

RECORD

Gen X—9



Family Spends 100 Years at School

G Geoff and Marie Gambrill's family relationship with Avondale High and Primary Schools has lasted 100 years. Geoff's grandfather, Theodore Gambrill, supported Ellen White in her desire for a primary school to be built simultaneously with Avondale College. Theodore's children, Edwin and Pearl Gambrill, were among the first students to enrol.

Marie's grandfather, Henry Thomson, helped build Bethel Hall and other buildings on the college property. Henry Thompson's children, Keith, Bruce and Gray were also among the early primary school students.

While Geoff himself was never a student at either school, Marie attended both Avondale Primary and Avondale High School before attending Avondale College. She graduated from the teaching course. Their four boys, Grant, Greg, Murray and Brett were all educated at the two Avondale schools.

In turn, Grant and Greg's children have continued the tradition: Edward attends Avondale High School while their other children, Lee-Rae, Joshua and Jordan are in the primary school.

All former teachers, students and friends of Avondale High and Primary Schools are invited to join the Gambrills at the Avondale Schools Centennial celebration, March 28-30.

Pictured are (front row, left to right): Grant, Greg and Murray Gambrill, and (back row) Jordan, Joshua, Marie, Geoff, Brett, Edward and Lee-Rae Gambrill.



AWR Volunteer in Costa Rica—11



Growth From Tragedy—8

Thousands Baptised in Mexico—11

Two Principles to Worship By



According to a *Herald-Sun Sunday* news report by John Ferguson, the Church of England, in Great Britain at least, is

in trouble. And only a million Britons visited a Church of England church during 1995, the last year for which figures are available. The same report revealed that more than half a million adherents had left the church during the previous 20 years. So a headline announcing that the "Church struggles to keep the faith" is hardly an exaggeration.

What made things really disappointing for the church was, that for half of that time, it had sponsored a program called the "Decade of Evangelism." This was a program that endeavoured to present "a more liberal outlook . . . covering such core issues as women priests and homosexuality," he said. It's an irony that the 10-year makeover of the church, designed to gain people, might have somehow contributed to their exodus.

Other churches, including the Catholic Church in Britain, have suffered similar declines. In Australia and New Zealand, despite the raising of new Adventist churches, there's a suspicion that attendance (although not actual membership) is likewise declining.

Some of our churches have attempted to address the loss through overhauling their worship service style, contemporising it, to give it a broader appeal, especially to younger people. Others, while maintaining a more traditional style, offer a contempo-

rary alternative, sometimes called a "seeker service," aimed at the unchurched of the community. Camp-meetings, a bastion of traditional and conservative church culture, have also included elements of contemporary worship style.

Readers' letters to *Record* on the subject (we haven't printed them all) demonstrate that this is an issue that needs to be addressed. The issue is multifarious and, as is obvious from the tone of letters, emotional as well. But is that all it is?

Is it an Adventist version of the Church of England reforms that will eventually lead to the alienation of Adventist heartland? As with the the Church of England, our church might see people leaving in search of less alienating alternatives.

While worship style is an issue, my

"This people . . . honoureth me with their lips; but their heart is far from me."

feeling is that the real issue is more substantive—and subterranean. To me the real issue isn't so much the metamorphosis of worship style as the metamorphosis of worshippers' hearts that is the point.

Our worship style is a legacy of the grand-daughter churches of the Reformation. The worship style of the Reformation church came about through a change of heart of those who believed in their church—and believed so strongly they gave their lives for it. But their style of worship, just so long as it didn't resemble that of the Catholic Church, was largely irrelevant.

There were some style constructs that were essential to the worship architecture. For example, the placing of the preacher or, more accurately, the Word,

centre stage rather than offset by the altar, was one. Another was to present the service in the vernacular, in order to give it meaning.

But the style could have been anything they chose. It certainly wasn't styled after that of the New Testament church, which was to worship in small groups in the homes of believers.

One cannot appeal to biblical models of worship to support an argument about style, only to biblical principles.

At their basis, they are two: first, we are to "worship in spirit," that is, with our heart right and in the right place. "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me" (Matthew 15:8).

Second, we are worship "in truth," which is to worship according to God's Word or instruction—on the right day, for example, and not to idols. One of the warnings Christ gave about worship is that many of His professed believers would do it according to the "commandments of men" rather than according to those of God. Is it possible that, by insisting on a particular style of worship, we become the objects of this admonition?

What really counts in bringing acceptable worship to God? The right preparation of heart and mind. Outward style needs always to take a back seat to heart content. What God desires from us is not our well-intentioned words and actions, but genuine and loving obedience to His Word.

Any artificial or superficial worship stimulants won't permanently halt the congregation drain. What will is worship that uplifts and inspires, and that adheres to truth, no matter what its format.

Lee Dunstan

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Next Week:

The church's senior citizens in the spotlight.

Protected by Invisible Wings

by Val Read



God has plans—and the providential ways and means for making them happen—for each of us.

My father, George, would often tell us stories of his experiences during the Great War (1914-18). But one story in particular stands out in my mind.

The trenches of France were cold and wet, with floors of ankle-deep mud. Artillery shells fell almost continuously, interspersed with bursts of gunfire. Men died in their thousands; the air was constantly filled with the screams of the wounded and the panicked voices of recently arrived recruits.

On one occasion, when his trench received a direct hit, he remembers seeing his friend, Joe, crouched in a corner, eyes wide, mouth open, in a silent scream. A shrapnel fragment had killed him. Then, recovering his senses, Dad looked around. He was the only man in that part of the trench still alive.

The shelling slowed, then stopped altogether. A detail arrived to fetch the wounded. The dead were buried.

The mail came too. As usual there was a bundle of letters for him—including one from his mother that set him thinking.

She'd had a dream, which she'd written in the letter. In it she saw her son, George, in a trench with other

men, undergoing heavy shelling. A shell hit the trench and exploded. In her dream, or call it a nightmare, she walked to the trench expecting to see her son's body. To her wonder, she saw George covered, shielded from the blast by the wings of an angel—and all the other men were dead.

The many prayers she'd offered for George's protection had been answered.

George rested his back against an upturned drum and read the letter again, and again. It was difficult to explain otherwise why he had survived and no one else—but for his mother's prayers.

In the years following the war's end, George migrated to Australia, where he married his English sweetheart. He began Bible studies with Pastor Frank Knight and was eventually baptised in 1927. George became first a colporteur and then a public evangelist. It was this work of sharing the kingdom that led him to the certainty that it was for this purpose God had spared his life.

Val Read writes from Kingston, Tasmania.

Tears

by Margaret Macfarlane

And God shall wipe
All tears
from their eyes.

But who will wipe
the Father's tears
As He weeps throughout eternity
for His children
who came not home?

Margaret Macfarlane writes from Kings Langley, and is a member of Kellyville church, NSW.

New College Staff a Two-for-one Deal



Photo: J Pinder

Avondale College, continually employing highly qualified staff to remain a competitive tertiary education institution, welcomed two new faces to campus on January 2.

Ron Craig (pictured, left) is the new marketing director, and Philip Knight the new public relations director. They are replacing Pastor Lyell Heise, now the Trans-Tasman Union Conference Sabbath school director and worship director.

Mr Craig and Mr Knight previously worked for the Sanitarium Health Food Company, as promotions manager and public relations manager respectively.

Quotable

“The main thing is to keep the main thing the main thing—and the main thing is Christ.”

—Pastor Clay Peck in *Adventist Review*

“When I look at Jesus through my tears, I see his rainbow.”

—Geneva Hanson in *Adventist Review*

Did You Hear . . . ?

● About the New Zealand priest who **woke up with God at 25,000 feet**? Rev Mike Hawke, of St Christopher’s Anglican Church in Avonhead, and 100 of his parishioners, celebrated the dawning of the New Year with communion on a **90-minute, 5.00 am flight** from Christchurch. Rev Hawke said an awesome reverence fell over the passengers and crew as they **watched the sun rise above the clouds**. The Air New Zealand Boeing 737 was the first flight of the year to leave the airport.—*Challenge Weekly*

Seven Years Ago in Record

Solomon Islanders Celebrate 75 Years since the landing of Pastor G F Jones and his wife, Marian, in Viru Harbour.

Highlight of the celebrations was the re-enactment by Pastor Ervin Ferris of Pastor Jones stepping ashore at dawn to the wild shouts and whoops of the evil-looking devil priest and his near-naked

warriors brandishing spears and axes. . . . “The Seventh-day Adventist Church is one of the very active churches in the province,” said the Premier of the Western Province, Jerry Buare. “Its contributions spiritually, socially and economically are as evident as the daylight.”—*February 10, 1990*



Youth! Millionaire Makes Duff Decision—details, March 22.

Doctor Honoured



Photo: J Chestnut

Alstonville (NSW) church member Dr Ian Cappe was honoured recently by large American ultrasound imaging company Acuson, after demonstrating one of their new machines. Dr Cappe impressed Acuson representatives with his style of presentation, and was invited to come to the Mayo Clinic in Minnesota (USA) to lecture on the benefits of ultrasound imaging, and demonstrate its different applications.

Ministers Meet

For the first time in 20 years, the 400 ministers from Australia and New Zealand all met together in one place. The week-long meetings, held in early February at Avondale College (NSW), were part of a worldwide gathering of ministers under the umbrella of the General Conference (GC) Ministerial Association department. Guest speakers included the *Adventist Review* editor, Australian Pastor Bill Johnson, and the GC Ministerial Association assistant secretary, New Zealander Pastor Rex Edwards.

Home Care Help

Seventh-day Adventists have their own house-sitting

club, where professionals arrange honest and reliable home carers for houses, pets and gardens. For more information about having your home cared for, or becoming a carer in return for accommodation, phone Val and Rex Salter on 018 376 162.

Twin Tops Class

An Adventist recently topped his dentistry class at Adelaide University (SA), winning three awards in his final year. David Gordon, from Stuart Park (NT), won for oral surgery, general dental practice and best student in final-year examinations. His twin brother, Gavin, also studied dentistry, but graduated in 1995—David spent three months completing extra study in Hong Kong at that time.

Medal for Service

Blue Hills (NSW) Adventist School teacher



Photo: L. Coe

Robert Hill (pictured, right) recently received an honour medallion for 15 years service. North New South Wales Conference education director Ray Faull presented Mr Hill with the award at the school's annual speech night late last year. The technology and applied statistics teacher also teaches Bible, geography, history

PNG PM Opens Memorial Church



The family of the late Pastor Arthur Atkins was honoured recently as a new church in Papua New Guinea (PNG) was named after the missionary.

PNG prime minister Sir Julius Chan, Pastor Atkins's son and daughter, Geoff and Lois (all pictured), and PNG Union Mission president Pastor Wilson Stephen, all helped open the Atkins Memorial church at Lomakunuru

Pastor Atkins, who with his wife, Nancy, began serving on Mussau 66 years ago, died at Kokopo in 1942. He collapsed with asthma while avoiding the occupying Japanese forces and died in a Catholic mission hospital.

and personal development, health and physical education classes.

more than 50 orphans who recently returned to Sierra Leone from Liberia.

World Church Leading Agency

The Adventist Development and Relief Agency (ADRA) is presently the leading aid organisation in Sierra Leone, operating a camp for an estimated 8000 internally displaced people. Last year the agency spent almost \$US400,000 on developing and managing the camp. Besides distributing food, ADRA is also operating a 24-hour primary school for 1800 students, and is responsible for the care of

President Moves

Pastor Gordon Retzer, Adventist World Radio president since October 1995, recently accepted a call to be president of the Florida (USA) Conference. During Pastor Retzer's presidency, AWR received a license to build a major radio broadcast facility in Italy, added more than a dozen languages to its program schedule, assisted in the establishing of new radio production studios, and commemorated its 25th anniversary.

CHURCH CALENDAR

March 8 Adventist World Radio Offering
March 15-22 Youth Week

Which "Sabbath" Did Paul Rule Out?

by Alfred S Jorgensen

Paul's concern was that making any day of worship, or any other regulation the means of salvation, was to supplant Christ as Saviour.

Whoever] makes sabbath days a test of fellowship disobeys the New Testament. And in the Biblical context weekly Sabbaths are not excluded (Colossians 2:13-17; Galatians 4:9-11; Romans 13:8-10; 14:4-6, 10, 12, 13)."¹

This, we are told, is one reason why "the Adventists' case for seventh-day worship does not hold up."

Of the three passages cited, two (Galatians and Romans) refer generally to "days" or a "day" where it may reasonably be assumed that "sabbaths" or "sabbath" is intended. It's only in the Colossian passage that the noun *sabbatōn* ("sabbaths") appears.

The writer of Colossians, Paul, is the greatest theologian of the Christian faith. What, then, according to Colossians 2:16, 17, is Paul's position? Is he for or against the observance of the seventh-day Sabbath of the fourth commandment?

Commentators fall into two groups on the issue. One group takes what is virtually an antinomian (against the law) position. They understand Paul as claiming that the entire Levitical, ceremonial system—along with the rest of Old Testament laws—was cancelled at the cross.

The other group, while holding that the sanctuary system and the ceremonial law were done away at the cross, say the Ten Commandments were excluded and are, therefore, still binding upon Christians. Seventh-day Adventists take this latter view. Most Evangelicals claim

that a change has been made in the fourth commandment, whereby the sacredness of the seventh-day Sabbath was transferred to the first day of the week in honour of Christ's resurrection on that day.

So which was Paul's position?

We need to recognise that the question cannot be resolved in Colossians 2:13-17 by studying translations, for the various major English versions render the Greek word *sabbatōn* (literally "of sabbaths") quite differently.²

The correct approach is to apply hermeneutic principles, which take account of context, the mind-set and developed theology of the writer, and relate them to the tenor of Scripture in general.

Context

The context of the Colossian passage is the entire letter, but especially the first two chapters. All of Paul's letters are addressed to immediate problems or issues. His concern in Colossians is that the Colossian believers were being drawn away from the truth of the gospel by teachers who were insisting upon requirements that downplayed Christ. They were putting rules and regulations in the place of Christ (see especially Colossians 1:21-23 and 2:4-10).

Paul pleads for the primacy of Christ. The Colossian heresy was a form of legalism—an anathema to Paul.

Against what specific teaching was Paul warning? Unfortunately there's no information about this other than that contained in the letter itself. It appears to have been a blend of certain elements of Christianity, Judaism and Hellenistic philosophy.

Recognising that our knowledge of this heresy is slight, author C F D Moule declares that "we must be content to draw, as the background of Colossians, a

general picture of persons, who themselves claimed to be Christians, however far outside Christianity their beliefs may actually have lain; while at the same time, they valued a type of ascetism [and] . . . gave a position to a ritual calendar and food tabus . . . revered angels (or possibly worshipped them), and set store by visions."³

But, whatever the case, the point of Colossians 2:16, 17 is not that Paul was concerned with which day the Colossians should observe as the day of worship. This is *not* the question to be put to the text. His concern was that making any day of worship, or any other regulation or observance the means of salvation, was to supplant Christ, the only Saviour.

Paul's Mind-set

When Paul became a Christian, he didn't cease to be a Hebrew any more than we cease to be Australians or New Zealanders when we become Christians. He described himself as "an Hebrew of the Hebrews" (Philippians 3:5) and referred to the Jews of his day as his "kinsmen by race" (Romans 9:1-5, RSV).

As to his faith, he declared that he believed "everything laid down according to the law or written in the prophets" (Acts 24:14, NRSV) and, he testified, "saying nothing but what the prophets and Moses said would come to pass" (Acts 26:22, RSV).

It was his custom to worship in the synagogue on the Sabbath (see Acts 17:1-4) and he even took a Levitical vow to clear himself of any charge that he had forsaken Moses or taught Gentile converts not to observe the "customs" (Acts 21:17-26). It seems, too, that he endeavoured to be at Jerusalem on the occasion of the great national feasts (Acts 18:21; 20:16). It's significant that even having

become a Christian, no charge of Sabbath-breaking was ever levelled against him (see Acts 28:17ff).

Paul's Theology

As to his developed theology, he informed the Ephesian elders that he had declared to them the "all the counsel of God" and withheld nothing "profitable" (Acts 20:20, 27). Would anyone suggest that he would have refrained from telling them about such a "profitable" matter as a radical change in the moral law like the introduction of an alternative day of worship? Indeed, his positive position on the immutability of the moral law (as against the temporality of the ceremonial law) is unequivocally expressed in his Corinthian correspondence (see 1 Corinthians 7:19).

In view of this evidence, and having regard to Paul's Jewishness and his maintenance of the Hebrew faith and customs, it's inconceivable that he ever entertained such a radical departure from the Hebrew-Christian faith as the observance of the first day of the week as the sabbath.

The Problem Addressed

Colossians 2:16, 17 declares: "Therefore do not let anyone condemn you in matters of food and drink or of observing festivals, new moons, or sabbaths. These are only a shadow of what is to come; but the substance belongs to Christ" (NRSV).

The extended phrase "festivals . . . new moons . . . sabbaths," does not clarify the problem even though it is a recall of similar formulas in the Old Testament (see 1 Chronicles 23:31; 2 Chronicles 2:4; 8:13; Nehemiah 10:33; Isaiah 1:13, 14; Ezekiel 45:17; Hosea 2:11). In none of those references can it be determined whether the seventh-day Sabbath of the fourth commandment is to be included among the "sabbaths" mentioned. They could be feast-day sabbaths.

It should also be noted that the "sabbaths" of which Paul speaks are those that were "a shadow of what is to come." Nowhere in the Bible is the seventh-day Sabbath of the fourth commandment referred to as such. On the contrary, according to the Epistle to the Hebrews, it was the Levitical sanctuary

system with its ceremonial law that was a "shadow of the good things to come" (Hebrews 10:1, NRSV).

Thus it can be scripturally argued that Paul does not include the seventh-day Sabbath in the sabbaths of Colossians 2:16, 17. Note also that in Leviticus 23:37, 38 there's a clear distinction drawn between "the sabbaths of the Lord" and the sabbaths that figured in the annual festivals.

Yes, there were sabbaths that were a shadow of what was to come. But these were the sabbaths of the Levitical festivals, which the writer had in mind when he declared that the priests who ministered in the earthly sanctuary "serve at a sanctuary that is a copy and shadow of what is in heaven" (Hebrews 8:5, NIV).

He did not have the seventh-day Sabbath of the fourth commandment in mind in his reference to the sabbath in Colossians 2:16, 17.

Furthermore, reference to Paul's letters leave no doubt that he distinguished between the temporary character of the ceremonial law—as fulfilled at the cross—and the perpetuity of the moral law of the Ten Commandments—as having a universal sanction. In 1 Corinthians 7:19 he makes a clear demarcation between "circumcision" (the symbol of the ceremonial law) and "the commandments of God."

Similarly, in Ephesians 2:14-16 he assures his readers that the "middle wall of partition" between Jew and Gentile, abolished at the cross, was "the law of commandments contained in ordinances" (the ceremonial law). In Romans 7:4-8:4 it is the moral law that created the predicament in which Paul says he found himself.

It is arguable that there is no explicit statement in the Old Testament that distinguishes between the moral and the ceremonial laws and that the expression "the law of Moses" denotes the entire law system of Israel in both Testaments. But it is also true that a distinction is justified considering how they are handled in the Old Testament.

At Sinai, when Israel was constituted as a nation, the moral law—embodied

in the Ten Commandments—was spoken by God and inscribed by His "finger" on two tablets of stone, and placed within the ark of the covenant (Exodus 24:12; 31:18; 32:15, 16, 19; 34:1, 28, 29; 40:20; Hebrews 9:4).

By contrast, the statutory "ordinances" (Exodus 20:18-23:33), which were later expanded to include the entire law code of the nation, was spoken by God to Moses, who recorded them in a book and placed them beside the ark (Deuteronomy 4:44, 45; 31:24-26).

So, in view of Paul's position on the perpetuity of the moral law, it follows that he did not have the seventh-day Sabbath of the fourth commandment in mind in his reference to the sabbath in Colossians 2:16, 17.

It's reasonable to conclude, that Paul "had his eye on the great number of days which were observed by the Hebrews as festivals, as a part of their ceremonial and typical law, and not to the moral law, or the Ten Commandments. No part of the moral law—no one of the Ten Commandments could be spoken of as 'a shadow of good things to come.' These commandments are, from the nature of the moral law, of perpetual and universal application."⁴ □

References

1. Gordon R Lewis, *The Bible, the Christian, and Seventh-day Adventism*, Presbyterian and Reformed Publishing Co, distributed currently by Baker Book House, Grand Rapids, Michigan, 1966, page 24.
2. *Sabbaton* is represented variously in the following translations as: "sabbath" (NEB); "a sabbath" (RSV), Weymouth; "a Sabbath" (Revised Berkeley); "sabbaths" (NKJV, NRSV, Moffatt, Phillips, Jerusalem, Aramaic-Murdock, Williams); "Sabbaths" (Goodspeed, Coneybear and Howson; "the Sabbath" (TEV/GNB, CEV); "the sabbaths" (Douai); "a sabbath day" (ERV, ASV, Bruce); "a Sabbath day" (NASB, NIV); "the day of the sabbath" (Aramaic-Lamsa); "the sabbath days" (KJV).
3. C F D Moule, *The Epistles of Paul the Apostle to the Colossians and to Philemon*, The Cambridge Greek Testament, commentary, Cambridge University Press, 1958, pages 30-3.
4. Albert Barnes, cited in *The Seventh-day Adventist Commentary*, Vol VII, on Colossians 2:16.

Alfred S Jorgensen writes from Bayswater, Vic. He was a field secretary for the South Pacific Division and theology lecturer at Avondale College, NSW, before his retirement.

Growth From Tragedy

by Jeff Crocombe

My emotions run deep after cutting one of the ribbons across the doors.

Pastor Peter Knopper's story is a tragic one. As an Australian working in the Eastern Highlands of Papua New Guinea, he had good success as the ministerial supervisor for the Mount Michael area and as director of the Homu Laymen School.

Perhaps as a result of this success, on March 16, 1988, he was murdered as he returned from switching off a generator on the mission compound at Homu. His murder left behind shattered parents, a grieving wife, and young children who wondered where Daddy had gone.

His parents hadn't planned to return to Papua New Guinea, home of such painful memories. However, they recently received an invitation they couldn't turn down:

"The Homu community and the Eastern Highlands Simbu Mission as a whole are greatly indebted to the unforgettable services of the late Pastor Peter Knopper. We hereby see it fitting that Pastor Jan Knopper, father of the late pastor, come and run meetings for the dedication of our church."

Here is Pastor Jan Knopper's diary account of their 12-day visit:

Sabbath: The first stopover, Pacific Adventist University in Port Moresby. I preach the sermon in the morning, followed in the afternoon by a report of our 15 months service in Russia.

Sunday: Travel to Goroka. Welcomed by Homu district director Pastor Stephen Kamae. For the past six years he has worked to re-establish the lay evangelism and church leader training centre there. He says that seven airstrips have been constructed to give access to the many new areas opened to the church since Peter's death.

the featured guests at the dedication program. The two speak highly of the Homu community and the Seventh-day Adventist Church, then present financial gifts in support of the work.

Sabbath: A lengthy Sabbath program begins with a 7.00 am morning devotional, continues with the baptism of 31 people, and ends much later with the graduation of 42 laymen from the Homu training school.

In the Eastern Highlands Simbu Mission there are about 50,000 church members, but only 67 employed church workers. Trained laypeople fill the gaps, assisting pastors in caring for churches and in reaching out to new places.

We return to Goroka in the evening.

Tuesday: The Central Goroka church has organised spiritual revival meetings—I speak at the first three and attendance grows from

night to night. After an altar call on my final night, 26 join the baptismal classes.

Wednesday: Time to return home. It's been an emotional visit. Homu will always hold strong memories. We have been told that a memorial stone is to be placed on the spot where Peter was murdered. His blood is still visible—never having been cleaned away.

Like many, we look forward to the day when we are reunited with Peter at Christ's second coming and will spend eternity together. □

Jeff Crocombe is a final-year theology student at Avondale College, NSW. He worked as an editorial intern on the Record during the year-end, college break.



The primary school is functioning well and plans are under way for much-needed expansion of classes.

Monday to Thursday: I'm the morning and evening speaker at a district camp-meeting—the series results in 31 people being organised into a new baptismal class.

Friday: More than 1000 people witness the opening and dedication of the new Homu church building. My emotions run deep after cutting one of the ribbons across the doors. In the foyer is a picture of Peter's family and also his Bible—open at Acts 20, the key passage of his last sermon.

The provincial governor and a Papua New Guinean cabinet minister are some of

It's Our Turn

by A Allan Martin

What does the church offer Generation-X?

I posed this question on the cyberhighway, looking for answers from Xers themselves.

Personally, I don't want the church to cater to me. It's been doing that for far too long. When I was younger I was content with being served, having programs and activities planned for me and my teen friends. Being catered to was fine—back then.

But times have changed. Now it's my turn. Now I want to serve. I want to be plugged into the action—doing good, helping others.

We Xers have talents to offer. Even if our gifts are slightly different from what is "traditional," we have a knack for being creatively conventional. So get your "serve" ready.

Although catering is out, I want to be nurtured and mentored in our church. I respect people who live passionately for Christ. I want to learn from them and build deep, meaningful relationships with them. For me, Christlike mentors have been parents, pastors, teachers, other church members. Some of my friends have not had mentors.

So I think the better question is *How is our church mentoring Generation Xers?* Given how many of our peers have stepped out of the church, I would say there's room for improvement.



Earvin "Magic" Johnson tells about the "trash talking" that went on during scrimmages by the original "dream team." Magic recalled that he, Larry Bird, Scotty Pippin and Michael Jordan were hanging out after practice. Michael started up with a coy "Clint Eastwood-

like" bristle in his voice: "There was a time, Magic, when you and Larry were the best players in the world, and you were the ones to watch."

Pausing, Michael drew his arms across his chest and took a long breath for effect. "But now there's a new sheriff in town

... and his name is Michael Jordan."

That's how it is for today's young adults and the Seventh-day Adventist Church. There was a time when we were called "the church of tomorrow," but that time is over. There's a new sheriff in town (long, deep breath) ... and our name is Generation-X. The X doesn't mean that we stand for nothing. It means we embody infinite possibilities.

And it's our turn to be the ones to watch. □

A Allan Martin is cofounder of dream VISION ministries, dedicated to empowering young people for Christian lifestyle and leadership. His column, "The X-Change," appears in Adventist Review.

The Big Picture

by Sue Bernado

The community had a problem and, as was its custom, the members gathered together to seek the answer. Each person felt free to share their thoughts. Everyone did their best to put aside prejudice and to consider fairly the suggestions of others.

On this occasion, however, they'd reached an impasse. Then one woman stood, and commanding everyone's attention, shared her idea. It was radically different, but received respectfully.

Everyone was surprised, but the listeners sat and pondered it for awhile. One man, seeing merit in it yet wanting to consider all possibilities, voiced his concerns. The others considered his words, then modified the woman's original idea.

It was as if a picture was being painted, growing slowly in form, texture and colour. Yet, it seemed, some vital component—a colour or shape—was missing.

Then a child spoke, feeling her way, explaining how it appeared to her generation. To the delight of the community the missing piece was found. The picture was complete, full of life and substance.

A healthy Christian community encourages and truly values the thoughts and ideas of *all* its members. It believes that the Holy Spirit works on each person using their uniqueness to bring a wealth of different experience, knowledge and spiritual giftedness to that community as a whole.

In my mind I have a picture of a Christian community in action where the Holy Spirit moves through the hearts and minds of all members, a living body, functioning under the guidance of their head—Jesus Christ. It is a community unimpeded by systems, traditions or personalities.

Is God waiting to complete a picture through His people? I'm longing for the time when we will give Him permission to do so. □

Sue Bernado writes from Endeavour Hills, Victoria.

Brass Band Completes a "Rewarding" 72nd Year

The Melbourne-based Advent Brass won all four "D" Grade sections in the Victorian Brass Band Championships, held at Ballarat, in 1996 and, according to a band spokesperson, is "thriving," having also performed "credibly" in the higher "C" Grade section, in a competition held later in the year.

The band is under the baton of Reynold Gilson, grandson of William Gilson, who founded the band in 1924.

William Gilson's aim for the band was to present Christ through music to both the church and community, while giving young people a meaningful goal in life.

Apart from fulfilling all performance requests from Melbourne and Victorian country churches, Advent Brass also travelled interstate on a double-decker coach, with driver-preacher Pastor Morrie Krieg, to present a concert in Canberra.

The band also featured in a community concert at Yarra Junction,

Victoria, to raise funds for a community swimming pool.

In January of this year Advent Brass made history by releasing its first compact disc, "Spiritual Moments." It was launched at the Victorian camp-meeting, held at Nunawading. The 16-track album includes four vocal brass-backed tracks with appeal for all age groups.

During the Victorian camp-meeting, Conference president Pastor Darrell Croft presented a former musical director of Advent Brass, Bruce Gilson, with a memento in recognition of his lifetime of dedication and commitment to the church in Victoria through the ministry of Advent Brass.

The band appreciates the contribution

and commitment of all its members, which include many students, the youngest of whom is 12 years, says the band spokesperson. Another student, Jarred Gilson holds an AMuSA. He is also the current Victorian junior soprano cornet and trumpet champion.



William J Gilson, a church educationalist and founder of Melbourne's Advent Brass, in 1924.

Baptisms

● Allan Bellette (left) and Mike Rossiter (right), pictured below, were



Photo: J Horvath

recently baptised at the Margate (Tas) church by Pastor John Horvath. Michael, who used to take drugs and spent time in prison, thanked God for His miracle-working grace.

● Six husband-and-wife couples were among the 13 people baptised in a combined Harrisville and Ipswich (Qld) church baptismal program late last year. Baptised were Owen and Julie Fall, Wayne and Pat Jones, Andrew and Jane Kolbee, Paddy and Doreen Nason, Neil and Debbie Rowlings, Allan and Brenda Taylor, and Helen Craik. The service also included the dedication of Andrew and Jane Kolbee's baby daughter. Seven of the 13 baptised are members of the Ipswich church choir.



Photo: E Everett

Global Mission Prayer Corner



Bohitbhai has been a Global Mission Pioneer for four years. Every day he goes from home to home in the Sabarkasnth district of India visiting other Christians, praying with them, getting to know them and giving them Bible studies.

Many are staunch in their faith and do not immediately respond, however. He finds that people who keep Sunday and are against the Sabbath are also against him.

But this does not deter Bohitbhai: "I do what I do because Jesus is coming soon. My faith in His coming compels me to share what I know with others."

● Watched by family and friends from the Wauchope and Port Macquarie (NSW) churches, Asha, Ben and Danielle Campbell (pictured) and Neil Worroll, were baptised on January 11 by Wauchope church minister Pastor John Kosmeier. The baptisms took place in the Hastings River.

Thousands Baptised in Mexico

Evangelism is still strong in southern Mexico, despite religious persecution.

After 14,000 baptisms in the past few years, the Adventist Church in southern Mexico is facing significant difficulties that impact the gospel commission.

The South Mexican Union is one of the largest in the world (335,000 church members, 4400 congregations and 280 pastors), but, according to South Mexican Union communication director Daniel Cruz, local controlling organisations perceive Seventh-day Adventists as a defiant religious group. This has brought about religious persecution in several areas of southern Mexico.

Adventists from the town of La Illusion in the Chiapas province are among those worst affected by persecution. There members have been arrested and imprisoned, had their crops burned and cattle stolen, and families intimidated, says Cruz.

Despite such actions, stories demonstrating their faithfulness continue to lift the spirit of fellow believers.

Media Centre Campaign Hits the Road

The Adventist Media Centre (AMC) hopes to top last year's total of 13,000 responses in its 1997 national radio and television outreach program, which begins on March 2.

The campaign begins in northern Queensland, then travels south along the east coast before moving to New Zealand in May. It will conclude in October.

The AMC is offering a holiday for two at the Warburton Health Care Centre (Vic) and a tour of the Middle East with David Down as incentives to people to complete its "Health" and "Digging Up the Past" study courses.

Two of the four spot advertisements in the program are for each of the courses.

A group of imprisoned church members noticed that their prison cell doors were not properly locked. The church members made their escape and eventually joined their families in La Illusion.

Twenty-eight church members, including women and children, have taken refuge in the town of Las Margaritas as result of the intimidation and violence.

Chiapas is located in a zone of separatist conflict where the guerrilla Rebel Movement insists that Seventh-day Adventists participate in the religious festivities of the community at large.

The church members' disregard of the popular religion of the state is considered an act of defiance. Their failure to join with the Rebel Movement is also viewed as a rebellious act, one that has proved to be incorrigible by threats and violence.

However, despite the persecution, Seventh-day Adventists in Chiapas report record numbers attending evangelistic meetings and baptisms, Cruz reports. The Chiapas Adventists are also among the most generous givers of offerings, despite the persecution that imperils their livelihood.—ANN

Volunteer Enjoys AWR Work

Chris Stuhmcke recently started working a long way from home. The southern Queensland began a year as a Christian Service Volunteer for Adventist World Radio (AWR) in Costa Rica.

Chris brings six years of community radio experience to his job at the station. "I'm more used to live on-air work," he says, "but I like using the studio equipment here and having time to prepare."

Chris has the responsibility of recording the English-language NET '96 programs as they are fed over satellite, and has been involved in some engineering.

AWR—Pan America comprises an office and studio complex, a relay station on Irazu Volcano, and antennas and five transmitters in Cahuita. Engineers have responsibilities at all these sites.

Programs are broadcast in four languages to the Caribbean, Central America and South America. The broadcasts to Cuba alone bring in hundreds of letters every week.

Next week the church offering has been designated for AWR world outreach.



Australian volunteer Chris Stuhmcke checks the equipment in AWR's Costa Rica studio.

Photo: A. Steele

Adventist Killed in NZ Massacre

Hendrick Van de Wetering, an Adventist, was killed in the Raurimu, North New Zealand, shotgun massacre of February 8. Mr Van de Wetering was the Taumarunui church treasurer and Adventist Book Centre secretary.

Stephen Anderson, of Wellington, has been charged in the Taumarunui District Court with murdering Mr Van de Wetering, who was one of the six victims.

Mr Van de Wetering was preparing to leave for church when he heard shots fired. Going to investigate, Mr Van de Wetering was shot and killed.

North New Zealand Conference secretary, Warwick Long, says, "We are all very sad and upset at this tragic and pointless loss of life."

Mr Long says there have been some confused reports in the media. Mr Van de Wetering owned a property adjoining that where the shootings occurred. "There is no known connection between

the accused, Stephen Anderson, and Mr Van de Wetering," he says.

Pastor Ray Coombe, the South Pacific Division communication director, has

asked church members across the division to pray for the Van de Wetering family and Taumarunui church members.—Ray Coombe

Church Runs Internet Program

To encourage a wider awareness of how electronic communication facilities can help local churches evangelise, an electronic evangelism program was held late last year in the St Albans (Vic) church.

The program demonstrated how, with a personal computer, modem, audio facilities and big screen placed in the church hall, the audience visited a number of Adventist Internet sites, including those of the General Conference, Adventist News Network, NET '96, Croatian-Slovenian Conference and Crossearch.

A feature of the program were visits to the St Albans church Internet site (the first Adventist church home page in Victoria) and the United Kingdom St Albans church site.

The audience listened to audio greetings from its twin-church minister Pastor Robert Surridge.

Several e-mail messages sent to the church from around the world were also read during the program. The St Albans church Internet address is <http://www.ozemail.com.au/~advpress>, and its e-mail address is advpress@ozemail.com.au.

CHILDREN

It Looks Like Heaven

We asked you to send us some of your drawings. Here's another one. It comes from Jasmine Golenia, from Singleton (NSW).

Can you work out what Jasmine's drawn?

Who is the person in the middle of the picture?

What objects are flying in the sky?

You can help make Jasmine's picture look even better by colouring it in.



Wrong Question?

The discussion of worship style in "Recognising Worship Needs at Camp-meeting" (January 25, 1997) will only be of value when we recognise that successful worship pleases God, and that not all worship styles are pleasing to Him. Worship style may be sanctified and uplifting, as was the opening of God's temple built by Solomon, or it may be wholly debasing, as were the Israelite idolaters around the golden calf.

The question is not whether a worship style meets our needs, but which worship style will best bring honour to God.

Behind the enthusiasm for contemporary worship lies a shift in our perception of the role of worship in our relationship with God. Rather than praising and honouring God, we look to a change in format for the spiritual vitality needed to become contagious Christians who know and share the joy of salvation.

Contemporary formats reject the hymns of old with their stirring words of objective faith, in favour of upbeat music with lyrics that focus on the elusive realities of subjective human experience. Communion with God in prayer and listening to His voice in Scripture is exchanged for dramatic entertainment that leaves a false sense of fulfilment and fails to nourish the soul.

C S Lewis once wrote: "We all want progress. But progress means getting nearer to the place where you want to be. And if you've taken a wrong turning, then to go forward does *not* get you any nearer. If you're on the wrong road, progress means doing an about-turn and walking back to the right road; and in that case the man who turns back soonest is the most progressive man."

The way forward for us is to return to God. Let us reassign those who have assumed roles unordained by God. Let us reinstate and support the grey-haired men ordained by God to leadership lest the she-bears of modish sensationalism and emotional excitement appear out of the dark forest of contemporary worship style and ravage the flock.

Sheldon R Vincent, NNZ

Our Image

If the key to Shell's successful image is its logo ("How Are Adventists Perceived?" January 25, 1997), then perhaps our blurry public image will be brought into focus if we put the three angels back on our logo. And what about putting "Health Food" back into Sanitarium...? Or is that too obvious?

The only part of the *Record* our children read is the cartoon. Could you please explain how the two winning cartoons (January 25, February 1, 1997), fulfil your mission statement? Was God honoured by their publication?

John Wallace, NNZ

Unity in Worship

The ill-conceived logic found in "Recognising Worship Needs at Camp-meeting" implies several unlikely conclusions: Anything involving a past "grey-haired" generation is stale; if young people don't accept something, it should be changed; change is the answer to a perceived dilemma; and, increased diversity leads to strength of faith.

I belong to the grey-haired group and to claim that senior meetings are stale suggests ignorance and intolerance. Young people persistently claim seniors' misunderstanding and intolerance. Does

this justify the urge to bring division among seniors or is this cry for change merely to pacify the alleged desires of a generation who see change as a panacea for all ills?

If we think that inner division provides a strengthened church, then we are in error. I remind the writer that the camp-meeting is modelled on the Old Testament "Feast of Tabernacles" where the people lived in "booths" [or tents] and attended meetings in family groups. Thus was a unified community confirmed in its unity.

We need to realise that the "frivolities of youth" should be left outside the worship venue. Failure to do this means disintegration.

And those who would see the Big Tent as out of date need to consider what will happen when they have grey hair.

Ken Moore, NSW

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

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Anniversaries

Adams. Cyrus and Nola met at Longburn College when Nola taught there. After a three-year separation, while Cyrus completed the ministerial course at Avondale College and entered service in Queensland, their love led them to marriage on 2.1.47 by Pastor A G Judge at Longburn. After being in the ministry for 40 years as pastor and president, 21 years in the Pacific islands (in Fiji, where all three children were born, and in Samoa), also in Western Australia, and in Tasmania, Cyrus went into active retirement in WA. They celebrated their 50th wedding anniversary with extended families while on holiday in New Zealand and then later with their children, Robert, Rosalind Jones and Janice Chapman (all of Perth), their spouses and 10 grandchildren, plus other relatives, when they returned from holiday.

Rosalind Jones

Brown. Ron and Pat were under the impression they were going to their grandson's birthday party on 19.1.97, but a quick detour to the Busselton Adventist church hall turned out to be a delightful surprise where family, friends and relatives waited to help them celebrate their 50th wedding anniversary. Ron and Pat were married on 25.1.47 at Blacktown, NSW. They have been active members of the Busselton Adventist church since Pastor Lew Barker baptised them in 1964. We wish them God's continued blessing in the coming years.

L Brown

Dunn. Vic and Joan (nee Lewis) celebrated their 50th wedding anniversary at a surprise party presented by their three children, Rodney (Rochedale, Qld), Vicki Harris (Cleveland) and Judy Roennfeldt (London, UK); and their families. They were married on 14.1.47 in Coorabong by Pastor Sibley. Peter Roennfeldt

Weddings

Ansell—Taylor. (Pastor) Peter Ansell, son of Peter and Maureen Ansell (Bunbury, WA), and Rosemary Taylor, daughter of Alexander and Sheila Bennett (Geelong, Vic), were married on 19.1.97 at Possum Brush, Taree, NSW. John Kosmeier

George—Connolly. John Alfred George, son of Grahame and Hope George (Cessnock, NSW), and Simone Janelle Connolly, daughter of Phil and Carolyn Connolly (Buttaba), were married on 1.9.96 at King Edward Park, Newcastle. Murray Chapman

Gianatti—Buchanan. Hugh Gianatti and Dorothy Buchanan were married on 26.1.97 at the Livingston church, Canning Vale, WA. Don Davies

Fraser—Walsh. Hugh Anthony Fraser, son of Robert and Sally Fraser (Hobart, Tas), and Roshelle Rae Walsh, daughter of Darrell and Cheryl Walsh (Wynyard), were married on 26.1.97 at Ulverstone Adventist church. Adrian Clack, John O'Malley

Kontaxis—Kakaire. James Nicholas Kontaxis, son of Nicholas and Vassiliki Kontaxis (Sydney, NSW), and Elizabeth Nancy Kakaire, daughter of Geoff and Mebra Kakaire (Sydney), were married on 19.1.97 at Auburn Botanic Gardens. A M Penman

Thomson—Walker. James Thomson, son of Valerie Thomson (Bonnells Bay, NSW), and Karen Walker, daughter of Allan and Elaine Walker (Kurrajong), were married on 15.12.96 at Bowral. Ross Chadwick

Obituaries

Downs, William Joseph (Bill), born 27.1.19 at Westonia, WA; died 24.1.97 at Maitland Hospital, NSW. In 1944 he married Audrey Talinyre. Prior to the war he served in the navy, but during the war he was a commando in the army. After the war he served 12 years with the air force. He is survived by his wife; sons, Norman, Trevor and Ron; and their families. A D Judd, Russell Schulz

Greenfield, Gordon Bertram (Bert), born 8.11.08 at Amberley Village, Sussex County; died 3.2.97 at St Andrews Hospital, Glendonie, Auckland, NZ. On 16.8.30 he married Eva Reeve. He is survived by his wife; and children, Jan, Peter, Robin, Tim, Bruce, Judith, Lynette and Marilyn. Warrick Sheffield, John Denne

Piper, Melva Lavinia (nee Ward), born 3.4.17 at Ryde, NSW; died 23.1.97 at Dural. She married (Pastor) Ross Piper on 23.12.40 at Concord. She worked in the Greater Sydney Conference, Sydney Adventist Hospital and the Warburton Hospital. She was a partner in the ministry with her husband for 56 years. She is survived by her husband (Lismore); children, Laurice and Warren Taylor (Dural), Graeme and Mariee (Lismore) and Robyn and Greg Foster (Glenorie); and six grandchildren. Bruce H Grosse, George W Maywald

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Volunteers Needed

Volunteer Youth Worker—Stanborough Church, London.

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Assistant Boys Dean—Stanborough School, London.

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Maths/Science Teacher—Eden Valley, Thailand.

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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.

Spiritual Growth. *The Desire of Ages* and *Steps to Christ* for spiritual growth. *The Ministry of Healing* for witnessing and guidance. *The Great Controversy*, including chapters 27 + 37 + 21 for sharing. Available at Adventist Book Centres.

Vacancy for President. The South Pacific Division has an urgent need to fill the position of president for the Kiribati and Nauru Mission. We are looking for expressions of interest from ordained pastors who would be willing to serve in this important field. This is a regular employment position and attracts the normal terms and conditions of expatriate missionaries. The vacancy is immediate and interested persons should contact V B Parmenter, Associate Secretary, 148 Fox Valley Road, Wahroonga NSW 2076, or phone Mrs Daphne Coombe on (02) 9847 3213 to arrange for an appointment.

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Notice is hereby given that the Annual General Meeting of the **Adventist Aviation Association of Western Australia Inc** will be held in the "Seminar Room" at Livingston church, 145 Nicholson Road, Canning Vale, on **Sunday 9 March 1997** at 6.00 pm. Reports will be given by the President and Treasurer, and office bearers will be elected for the ensuing year. There will be music from Bickley Brass and items of interest to all from members of the AAA Committee. The invitation is open to everybody interested in aerial evangelism and how the gospel is being spread to people far and wide. Members are requested to bring a plate—drinks will be provided. All welcome.

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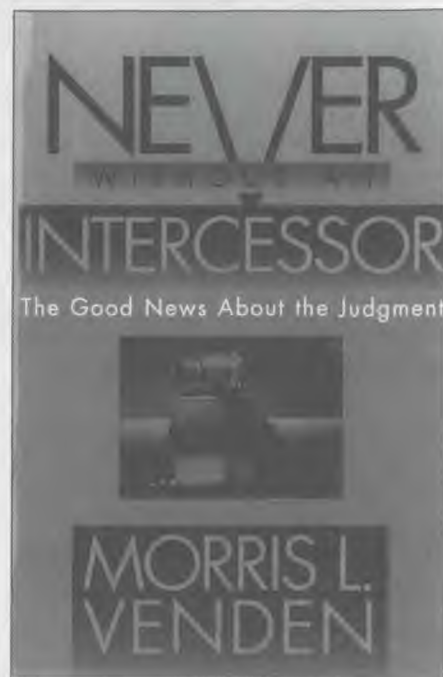
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