reach Out . . . With Hope activities. The money is supporting a literature evangelist from Wahroonga (NSW) church, outreach seminars at the Tauranga (NNZ) and Pine Rivers (Qld) churches, and a *Signs* project at the Katoomba (NSW) and Warrimoo churches.

Pacific Islands

Women Meet in Fiji

A cyclone warning, rain and flooding did not deter more than 800 women attending a five-day "Women of Spirit" camp in Navesau, Fiji, recently. Arriving in gumboots, "the women were challenged to grow spiritually and fulfil their roles in the family, church and the community,"

says camp organiser Marica Tokalau.—*Cenpac News*

First Camp-meeting

For the first time a camp-meeting is being organised for a group of isolated Adventist communities in the Cook Islands Mission. The communities, scattered over a vast area of ocean in the mission's northern region, rarely have visits from church leaders.—*Cenpac News*

World Church

Big Clean-up

Students and staff of the Adventist Mission College in Muak Lek, Thailand, cleaned up their local town recently. With the help of the council's garbage and water trucks, the college team went through the town picking up rubbish and hosing down open areas. An official from the government education department followed the group, announcing on a loudspeaker who was doing the work.

Hong Kong Exodus

One out of four Christians will leave Hong Kong before the changeover, on July 1, from British to Chinese rule. But American-based Christian evangelist Luis Palau, who spoke at what could be the territory's last-ever public evangelistic program, believes God still has a plan for those who are staying. "The future could mean spiritual salvation for millions of Chinese."—*Christianity Today*

CHURCH CALENDAR

July 12	Adventist Media Day Adventist Media Evangelism Offering
July 26	Union Institutions Offering
August 2	Signs of the Times Rally Day

Bringing Back the Joy of Salvation

by Jonathan Gallagher

KNOWING & SHARING

the

Joy of Salvation

Living is easy with eyes closed, misunderstanding all you see," wrote John Lennon and Paul McCartney in a pointed observation of the way so many choose to live. The challenge for Christians is to live that life with open eyes.

From a meeting of worldwide Adventist Church leaders last year, a Message and Mission Commission, recognising the need to refocus on the prime ingredient of Christian experience, life in Jesus, came up with the theme, "Knowing and Sharing the Joy of Salvation."

But it's intended to be more than just another theme, reports Dr Jan Paulsen, chairperson of the commission. "Spirituality is not the goal we should be seeking," he says. "Rather, it's a by-product of responding to the Spirit."

This responsiveness is vital to the health of the church and the joy of individual Christians. What is necessary is not more "grey cells information," but a delight in the richness and fullness of the joy of salvation.

According to Dr Paulsen, the church is often involved in structural and constitutional debates, with an emphasis (some may even say an overemphasis) on the more legal and formal aspects of Christian teachings.

"What we want to do is invite everyone to experience a rich quality of Christian life, not based on idiosyncrasies, doctrinal data collection or proof-texting, but on the joy, the hope and the certainty of God's offer of salvation," he says with some passion.

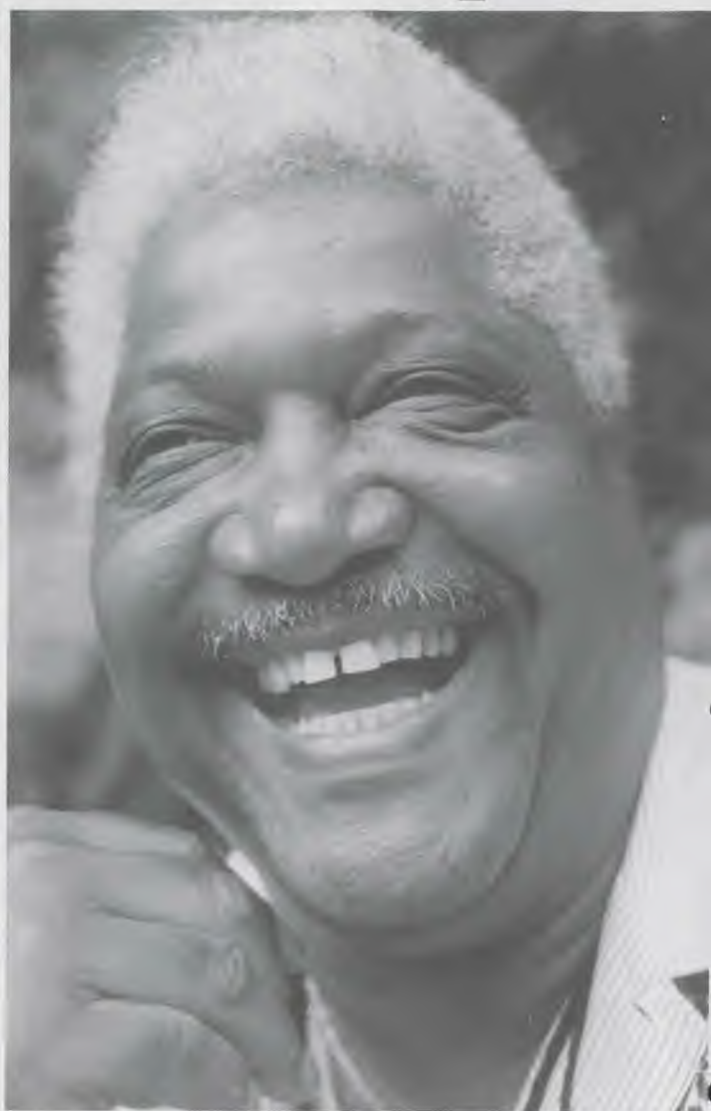
Christianity is not based on "naked knowledge," but on a personal relation-

ship with God. "And like a marriage where love has dried up, wouldn't you long to return to the richness of a truly loving relationship?" asks Dr Paulsen. "I see a loving God who says, 'I have something better for you.'"

But most of all, more than a set of teachings that "look right," this is the strongest "pull" to bring people into the church.

In the words of John F Newton, "Only God is permanently interesting!" □

Jonathan Gallagher is the secretary of the South England Conference. He is also the author of the current Sabbath school Bible study guides.



Exercise, Better Than TV or Yoga?

What's the best way to relieve mild tension? I often arrive home from work feeling mentally tired and jaded. But, even after a short one-kilometre jog, all the tension seems to go.

Tests have found exercise is a better relaxant than listening to music, watching television, doing yoga or even taking relaxants.

When we exercise we release in our brains chemicals called endorphins, nature's own relaxants. They're far safer than the tablet kind, and also enhance our immune systems.

So exercise not only makes us feel better, it makes us more able to resist disease.

And it's free!—Don McMahon

YEAR of HEALTH and HEALING

Liberty and Europe

by Reinder Bruinsma

To banish religious intolerance requires divine intervention and our personal and church effort.

Seventh-day Adventists passionately believe in religious freedom. They've experienced intolerance, lack of freedom and persecution because of their religion.

Adventists have long felt they should not passively accept such a fate, but should do all they can to reduce injustice and strive for a society in which freedom of conscience is practised.

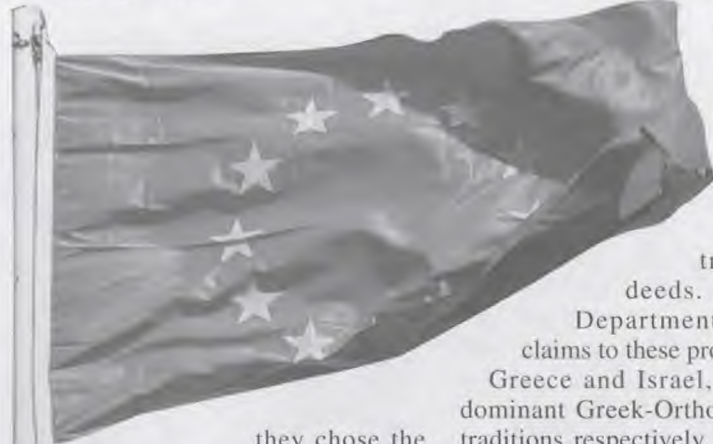
For more than a century the church has promoted religious freedom and fought against religious intolerance and the interference of the state in church matters. This happens in two ways.

First, within the structure of the church, where a department—Public Affairs and Religious Liberty (PARL)—cares for matters of religious freedom. Recently, the role of the department has broadened to include any “public” concern of church—relationships with official government bodies and figures, as well as its relationship with other churches and religious bodies.

Second, the church established an independent organisation to promote the ideals of religious liberty. This organisation—the International Religious Liberty Association (IRLA)—has a worldwide network of sister organisations and national chapters, including one in the Trans-European Division (TED).

It might appear that religious liberty is not a major issue in Europe, but this is not so everywhere. Obviously concerns vary between regions within the TED. In those TED countries of Northern and Western Europe, religious-liberty concerns are not serious. There are occasional problems with Sabbath-day work requirements and students who face exams held on a Saturday. But intervention by a local pastor or PARL director is usually sufficient to solve it.

Another now declining problem is that of conscientious objection. Young Adventists once ran into trouble when



they chose the status of a conscientious objector. As conscription has been abandoned or alternative forms of service made available, this is less of a problem.

Things are not always so benign. In other parts of Europe there are serious religious-liberty concerns. Admittedly, in many countries in Eastern and South-Eastern Europe religious liberty has improved since the fall of Communism, but in quite of few the problem is now one of a dominant church wielding political influence.

Generally the dominant church wants a prominent role. It isn't eager to allow other churches or religions the same rights as itself.

The problem is complicated by intruding nationalistic factors. To be a *real* Pole is to be Roman Catholic! To be a *real* Latvian is to be a Lutheran, and so on.

Christians and non-Christians alike must protest this tendency, insisting on full religious freedom, enshrined in law and manifest in practice!

Another problem of former Communist states is the recovery of confiscated church property. These properties must be returned or, at least, compensated for. In some countries this chal-

lenge has been accepted by government and restitution made. In others promises have not translated into deeds. The PARL Department is to pursue claims to these properties.

Greece and Israel, countries with dominant Greek-Orthodox and Jewish traditions respectively, likewise require PARL attention. Any contact that might help to diminish prejudice against minority religions is welcome.

Finally, there is the huge challenge of the Muslim countries of the Middle East and Southern Asia. There Christians are tolerated, but they cannot witness freely. The conversion of a Muslim to Christianity endangers both the Christian proselytiser and the Muslim who accepts Christ. Together with other defenders of religious freedom and human rights, PARL Departments and the IRLA must keep the protest alive and work for change.

To win the fight for religious freedom takes time, often years. Poland is an example of national church leaders and representatives from the higher organisations keeping up their contacts with government and influential people in other churches. Though Seventh-day Adventists constitute only a small minority in Poland, a predominantly Roman Catholic state, a special law now guarantees full freedom to Adventists.

To break through barriers between religions and to banish religious intolerance requires divine intervention and our personal and church effort. □

Reinder Bruinsma is the secretary and public affairs and religious liberty director for the Trans-European Division.

Keeping Church and State Separate

by B B Beach

Separation of church and state envisions a pluralistic society, with a free church in a free state.

Religious liberty, a most basic of human rights, is best protected where separation between church and state is maintained. Legislation and other governmental acts that unite church and state are contrary to the best interests of both institutions, and are potentially prejudicial to human rights.

There are two aspects to religious liberty: the freedom to believe and hold religious opinions, and freedom to act in accordance with one's beliefs.

Freedom of opinion, *per se*, is absolute. It has little social significance and, therefore, true religious liberty requires that the state not interfere with the religious beliefs of its citizens. This recognises that there is a closed arena where the state is incompetent. But freedom to act on those beliefs falls into the social context of conduct and so, of necessity, there are areas where religious activities and state jurisdictions overlap.

The wall separating church and state must, at times, be invulnerable but, on occasions, it must be a permeable honeycomb, allowing for legitimate cooperation and even some government regulation. Often a church's religious activities can be easily separated from rights or enterprises that fall under the regulatory power of government: education laws, building construction codes, church financial operations and transactions, and church-operated health-care institutions and related health regulations.

The principle of separation of church and state entails a commitment by the state to stay disengaged from religious affiliation. Prior to the American and French Revolutions, it was generally assumed that there could be no national political stability or unity without the citizenry sharing, or at least professing a



common and officially established religion.

While rejecting this assumption, separation of church and state should not mean hostility of the state toward religion, nor state support of secularism aimed at the rejection of religion. Rather, it means a benevolent neutrality. Government is not to treat certain religions as second- or third-class religions and their adherents as stepchildren. All citizens, even the nonreligious, are to be recognised as equal members of the political family. The state is to be an impartial father to all its children.

Separation of church and state does not mean the privatisation (in the secrecy of the home) of religion, nor the marginalisation of religion. There are countless ways of public manifestation of religion that puts religious faith at the centre of a people's lives without official government recognition or sponsorship.

Separation of church and state means not so much distance between government and church, as differentiation regarding the functions of each. The churches should not exercise powers of governance, nor should the state be involved in supporting some form of "pious civil religion." True religion doesn't need the help of government. Such help weakens religion, especially

in the long run. Indeed, differentiation and separation mean that churches are not to be part of the structure that exercises political power, and the state is not to exert religious authority or sway.

The state exists essentially to promote the social and economic welfare of its citizens, not their salvation as such, but it should provide the framework in which they can freely endeavour to reach salvation. As John Locke said, "The care of souls cannot belong to the civil magistrate, because his power consists only in outward force: but true and saving religion consists of the inward persuasion of the mind."

The state should not "preach." This function belongs to those who have "come out" and formed a separate spiritual "kingdom." Therefore, the state must be detached and impartial in questions of religious teaching and preaching.

The New Testament distinctly shows the different purposes of Caesar's temporal kingdom and Christ's spiritual kingdom. The concept of separate functions and sphere of influence is a distinctly New Testament contribution, which has been recognised increasingly in political societies since the Enlightenment, and especially in the post-World War II period of growing pluralism.

Separation of church and state envisions a pluralistic society, with a free church in a free state. When this delicate balance is upheld, people can loyally render unto Caesar what belongs to Caesar, and render freely and lovingly unto God the things that belong to God. □

B B Beach is a former director of the Public Affairs and Religious Liberty Department of the General Conference.

Saying "Adventist" in Any Language

by Lee Dunstan

The Adventist Church in the South Pacific Division (SPD), at the midyear executive committee meetings, voted to adopt a new corporate logo (Newsfront, June 14). The logo was recommended for all world divisions at General Conference meetings held last October (Newsfront, January 25, 1997).

"The implementation of this new logo is part of a strategy to develop a global identity for the church," says the Communication Department director for the SPD, Pastor Ray Coombe, "and is the first time the church has adopted an international symbol."

"This is a new beginning for us," says the General Conference Communication Department director, Pastor Ray Dabrowski, "a new communication initiative and a new visual identity for the Seventh-day Adventist Church."

"This new corporate identity . . . reflects our deep belief in Jesus Christ as the centre of our lives and our faith. My prayer is that the graphic representation of who we are will be used all around the world as a familiar symbol of our church and its values."

The purpose of the logo is to give a consistent international identity to the church, connecting its institutions with its beliefs and name. The "signature" consists of the logotype—the church name—and the graphic symbol. Pastor Dabrowski says the use of the name by other organisations is not permitted. And the graphic symbol is trademarked.

Rules and guidelines governing the use of the logo are provided in the *Global Identity Standards Manual*, prepared by the General Conference. This manual



SEVENTH-DAY
ADVENTIST
CHURCH

The Open Bible: the base represents the biblical foundation of our beliefs. It is portrayed in a fully opened position suggesting a full acceptance of the Word.

The Cross: the gospel of salvation, centrally positioned to emphasise Christ's sacrifice—the central theme of our faith.

The Flame: three lines encircle an implied earth; the lines represent the three angels of Revelation 14 circling the globe and the gospel commission; their overall shape forms the flame of the Holy Spirit.

The Pinnacle: the rising topmost lines suggest the church's upward momentum—the resurrection and ascension to heaven at the Second Coming, the ultimate focus of our faith.

should be consulted before using the logo, says Pastor Coombe. A global identity package, which includes the manual,

CD-Rom and video, can be ordered through local conference or mission offices. The package is not available for individuals or organisations not considered an official church entity.

"The new world logo is a symbol with a clear message, combining our biblical basis and Christian focus with our spirit-filled mission to the world under the three angels," says Pastor Coombe.

"In our division, it will replace the current SPD logo introduced in 1988, which did not receive full acceptance, but has been a significant step in developing a corporate identity for the church."

Each union within the division will decide whether the missions or conferences, departments and institutions will use the logo. The new logo does not preclude the use of institution logos, such as those used by Sanitarium, Signs Publishing Company or Sydney Adventist Hospital.

"We are constantly bombarded with a barrage of images shouting for our attention," says logo designer Bryan Gray. "As a church, it is an ever-increasing challenge to differentiate our message from the crowd. The solution is not to shout louder, but to communicate efficiently with a strong, unified voice."

"It is not enough to simply have a logo. To be effective the logo needs to be consistently used within the parameters. . . . Ultimately the value of the identity is entirely dependent on the manner in which it is used in all its forms. It becomes more and more valuable as it is associated with positive experiences." □

Lee Dunstan is the assistant editor of the Record.

No Winners in Noah's Ark Case

The "Noah's ark" court case was touted in the media as the trial that would end once and for all the debate about human origins. Held in Sydney, it came to a conclusion during the first week of June.

The question of creation versus evolution would finally be answered by a judge in a court of law, claimed some journalists.

If that was so, the Federal Court offered a minor victory to creationists when Mr Justice Ronald Sackville rejected the case against Dr Allen Roberts. The court found that Dr Roberts had not acted in "trade or commerce" as defined under the act—the foundation of the case brought against him by Melbourne University geology professor Ian Plimer.

Mr Justice Sackville ruled, however, that Dr Roberts—an ordained Christian minister—had made false representations and had breached copyright.

Professor Plimer's case alleged that Dr Roberts had breached the Trade Practices Act by making false representations about the ark site in the course of a series of lectures, and that he had used research mate-

rial without permission and distorted the findings of the research.

The court found that Dr Roberts had made misleading claims in his lectures. That he repeatedly referred to scientific tests "we" conducted on the ark site, when in fact he had not conducted any tests on the site. The tests were performed independently by other researchers and scientists.

In his lectures, Dr Roberts had implied that he had scientific qualifications, when his doctorate was in religion studies. It was also revealed in court that he had obtained his doctorate by correspondence through the Freedom University of Florida, an institution that was operated out of a caravan in the backyard of a Florida church and is unrecognised by academic bodies.

He had authorised the use of a drawing from the 1989 book *The Ark of Noah*, by American David Fasold, to support his ark claims. He did this without the permission of Mr Fasold. The Creation Science Foundation (CSF) says they understand Dr Roberts commissioned an artist to draw the structure, which was similar to the one in Fasold's book.

Mr Justice Sackville ruled this a breach of copyright and awarded \$2500 damages to Mr Fasold.

The court also found that Dr Roberts had engaged in "misleading and deceptive conduct," but had not broken any laws.

The ark debate was sparked by the discovery of a boat-shaped formation on a valley floor at Akyayla—within sight of Mount Ararat, Turkey, and nearly two kilometres above sea level (see July 6, 13 and August 31, 1996, *Records*). At 157 metres in length, the formation is roughly equivalent to the 300 cubit length of the biblical ark.

A team of American scientists has studied the site and declared it a natural formation (CSF agrees with their assessment). Similarities to the Genesis ark are considered merely coincidental, they say. Professor Plimer was more succinct in his assessment of the site.

"It's a boat-shaped structure totally unrelated to a boat," he said.

Professor Plimer and a team of scientists were given permission to conduct scientific tests on the formation by the Ataturk University, which has almost total control over the site. But upon their arrival, permission was withdrawn.

Professor Plimer claimed that in response to his inquiries, Dr Bayraktutan from the university had confided that the site was a hoax used by the struggling university to raise funds and extract money from Christian fundamentalists.

"He said that he doesn't believe in Noah's ark and that this is his equivalent of Loch Ness," Professor Plimer said.

One of Dr Roberts's videos was played during the court case. At one point on the video he held up a piece of petrified animal dung from the "ark" and said it could be determined what the animal had been eating.

"Weet-Bix," scoffed one courtroom disbeliever.

CSF, in a press release, says, "From all indications, Plimer and his Sceptic/Humanist cohorts are seeking to extract as much mileage as possible . . . making it seem as if (i) Roberts was deliberately deceiving (which is not so) and (ii) that using falsehood is typical of creationists in promoting their case."

Whether or not the formation is in fact the biblical ark, believers are free to continue promoting their views following the court's verdict.

Mr Justice Sackville said, "There is a serious risk that the courts will be used as the means of suppressing debate and discussion on issues of general interest to the community."

He added that even if he had found against Dr Roberts, he probably would not have stopped him from continuing his lectures, saying that the courtroom may not be the proper forum for what is essentially a battle of ideas.

CSF calls the decision a win "for commonsense and the Australian judicial system, which showed itself unwilling to be cynically manipulated in support of a blatant attempt to stifle freedom of expression."

Professor Plimer is considering an appeal.—*Heather Evans (with help from the Sydney Morning Herald)*

Baptism



● Dennis Atkins, Michael Beumer, Brendon and Jason Morton, and Ben and Sally Weekes were baptised by three retired ministers in the Taree (NSW) church on May 24. Pastors Alec Penman, Lyndon Thrift and Raymond Holt described the baptisms as "inspirational."

Sanitarium Buys Mellow Yellow

Six months of negotiations between the Sanitarium Health Food Company and Mellow Yellow Products Pty Ltd led to the purchase of Mellow Yellow on May 29.

The company will remain known as Mellow Yellow Products and will trade as a division of the Sanitarium Health Food Company, under the Snacks, Cooking and Occasion Food Business Unit.

Mellow Yellow commenced operations in 1974 on a 27-hectare banana farm at Yarrahappini near Kempsey, New South Wales. At first the company produced and sold dried banana products.

With the success of their first product, Mellow Yellow have, over the years, developed and now pack 120 other product lines including dried fruit, nuts and seeds, carob products, yoghurt-coated products, and fruit-and-nut mixes.

The Mellow Yellow brand has a loyal customer base for its quality product range in Australia and New Zealand. Mellow Yellow meets Sanitarium in the same market category where it holds market share of 33 per cent compared to Sanitarium's 22 per cent.

As well as its factory at Yarrahappini, the company also has warehouse and dispatch facilities in Sydney and Brisbane, while in New Zealand all operations have been outsourced.

Mellow Yellow also exports a range of its products to Singapore, Hong Kong and Japan, Taiwan and Papua New Guinea.

Acquisition investigation included a study of Mellow Yellow's profitability, quality control and improvement philosophy, purchasing and raw-material suppliers similar to those of Sanitarium, sales and trade channels similar to those of Sanitarium, regional warehousing and distribution network, value-adding processes, and rapport with its suppliers and customers.

The purchase of Mellow Yellow has been made possible through a special arrangement with the New Zealand operations of Sanitarium and a payback scheme under four years.

Sanitarium expects the acquisition will cause an increase in corporate value of

five million dollars, significant cost savings, a better return on assets and a stronger, more viable business unit returning more to the business operations and the church. There was also the risk of another competitor buying Mellow Yellow.

Mellow Yellow directors will assist Sanitarium management during the next three months to ensure a smooth transition of business management.

Except for the directors of Mellow Yellow all current staff, including supervisors, full and part-time employees, and casuals will remain with the company as integration and merging proceeds. The main theme is "business as usual."

The overall operations will be cared for by four Sanitarium employees who are now primarily responsible for the Mellow Yellow operations in conjunc-

tion with the business unit management.

Laurie Fowler and his wife, Lou (Lowana), will move onto the property to manage the everyday operations of the factory and the office, respectively. The Fowlers return to Sanitarium after five years working for the Inter-American Division at Goulangerie Adventiste in Haiti.

Richard Laws will work with sales staff at Mellow Yellow's Sydney warehouse and sales office as the national sales manager. Colin Christensen has been appointed as the warehouse and distribution supervisor at the Mellow Yellow's warehouse in Brisbane.

In New Zealand, distribution will continue with current outsourced contractors, with some of the sales aspects being cared for by Sanitarium's New Zealand staff.—Julie Praestiin

Adventists Score High in Maths Challenge

Year 7 students from Brisbane Adventist College (BAC) finished second in a Maths Team Challenge held between 57 schools recently.

The students, who competed as individuals and on teams, answered a wide variety of mathematical and problem-solving questions.

BAC spokesperson Peter Michalski says the students have done exceptionally well. "When you consider most of the schools are three times larger than ours, this is a fantastic achievement."

The college finished second in the team's event and third in the individual event.



Brisbane Adventist College Year 7 students (from left, back row) Luke Bacon, Andrew Wallace, Gary Chang, (front row) Brent Webb and Gareth Oxley with their Maths Team Challenge runners-up medals.

“Party Time” at Bible Camp

A record number of 144 young people attended the South New South Wales Conference (SNSW) Bible Camp at Jindabyne from May 16 to 18.

Trans-Australian Union Conference youth director Pastor Andrew Kingston spoke on the theme, “It’s Party Time.”

“I wanted the youth to know about the celebration in heaven as each of them comes to Christ,” says Pastor Kingston.

“I know they want to study the Bible more, so all the programs were very Scripture based.”

The social event of the camp was a Sabbath-evening medieval banquet. Pastor and Mrs Kingston, king and queen for the night, presided over a program that included a three-course meal and a mock trial (where the guilty pleaded, successfully, for mercy).

“It seems the more biblical we make our programs, the more youth come,” says SNSW youth director Pastor Graeme Christian.

“For the past few years our Bible camps have been just that, Bible camps. And our numbers have increased.

“Young people know it’s not just a social event; they know they’re coming to Bible camp.

“It’s a wonderful experience to watch.”

One young person, raised an atheist, said, “I never knew God was so loving.

The whole weekend has been amazing.” It was her first time at a Christian convention.—*Imprint*

Search for Error Leads to Ordination

John Stehn, who originally wanted to refute Adventist doctrine, was ordained by South Queensland Conference president Pastor Chester Stanley in Rockhampton on May 10.

Pastor Stehn attended an evangelistic program in 1976 after his parents decided to become Adventists at a similar program a year earlier. But, instead of finding error, he found the truth.

Several years later, he was baptised at a Kenneth Cox video-outreach program in the Wynnum church, where he also met his wife, Christine.

After studying theology at Avondale College, Pastor Stehn worked for two years with Pastor John Skrzypaszek in the Nambour district. He is now the minister at the Biloela and Gladstone churches.



Newly ordained minister Pastor John Stehn and his wife, Christine.

CHILDREN

Some People

Some people are short and some people are tall, some people are medium, others are small.

Some people are dark and others are fair,

That people are different, I do declare.

Yes people are different—that’s perfectly true,

But it would be odd if I looked like you.

God made us to differ, and He is all wise,

And He loves us whatever our colour or size.—*Our Little Friend*



Dear Editor

Please forward me the address of Enid Helsby ("Wrong Impression," June 14), as I could be looking for a good proofreader for future articles in *Signs* and *Record*. It's reassuring to see one reader was alert to the unintended ambiguity in my article ("Doctor, Is a Drink a Day Good for My Heart?" May 17).

Thanks for picking up the point that Adventists, too, *are* Christians. O that all Christians were Adventists! I thought I had covered the intent in the previous sentence where I said, "The Bible encourages Christians to honour God in the way *we* treat *our* bodies. *We're* encouraged to be socially responsible and not be a stumbling block to others."

Thanks for your positive critical appraisal.

Dr Harley Stanton, NSW
E-mail

Thanks, Ken

On behalf of the many Sonoma College (Papua New Guinea) students who have graduated from the Building Technology course, of which Mr [Ken] Boehm was the head ("Heartfelt Thanks," Flashpoint, April 5), I would like to thank Mr Boehm for his dedicated service. And not only from his students, but from many church members around Papua New Guinea.

Mr Boehm was a good teacher, a loving friend and a God-fearing man to those of us who came to know him. Many constructions—houses, churches, schools, mission hospitals among them—will remind us of his handiwork.

Mr Boehm, we are very sad to see you leave. But let us keep our hope alive, and that is to meet one another again for eternity when the Lord returns.

Dickson Welasi, Papua New Guinea

Wanted!

I am seeking copies of *Take His Word* by Marjorie Lewis Lloyd, published in

1958 by Pacific Press. The copy I have is a treasure.

I believe the author, who is now deceased, was once a member of George Vandeman's "It is Written" program. I wish to share these books with unbelieving friends.

Rona Hale, WA

Blessed Assurance

"That Sunday Night" (Page 3, May 24) is a treasure. Ellen Downton has been blessed with more than just a head knowledge of salvation's peace; she has been gifted with the ability to share her joy.

Some in the church family are given the gift of sharing; others have the gift of cherishing. May God grant Ellen the full assurance that He will never withdraw the power of choice until the very last day.

Heather Hagen, NSW

Deeply Concerned

I am deeply concerned by recent developments within our church. One of our church standards has been that we don't dance. Sadly, dancing (by *any other name*) has now been introduced, apparently with the sanction of the church.

I think I have heard every argument

defending the adoption of dancing from, "It's like aerobics," to "It's line dancing (boot scooting) and no-one touches anyone else," to "It's done in a Christian environment," to "David danced before the Lord."

What happens to our young people who find "church dancing" boring? If it's OK to dance now, what's to stop them joining their non-Adventist friends (or Adventist friends) at nightclubs? We are not, as individuals or a church, to put a stumblingblock in our brother's way (Romans 14:13).

What about the church's credibility? If we can let go of this standard, what's next? And what about our credibility with other denominations and the world? What will be their comments? Perhaps, "Oh, the 'Sevies' are becoming more like us. They dance now, you know."

"Do not conform . . . to the pattern of this world . . ." (Romans 12:2, NIV) remains wise counsel.

Denise Allen, Vic

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.



Appreciation

Jones. Grace Jones and family would like to thank all their friends for the phone calls, cards, messages of sympathy and floral tributes in the sad passing of their dear husband, father-in-law and grandfather, Keith.

Anniversaries

Greive. James and Lorna recently celebrated their 50th wedding anniversary. They were married in Wairoa, NSW by Lorna's father, Pastor E H Guillard, on 3.4.47. They spent 30 years in Warburton, where James was the dentist, caring not only for the local people, but for many who travelled far to seek his professional services. After 10 years teaching at Loma Linda University, James and Lorna have settled near Lake Macquarie, NSW. A large group of relatives and friends gathered with their four children, Dianne, Estelle, James and Adrian and spouses and 10 grandchildren to wish them well and to give thanks in this jubilee year.

Dianne Butler

Mackay. Fergus and Elsie were married on 5.4.47 in Kempsey, NSW. They were baptised in 1951 after contact by Pastor Basil Bobin while ingathering. Elsie taught at local schools and Ferg was a literature evangelist in North NSW before he attended Avondale College in 1966. They ministered in North Queensland, South Australia, Northern Territory, Western Australia and North NSW, as well as the Gilbert and Ellice Islands, before retiring in 1987 at Bonnell Bay, NSW. They celebrated their 50th anniversary at a family party including their daughters, Coralyn Eddy, Marilyn Ibbott and Kay Humble, and grandchildren Tim, Jodie and Kylie Humble, and also at a surprise party with friends. We wish them many more happy years together.

Marilyn Ibbott

Robb. Robert and Sylvia (nee Potter) were married by Pastor E H Guillard (Victorian Conference president) at Merbein, Vic, on



29.3.37. A celebration was held at the Tatra Hut in the Dandenongs on 6.4.97. Present were Jennifer (daughter), Ian and Dennis (sons), their wives, 10 grandchildren, 11 great-grandchildren, extended family and many friends. May God continue to bless them during their retirement at Coronella Retirement Village, Nunawading, Vic.

S Robb

Weddings

Lloyd—Miller. Stephen John Lloyd, son of Roy and Val Lloyd (Parkes, NSW), and Lynette Faye Miller, daughter of Geoff and Gwen Miller (Bega), were married on 30.3.97 at Ballina.

Ross Miller

Tempany—Flessner. Glen Charles Tempany, son of Leslie and Joy Tempany (Brisbane, Qld), and Alicia Ann Ruth Flessner, daughter of Colin and Judith Flessner (Brisbane), were married on 25.5.97 at South Brisbane Adventist church.

Keith D Grolimund

Tepuke—Tully. Moffet Pau'anga Tepuke, son of James and Alice Tepuke (Rennell, Solomon Islands), and Marita Louise Tully, daughter of Lindsay and Lynette Tully (Thornleigh, NSW), were married on 5.1.97 at Betikama High School, Solomon Islands.

Newton Galo

Obituaries

Cvejic, Bozidar, born 19.11.33 in Belgrade, Yugoslavia; died 14.4.97 in Melbourne, Vic. In 1959 he married Albina in Belgrade and migrated to Australia in 1968. He was baptised in 1973 at Seddon, Vic. He is survived by his wife (Yarraville, Vic); children, Robert, Svetlana, Ester and Lydia (all of Melbourne); and six grandchildren.

Joseph Maticic

Davis, Edna May, born 4.3.11 at Hastings, New Zealand; died 28.5.97 in Auckland. In 1947 she married Noel at Hastings. She was a sweet lady with the gift of hospitality, who loved to share with everyone her faith in the Lord Jesus. She is survived by her husband (Auckland); and son, Barry (Massey).

Ritchie Way

Double, David Rees, born 25.10.35; died 26.5.97 at Redcliffe Public Hospital, Qld. In 1982 he was predeceased by his son, Daryll, in Wellington, NZ. He is survived by his children, Patsy McGlinchey and Joan Smith (both of Queensland).

Lance O'Neill

Gidley, Irma Adele, born 5.10.1896 at Moruya, NSW; died 20.5.97 at Mary Potter Nursing Home, Woree, Cairns, Qld. On 12.12.24 she married Albert in the Stanmore Methodist church, Sydney, NSW. She was baptised in the late 1940s after studies with Pastor Max Grolimund. She was predeceased by her husband in 1985. She is survived by her son and daughter-in-law, Vic and Patricia; grandchildren, Kerry and Chris; great-grandson, Jaiden; and sister, Mona Jennings (Narooma, NSW).

R S Borresen

Hawkins, Bert James, born 3.12.11; died 13.5.97. In 1936 he married Dora Martin. He was baptised on 30.9.72 by Pastor Bill Otto. He spent most of his life in the Mudgee district, NSW. He is survived by his wife; children, John (Adelaide, SA), Kerry (Dubbo, NSW), Merle (Burke), Leon (Walcha), and Cal (Narromine); 14 grandchildren; and eight great-grandchildren.

Ken Martin, Lew Parker, John Kosmeier

Howes, (Pastor) Raymond William, born 8.9.15 at Avoca, Vic; died 23.5.97 at Wyong Hospital, NSW. He was baptised at the age of 16 and became a member of the Auburn Adventist church. He graduated from Avondale College in 1942 and was ordained in 1949. He married Nancy Were on 7.3.45. He served in the Western Australian, South and North New Zealand Conferences where he was involved in many evangelistic programs. He later served as manager of the Adventist Media Centre in Wairoa, NSW, followed by appointments as president in the Tasmanian, North Queensland and South New South Wales Conferences. His official retirement in 1981 was in theory only, as he continued working as usual, with preaching appointments and pastoral care. He is survived by his wife, Nancy (Alton Villas, Cooranbong, NSW)

S Goldstone, L Gilmore, R Moe, B Grosser, M Smith

Karvinen, Aune Annikki (Mummo), born 11.6.20 in Helsinki, Finland; died 24.5.97 in Perth, WA. In 1952 she married Pappa in Helsinki. After migrating to Australia the family lived in Rawlinna and then for the last 30 years in Perth. She is survived by her husband; and sons, Reijo, Reino and Raamo.

Robert M Kingdon

Ludlow, Henry Albert, born 15.8.28 in Sydney, NSW; died 17.2.97 at Wairoa. On 18.6.51 he married Joan Butler, who predeceased him on 28.5.63. On 2.3.67 he married Mavis Priestly, who predeceased him on 27.11.95. He was an active and faithful member of the Castle Hill Adventist church. He is survived by his children, Rosemary (Albury), Richard (Kellyville) and David (Castle Hill); four grandchildren; and brothers, Fred, John and Peter.

Kerry Hortop, David Reilly

Paton, Mervyn William, born 31.8.35 at Geelong, Vic; died 13.5.97 at Moorabool. He married Shirley in 1957. Bill sang at many mission programs and camp-meetings. He is survived by his wife; children, Graham, Bronwyn, Robert, Terry, Alyssa and their families; and brother, Don. A large funeral service was held at Bray Park, NSW.

Stephen Green

Sawtell, Gwendoline Bertha (Blanch), born 22.9.21 at Timaru, New Zealand; died 27.5.97 at Alstonville, Lismore, NSW. She graduated from Sydney Adventist Hospital in 1944, and married Pat Blanch in 1945. They served at Monamona Mission for 11 years and spent five years as volunteers at Kuranda Aboriginal church. She was predeceased by (Pastor) Pat in 1982. She later married Lloyd Sawtell. She is survived by her husband; children, (Pastor) David, Dawn Boag, Adele Goldberg and

Robyn McCullagh; 11 grandchildren; mother, Esther Wright; and brother, Sefton Wright.

Ian Johnston, Grant Burton, Frank Pearce

Truscott, James, born 20.12.20 in Malaya; died 8.4.97 at Hornsby, NSW. He married Margaret on 5.8.66. He was baptised in Malaysia. He graduated as a nurse from the Johore Hospital and was employed there when the Japanese invaded. He joined the RAMC in 1941, but by 1942 was a prisoner in the Changi Barracks. He is survived by his wife; children, Peter, Sarah Low (all of Mount Colah); and sister Elsie Le Lion (Perth, WA).

L Parkinson, W Krause, B France

Tuidia, Lusiana Wong, born 27.3.85 in Vila, Vanuatu; died in the arms of her school friends on 14.5.97 at Sydney Adventist College, Strathfield, NSW. She was a wonderfully happy, loving and caring young lady with every indication of a full and influential life before her. She had indicated that she wished to be baptised only a few weeks before her death. She is survived by her parents, Solomon and Joyce; and brother, Albert. At her funeral, representing the large family from Vanuatu, was Uncle Peter and cousin, Delores and representing the family in Fiji, was Uncle William.

Kerry Hortop, David Reilly

Wells, Barry, born 7.10.24; died 30.5.97 at Bridgetown, WA. He married Dorothy Arthur at Lismore, having met her at Avondale College. He graduated from Avondale in 1944. A man of open and inquiring mind, constant companion and husband and an appropriately distant yet close and caring father. He is survived by his wife; and children, Darrell, Warren, Glenn, Neil and Sheryln. The funeral was held at Karrakatta.

C Adams, D Arthur

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Volunteers Needed

Youth Worker—Gisborne Church, North New Zealand needs a youth worker to care for their Global Mission project. The successful applicant needs to have good skills in the areas of music (singing and playing), creative expression, puppetry and mime advantage. Good communication and cross-cultural skills essential. The project is to reach the mainly Maori young people.

Caretaker—Log Cabin Campground. Numinbah via Murwillumbah. Position is for 12 months renewable, commencing June 1, 1997. To care for groups and campers and do general handyman jobs. Accommodation is two-bedroom block house in rainforest area among pristine nature. Ideal for couple early retired. Inquiries to: Eric Diserens (07) 5533 6174 or Eric White.

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, Wahroonga NSW 2076. Phone (02) 9847 3333 or fax (02) 9489 0943 or (02) 9847 3369.

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using *Sanitarium Savoury Lentils*®

1 tablespoon margarine
1 small carrot, cut into short julienne strips
1 medium potato, cut into small cubes
1 stick celery, sliced
6 shallots, chopped
45 g packet Spring Vegetable Soup Mix
4 cups water
415 g can *Sanitarium Savoury Lentils*®
1½ tablespoons no-added-salt tomato paste

1. Heat margarine in a large saucepan. Sauté carrot, potato and celery for 2 minutes. Add shallots and sauté a further minute.
2. Combine soup mix and water. Stir into vegetables and bring to the boil. Reduce heat, cover and simmer for 10 minutes.
3. Add *Sanitarium Savoury Lentils*® and tomato paste.
4. Reheat and serve garnished with shallots. Serves 6.

*Per Serve: 440 kilojoules (105 calories).
Protein 4 g. Fat 3 g. Carbohydrate 16 g. Sodium 540 mg.
Calcium 30 mg. Iron 2.1 mg. Fibre 4 g.*



1 cup frozen mixed vegetables
½ cup frozen peas
½ teaspoon salt
650 g potatoes, cooked and mashed

1. Heat oil in a large frypan. Sauté onion and curry paste until soft.
2. Add remaining ingredients, except potato, and simmer for 5 minutes.
3. Place mixture into a casserole dish and top with mashed potato. Bake at 180°C for 40 minutes or until browned on top. Serves 4.

*Per Serve: 1020 kilojoules (245 calories).
Protein 10 g. Fat 7 g. Carbohydrate 35 g. Sodium 420 mg.
Calcium 50 mg. Iron 2.8 mg. Fibre 8 g.*

SPICY MEATBALLS

using *Sanitarium Nutmeat*®

2 teaspoons oil
1 medium onion, finely chopped
1 teaspoon crushed garlic
415 g can *Sanitarium Nutmeat*®, mashed
35 g packet Taco Seasoning Mix
¼ cup tomato sauce
1 cup seasoned stuffing mix
1 tablespoon chopped fresh coriander
1 egg, lightly beaten
½ cup seasoned stuffing mix, extra
1½ tablespoons oil, extra

1. Heat oil in a frypan. Sauté onion and garlic until golden. Place in a large bowl.
2. Add remaining ingredients, except extra seasoning mix and oil. Mix well.
3. Form mixture into small balls and toss in extra seasoning mix.
4. Heat extra oil in a frypan and cook the balls until golden brown.
5. Serve meatballs as hors d'oeuvres with favourite dipping sauce. Makes 35.

*Per Ball: 215 kilojoules (60 calories).
Protein 4 g. Fat 3 g. Carbohydrate 4 g. Sodium 240 mg.
Calcium <10 mg. Iron 0.3 mg. Fibre <1 g.*

COUNTRY SHEPHERD'S PIE

using *Sanitarium Country Hotpot*®

1 tablespoon oil
1 medium onion, chopped
2 teaspoons mild curry paste
415 g can *Sanitarium Country Hotpot*®



Every effort has been made to ensure that the material reflects the latest product specifications and is accurate at the time of printing. Please consult your health practitioner for advice about your individual health needs.

Energy values are rounded to the nearest 20 kilojoules and to the nearest 5 calories in all recipes.

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