

Schools receive increased funding

RECORD

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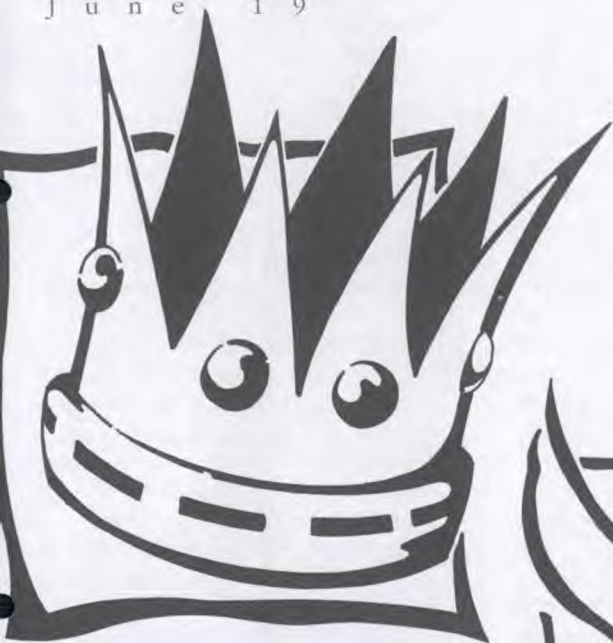
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OVERCOMING NOMINATING COMMITTEE BLUES

Should a need arise to quickly clear a room crowded with Seventh-day Adventists, there's no need to holler anything so dramatic as "Fire!" A simple "Nominating committee!" will do.

The annual exercise in congregational frustration known as the nominating committee is a slayer of motivation, goodwill and other qualities usually deemed essential to a local church's success. Experienced members roll their eyes and schedule "Sabbaths in nature" when nominating season rolls around. Local elders orchestrate platform schedules to prevent their own selection. Pastors mutter darkly about the effort spent filling roles for which there is no passion.

The collective angst of Adventist believers ought reasonably to yield in something other than a docile acquiescence to this rite of winter . . . or summer. No Scripture text stands behind this system, nor an endorsement from Ellen White for how we choose our congregational leaders.

It is "our" system—a uniquely Adventist expression of an occasional souzness in the Adventist soul. If asked to chart the incidence of congregational conflict in a given year, most pastors would report the highest spikes within the weeks in which we choose or change our leaders.

To be fair, the process for choosing congregational leaders outlined in the *Church Manual* enshrines several values critically important to Adventists. We are a fundamentally democratic and egalitarian people: "The elders who rule well" (1 Timothy 5:17, NRSV) are those who govern with the consent of the governed.

Our reading of Christian history

(and our own history) has taught us to be suspicious of claims to hereditary or episcopal authority. The earliest General Conference presidents were elected to only one-year terms. Caution about long tenure underscores a corporate fear of what Ellen White aptly termed "kingly power."

Our current system also illustrates the value we place on group decision-making and accountability. No leader in a congregation functions without peers: each officer, no matter how gifted, reports to the wider church board, which alone is empowered to vote the initiatives, fund the budgets, and authorise the programs.

But admitting these values need not lead us to assume that a better system cannot be invented. An even higher Adventist value is our trust in the reforming work that Scripture does among us when it is clearly heard and humbly obeyed.

As Adventist pastors and theologians have mined the Word in recent decades, they have reminded us that Scripture and our heritage insist that we embrace a doctrine of spiritual gifts. Even the ministry of Ellen White as messenger to this people, exceptional as it was, must be seen against the backdrop of a Word that teaches "To each is given the manifestation of the Spirit for the common good" (1 Corinthians 12:7, NRSV).

Gifts given by the Spirit do not die each December, nor wither when July approaches. Squeezing Spirit-given gifts into a mould originally designed to respond to His leading in another era tacitly assumes that there can be no greater love, no greater witness, no greater growth—no greater joy—than we have known before. This

heresy every good Adventist must decisively reject. Something in the name "Adventist" implies a forward-looking people who will not balk when God reveals His plans to do "a new thing" (Isaiah 43:19).

In half a hundred churches across North America, and several churches across Australia and New Zealand, congregations are experimenting with matching gifts to ministries. To this I say, "Amen!"

Ministry placement boards that prayerfully work with individual members to discover and implement their spiritual gifts are emerging as year-round, vital support systems. Such structures empower men, women and children to do the work that God has placed on their hearts, whether or not that ministry is yet listed in the *Church Manual*.

One leader recently gave this assignment to his nominating committee: "Discover what the Spirit is doing in the church, and get in on it!"

This is no call for revolution, or carelessly throwing out a process that served previous generations well. In the absence of a functioning doctrine of spiritual gifts in the local church, the nominating committee is probably the best we can do. Only when we remember God's ideal for His church—"higher than the highest human thought"—will we be moved to rethink how we choose the ones who serve us in His name.

Bill Knott,
associate editor,
Adventist Review



Next week

God at work among the Maori of New Zealand.

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THE FRONTIER SPIRIT LIVES ON

by Charlotte Ishkanian

The spirit of frontier missions is alive and well in the Philippines.

While most Filipinos in the northern region are Christians, up to 98 per cent of the people on the southern islands are Muslim or animist.

Mountain View College *sulads*

One of the greatest sources of workers to reach these people who know little or nothing about Christ are the student missionaries from Mountain View College. Calling themselves *sulads*, which, in a Manobo dialect means "brother," the students give a year or more of their lives to serve the Manobo people and teach in a primitive mountain school. The *sulads'* lives reflect the difference Christ can make, an example of something better for the people to follow.

Living in a primitive village can be hazardous. One young *sulad*, a full-blooded Manobo, risked being sent away from the village when he politely refused the feast that the chief's wife offered him. She had prepared the best foods—cooked sweet potatoes and a rat that had been dead at least three days. Fortunately, the chief accepted the young man's explanation of his diet.

Once school starts, often the first lesson the students teach is health. They take the children to the river for a bath, mostly it's the children's first experience with soap.

The Manobo people have no music in their culture, but Neil Tagaro discovered that the children in Basak village (pictured), where he was assigned, loved to sing. The *sulads* lived in a one-room hut in the village and each night during their private devotions they sang songs of worship. Always curious, the children came running when they heard their teachers singing. Soon they had picked up the melody and were singing along. Neil was surprised at



how well they carried a tune, and he began teaching them other songs.

Then he tried harmony, and soon the children's voices blended in beautiful harmony. Neil signed up for a second year of teaching so he could continue working with his choir. And, before his service ended, his choir was invited to sing for evangelistic meetings on the island of Palawan. For most of the children it was the first time they had been off their mountain. Imagine their surprise when they saw their first large city, elevator, and ocean!

Just two years after the student missionaries entered the village of Basak, the children are sharing God's love with others through music.

Muslim strongholds

Tiny islands and coral outcroppings dot the Celebes Sea like pebbles scattered by a child. These islands are home to millions of Filipino Muslims. These people do not willingly tolerate Christians among them. In fact, anyone who embraces Christianity faces persecution or even death. Often their homes are burned or their property confiscated. Many flee their homes and seek a safe place to live.

One such refuge is Kalang, merely a wide spot on a coral reef. With no soil and no source of water except rain, nothing grows on Kalang. On this desolate outcropping, a group of persecuted Christians have taken up

residence. And God has provided for them in such miraculous ways that the Muslims who forced them there notice and wonder at God's provision for them. The Christians on Kalang have never been without water, even when the nearby islands have suffered drought.

In another Muslim stronghold on the island of Tawi-Tawi, Adventists have made significant progress toward establishing a church there. Even though the people of this region are the most warlike in the area, some 30 new believers were baptised in one year, and another 20 are preparing for baptism. Many of these converts come from the Christian population, but some are former Muslims.

The local leaders, all Muslims, have seen that Adventists are exemplary citizens whose beliefs and practices resemble some tenets of Islam.

Removing obstacles

Lack of pastors to work in this difficult region has slowed the church's progress, but *sulads* from Mountain View College are beginning to step in and meet the needs. The one obstacle keeping the church from growing more rapidly is the lack of churches, or Adventist mosques, as some call them. Some people wishing to worship on the island of Tawi-Tawi must walk several hours to reach the nearest house of prayer. Others must take a boat across the channel to worship.

Simple houses of worship would create a visible presence for the church and enhance the believers' ability to witness to their neighbours. Part of the Thirteenth Sabbath Offering next week will help to build simple churches among the Muslim and Manobo populations in the South Philippine Union. What better way can we lift up these believers than through prayer and a generous offering on Thirteenth Sabbath?

Charlotte Ishkanian is the editor of Mission.

Did you hear . . . ?

■ . . . About the Avondale student who hopes to work for ADRA or another aid agency? **Kerry Redman** (pictured) is one of 10 students in

the new International Development Studies course at Avondale College. "I know it sounds

clichéd, but I've always wanted to work with people," she says.

■ . . . About the small church in northern New Zealand that has grown by almost 15 per cent? Three people have been baptised in the Taupo church this year, bringing the membership to 24. "We may be small, but the Lord is blessing," says communication secretary **Jim Small**.

■ . . . How the United Nations, concerned with tobacco control, identified Seventh-day Adventists?

Raul Uranga, in May's *UN Special*: "Some Christian denominations have a long anti-smoking tradition, including Seventh-day Adventists and Mormons, whose members neither smoke nor get involved in any tobacco-related activities. Adventists have also developed the well-known *Quit Now!* program, helping many smokers quit since 1960."—*ANN*

Quotable

"I have lost everything, except my faith in God. I am so happy to be alive!"

Dijana Daka, minister of the Djakovica Adventist church in Kosovo, who had been missing.

Note

Some donations for Iris (Newsfront May 1), have been received. They should be marked "Iris" and forwarded to ADRA.

Pastors' sons ordained in SA



Two ministers were ordained in the Trinity Gardens church in Adelaide, SA, on May 15. Both men, Mark Borresen and Darren Croft are sons of pastors, and Darren's wife, Rosie, is the daughter of Pastor and Mrs Kevin Geelan (he is the associate publishing director for the South Pacific Division). Mark is the son of Pastor and Mrs Bob Borresen (Northern Australian Conference), and Darren is the son of Pastor

and Mrs Darrell Croft (he is the president of the Victorian Conference).

Darren and Rosie have worked in South Australia since graduating from Avondale College in 1994. Mark graduated in 1986 and he and his wife, Alison (nee Daniel), worked in North New Zealand before returning to South Australia where Mark undertook a Masters in Theology study program. He has been a Bible teacher at Prescott Adventist College since 1994.

Pictured are those involved in the ordination (back row, left to right): Pastors Don Hosken, the SA Conference president; Kevin Geelan; Darrell Croft; David Currie, the Trans-Australian Union Conference president; Alan Croft, a pastor in SA and an uncle of Darren; and Bob Borresen. Front row, left to right are: Pastor Darren and Rosie Croft, and Alison and Pastor Mark Borresen.

Manjimup school closes

Manjimup Adventist Primary School has closed. Enrolments to the end of term one had declined; projected enrolments were uncertain. "The school's continuing operation would have had a significant and negative impact on the other schools in the system," reports Western Australian Conference schools superintendent Gary Blagden. "Government funding is determined by the system's performance, not individual schools." The closure of Manjimup follows the closure of the Albany school last year.—*Newsweek*

Volunteer award a family affair

South Canberra (ACT) church member Val Wood is the new Volunteer of the Year for Canberra and says the award belongs to her family as much as it does to

her. Mrs Wood, her husband, South New South Wales Conference accountant Vernon Wood, and her two children, Paul and Sherelle, have been volunteering at a soup kitchen every Friday night for seven years. The kitchen was established almost 15 years ago by another South Canberra member, Stasia

Dabrowski, who last year received the Medal of the Order of Australia. Mr Wood keeps the accounts for the kitchen, while Paul and Sherelle have helped for several years. "That's part of the joy—everybody in our family feels the need to help people," Mrs Wood told the *Valley View* newspaper.

Suffering deepens in Balkans

Seventh-day Adventists in Yugoslavia, like all others, are facing an imminent and severe famine, reports South-East European Union Conference (SEEUC) communication director Pastor Miodrag Zivanovic.

"People eat what in normal circumstances would not be food fit for human consumption. The whole system supporting everyday life is in collapse."

In Belgrade, a Seventh-day Adventist church and media centre have been damaged by the bombing, while in Kragujevac the church has experienced collateral damage.

The fate of church members living in Kosovo is uncertain. Before the conflict, 30 members met in the churches at Pristina and Pec.—*ANN*

the trinity: HERESY OR HOPEFUL SIGN?

by Jerry Moon

*a*lthough we claim to be believers in, and worshippers of, only one God, I have thought that there are as many gods among us as there are conceptions of the Deity," wrote D T Bourdeau in the *Review* in 1890.¹ What could have led Bourdeau, a highly respected evangelist and missionary in Canada, Europe, and the USA, to make such a pessimistic statement about Seventh-day Adventist beliefs regarding God?

Historically, the progressive understanding of truth has always involved groping after it.

It may come as a surprise to some that the consensus reflected in the 1980 Statement of Fundamental Beliefs didn't always exist among Adventists. The story of how the church came to doctrinal agreement on the Trinity affords insights into several aspects of how Adventists discovered truth and preserved church unity amid a diversity of viewpoints.

Part of the legacy of the Great Disappointment of October 22, 1844, was that it taught its survivors a profound distrust of human opinion and tradition concerning the Bible. It instilled in them a fierce determination to test every belief by Scripture and to reject every doctrine not firmly grounded on a "Thus saith the Lord." This meant that virtually

everything had to be investigated. The pioneers weren't endowed scholars with unlimited time for study, but people with families to raise and bills to pay. Consequently, the process of reaching doctrinal consensus was a slow and lengthy one.

The first priority was to solve the problem of why Jesus had not come on October 22, 1844, the end point of the prophecy of Daniel 8:14. Study on this issue led Hiram Edson and Owen Crosier by February 1846 to a fairly comprehensive understanding of the relationship between the Old Testament earthly sanctuary and the New Testament heavenly one where Jesus had been ministering since His ascension.²

Meanwhile others had been studying the seventh-day Sabbath. The biblical basis for the Sabbath was

one issue on which there already existed extensive writings because Seventh Day Baptists had observed it for two centuries. But the interconnectedness of Sabbath and sanctuary with the three angels' messages and other end-time prophecies still had to be worked out.

An example of what seems today as a surprisingly slow discovery of a biblical lifestyle is that more than 14 years after the Disappointment, James and Ellen White were still apparently using pork.³ It was not until issues of church organization had been settled in May 1863 that Ellen White received the first comprehensive vision on health reform, which called Adventists to complete abstinence from pork⁴ and pointed out the advantages of moving toward a vegetarian way of eating.⁵

But what about the other animals listed in Leviticus 11 as inappropriate for dietary use? Another 40 years would pass before Adventists

would reach agreement that oysters, for instance, were also to be omitted from the diet of Bible-believing Christians.⁶

In view of this lengthy process of doctrinal development in which lay-people as well as ministers took an active part, it isn't so surprising that some teachings assumed by most Christians were late in receiving attention from this small but rapidly growing Christian denomination.⁷

What about the Trinity?

The Adventist understanding of the doctrine of the Trinity came about through a long process of scrutiny, initial rejection and eventual acceptance. The early Adventists had



no question about the biblical testimony regarding the eternity of God the Father, the deity of Jesus Christ “as Creator, Redeemer, and Mediator,” and the “importance of the Holy Spirit.”⁸ However, they weren’t initially convinced that Christ had existed from eternity or that the Holy Spirit was a personal being, so they rejected the concept of “trinity.”

Those who have read in theological writings about the Trinity know that there can be a vast difference between the bare biblical statements about the Trinity and philosophical speculations about it. Some who have encountered the philosophical speculations may be pardoned for questioning whether they really have any biblical basis.

The use, however, of extrabiblical words to describe biblical concepts is not inherently wrong. The word “millennium,” for example, is an extrabiblical Latin term for a biblical concept—the 1,000 years of Revelation 20. So “trinity” is a Latin word meaning “triad” or “trio”—three components that make up one whole.

The biblical doctrine of the Trinity refers to the concept that God is one (Deuteronomy 6:4), but that the Godhead or Deity (Colossians 2:9) is composed of three Persons—Father, Son, and Holy Spirit (Matthew 28:19; 2 Corinthians 13:14, etc.).⁹ The word “person” indicates a being with personality, intellect and will. Unlike the multiple gods of polytheism, the



three persons of the biblical Godhead are perfectly united in nature, character, and purpose so that despite Their individuality, They are never divided, never in conflict and thus constitute not three gods, but one God.¹⁰

How this can be explained has been the subject of much thought and speculation over the centuries. But just as the concept of Incarnation—Deity becoming flesh (John 1:14)—defies human ability to fully explain, yet is nonetheless a truth the Bible teaches and Christians accept, so also with the Trinity.

Here’s where part of the problem occurs. The theological explanation of the Trinity doctrine over the centuries imported analogies and illustrations that made sense to the people of a given time and place and helped make the concept under-

standable to them. These additions to the scriptural data, however, sometimes went far beyond the statements of Scripture.

While they made a certain sense at the time they were written, they sometimes seemed unbiblical or even nonsensical to people of other times and places. Some writing about the Trinity is a curious mixture of Bible, medieval philosophy and the personal opinions of the writer.

This wasn’t lost on some Christians of the early 1800s, who associated the doctrine of the Trinity with other traditional beliefs they personally rejected. So it was that an American denomination called the Christian Connection concluded that the doctrine of the Trinity, at least the form of it that they had encountered, was of non-biblical origin. Some prominent Millerites, such as J V Himes, and early Sabbathkeeping Adventists, including Joseph Bates and James White, had been members of the Christian Connection.

Either because of the influence of these leaders, or because others had independently come to similar conclusions, the Adventist pioneers who questioned the doctrine of the Trinity included the most influential writers among them, with one major exception—Ellen White.¹¹ Whatever may have been Ellen White’s original beliefs, she never expressed anti-Trinitarian views in her writings, and she eventually led Adventists to reconsider and accept a biblical concept of the Trinity.

Were the early Adventists Arians?

Arianism was a teaching about Jesus that arose in the fourth century. Though rejected at the Council of Nicaea in 325, it was fought over for another half century after that as succeeding emperors enforced Arianism or Trinitarianism as the official view of the church.

The basic teaching of Arius was “that the Son of God was not eternal but created by the Father from nothing as an instrument for the creation of the world; and that therefore He was not God by nature, but a changeable [mortal] creature, His dignity as Son of God having been bestowed on Him by the Father on account of His foreseen abiding righteousness” (“Arianism,” Oxford Dictionary of the Christian Church).

The Adventist pioneers have sometimes been called “semi-Arian” rather than Arian, because while they believed that Jesus had a beginning, they differed somewhat from the second part of the Arian definition. Adventists believed that Christ did indeed partake of God’s own nature and thus was not “merely” a creature, even though they held that at some time in distant eternity past God the Father had brought Him into existence.

Both the Arian and semi-Arian positions, however, were decisively refuted by Ellen White in *The Desire of Ages*. (compare pages 530, 785; see also *The Seventh-day Adventist Bible Commentary*, Ellen G White Comments, vol 5, page 1113).

Anti-Trinitarian Arguments

Among the reasons given by the early Adventists for rejecting the Trinity was the misconception that the Trinity made the Father and the Son identical. Joseph Bates wrote regarding his conversion in 1827, "Respecting the trinity, I concluded that it was impossible for me to believe that the Lord Jesus Christ, the Son of the Father, was also the Almighty God, the Father, one and the same being."

D W Hull, J N Loughborough, S B Whitney, and D M Canright shared this view.¹² They were right in rejecting the concept that the Father and Son are the same person. This is an ancient heresy that denies the three-ness of God and asserts that Father, Son, and Holy Spirit are indistinguishable as separate personalities.¹³

Another objection to the Trinity was the misconception that it teaches the existence of three Gods. "If Father, Son, and Holy Ghost are each God, it would be three Gods," wrote Loughborough in 1861.¹⁴

A third view was that belief in the Trinity would diminish the value of the atonement.¹⁵ Since the "everliving, self-existent God" cannot die, then if Christ had self-existence as God, He couldn't have died on Calvary, they reasoned. If only His humanity died, then His sacrifice was only a human one, inadequate for redemption.¹⁶

The fact that Christ is called Son of God and "the beginning of the creation of God" (Revelation 3:14) was thought to prove that He must be of more recent origin than God the Father.¹⁷ It was also argued that "there are various expressions concerning the Holy Spirit which would indicate that it [sic] could not be properly considered as a person, such as its being 'shed abroad' in the heart [Romans 5:5], and 'poured out upon all flesh' [Joel 2:28]."¹⁸

Most of these objections to the Trinity are based on either misunderstandings of the Trinity doctrine, extreme distortions of it, or speculative extrabiblical additions to it. None of them is a valid objection to the true biblical view of one God in three persons. Yet all of the objec-

tions were based on biblical texts. This shows that while misunderstanding or prejudice may have played a part, the pioneers were united in basing their arguments on Scripture. As long as they appealed to Scripture rather than to a creed as their rule of doctrine, they were bound to discover the truth sooner or later.

1898: Turning Point

The watershed for the Adventist understanding of the Trinity came in 1898. In that year Ellen White published her monumental *The Desire of Ages*, in which she differed sharply with most of the pioneers regarding the preexistence of Christ. She lost no time in bringing up the main point. Her third sentence in chapter 1 declared, "*From the days of eternity the Lord Jesus Christ was one with the Father*" (page 19; italics added).

Yet even this sentence was not sufficiently unequivocal to clarify her position regarding the deity of Jesus. Later in the book, writing on the resurrection of Lazarus, she quoted the words of Christ: "I am the resurrection, and the life," and followed them with a seven-word comment that would turn the tide of anti-Trinitarian theology among Adventists: "*In Christ is life, original, unborrowed, underived*" (page 530, italics added).

Christ didn't ultimately derive His divine life from the Father.

As a man on earth, He subordinated His will to the will of the Father (John 5:19, 30), but as self-existent God, He had power to lay down His life and take it up again. Thus, in commenting on Christ's resurrection, Ellen White again asserted His full deity and equality with the Father, declaring, "The Saviour came forth from the grave by the life that was in Himself" (page 785; see also the next two paragraphs).

These statements came as a shock to the theological leadership of the church. M L Andreasen, who had become an Adventist just four years earlier at the age of 18, and who would eventually teach at the church's main North American seminary, said the new concept was so different from the previous understanding that some prominent leaders doubted whether Ellen White had really written it.

After Andreasen entered the ministry in 1902, he made a special trip to Ellen White's California home to investigate the issue for himself. Ellen White welcomed him and "gave him access to her manuscripts." He had brought with him "a number of quotations" concerning which he "wanted to see if they were in the original in her own handwriting."

He later recalled, "I was sure Sister White had never written, 'In

Christ is life, original, unborrowed, underived.' But now I found it in her own handwriting just as it had been published. It was so with other statements. As I checked up,

I found that they were Sister White's own expressions."¹⁹

The Desire of Ages contained equally uncompromising statements regarding the deity of the Holy Spirit.

On pages 669-671, Ellen White repeatedly uses the first-person pronoun "He" in referring to the Holy Spirit, climaxing with the impressive statement, "The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would



have been of no avail. . . . Sin could be resisted and overcome only through the mighty agency of the *Third Person of the Godhead*, who would come with no modified energy, but in the fullness of divine power" (page 671; italics added).

The result of these and similar statements was a division of opinion among the ministers and leaders of the Seventh-day Adventist Church. Some, such as General Conference president A G Daniells, *Review and Herald* editor William Prescott and Andreasen, accepted these statements as inspired doctrinal correction for the church. Others, disbelieving that they could have been wrong for so many years, continued to repeat the old arguments.

Ellen White's testimony, by calling attention to scriptures whose significance had been overlooked, created a paradigm shift that couldn't be reversed. As Adventists, like the Bereans of Acts 17:11, returned to the Scriptures to see "whether those things were so," they came to a growing consensus that the basic concept of the Trinity was a biblical truth to be accepted and embraced. The change didn't occur overnight, but no new anti-Trinitarian publications came from denominational presses after 1898.²⁰ Some reprints of older books and articles still con-



tained such views, but these were eventually discontinued or edited to reflect the new understanding.

Why no correction until 1898?

The timing and method of God's leading through Ellen White reflected concerns not only for church unity, but for safeguarding the spiritual life of the church and its foundation in personal Bible study. If every time someone studied the Bible and came to an incomplete understanding of truth Ellen White had corrected it, soon Adventists would have done nothing except sit and wait for her to write. Historically, the progressive understanding of truth has always

involved groping after it, writing partial understandings, to be corrected and advanced by others afterward.

It appears to be a pattern in Seventh-day Adventist history that God seldom gave light by visions until His people had done their best to investigate what the Scriptures had to say on the subject. The few exceptions were cases in which, perhaps, God saw there was too much at stake to wait for the normal process to work itself out. Much more often, He allowed partial truth or outright error to stand for years or even decades while people studied it and evaluated it from Scripture. If the error would be refuted by personal Bible study, God didn't need to send a vision to deal with it.

While the early Adventists eschewed the word "trinity," much of what they did believe was compatible with Trinitarianism, as they occasionally acknowledge.²¹ The pioneers in the 1840s and 1850s were approaching the Bible from the standpoint of other extremely important doctrines, such as the earthly and heavenly sanctuaries, which have to do with the character of God. In the divine purpose for this movement, the understanding of the

What happened to Christ's deity when He died?

One of the early Adventist arguments against the Trinity doctrine was that if Christ had been eternally preexistent with the Father, He would have been immortal and thus could not have died on Calvary's cross.

In order to protect the reality of His death on the cross, the pioneers felt they had to deny that Christ had preexistent divine immortality. Ellen White plainly rejected this reasoning, explaining that when Jesus died on the cross, "Deity did not die. Humanity died" (manuscript 131, 1897). Again she wrote, "Humanity died: divinity did not die" (*Youth's Instructor*, August 4, 1898; both quotations are in *The Seventh-day Adventist Bible Commentary*, vol 5, page 1113).

In explaining that only Christ's humanity died, she in no way minimized the divine component of Christ's sacrifice on Calvary. Christ's deity did not die, but suffered something far worse—the rending of the Trinity. "Christ felt His unity with the Father broken up" (*The Desire of Ages*, page 686) and suffered "unutterable anguish . . . at the hiding of His father's

face" (*ibid*, page 755). "The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man." Christ "feared that sin was so offensive to God that Their separation was to be eternal." She explains that "it was the sense of sin, bringing the Father's wrath upon [Christ] as man's substitute, that . . . broke the heart of the Son of God" and wrung from His lips the agonising cry, "My God, my God, why hast thou forsaken me?" (*ibid*, pages 753, 754).

Thus she elevated the sacrifice of Christ far above mere human dying because it involved the rending apart, "the temporary severing of the mysterious unity" of the Trinity (Erwin R Gane, "The Arian or Anti-Trinitarian Views Presented in Seventh-day Adventist Literature and the Ellen G White Answer" [M A thesis, Andrews University, 1963], pages 92, 95).

While Christ's deity could not perish, it suffered the infinite ordeal of being separated from the Father, with whom He had been, until this, eternally one.

character of God was a higher priority than understanding His nature.

After extensive Bible study, confirmed by revelation, laid the foundations of the sanctuary and related doctrines, God led Ellen White to invest more and more of her time in studying and writing about the life and character of Christ. In connection with this rediscovery and revelation of the character of Christ, both in His full humanity and His full deity, she was led to correct two errors that had prevailed regarding Christ and the Holy Spirit.

Christ had been regarded as less eternal than the Father, and the Holy Spirit had been regarded as merely a power or influence coming from Christ and the Father, rather than as a divine person, coequal with Christ and the Father.

The acceptance of Christ's full eternity and the Holy Spirit as the third person of the Godhead removed the two greatest reasons for opposition to the doctrine of the

Trinity. With the new perspective provided by



The Desire of Ages,

Adventists went back to their Bibles and discovered a whole range of information about the Godhead that they had not noticed before. They became convinced that indeed, the Father, the Son and the Holy Spirit were three divine persons. Yet they found clear scriptural teaching as well that these three were one in nature, character, and purpose. Thus They constitute one God, not three Gods. The belief in three divine

Persons who constitute one God is precisely the concept for which the word "Trinity" stands.

For these reasons leaders from the second generation of the pioneers and many others after 1898 accepted the doctrine of the Trinity as a further unfolding of the biblical truths that the first pioneers had accepted. This unfolding illustrates the divinely ordained reason the pioneers were reluctant to make official statements of doctrine and absolutely refused to vote a creed—because they recognised there was more truth coming, and they didn't want to hinder it by defining their beliefs too rigidly.

Seventh-day Adventists still hold to that principle. Even though they voted in 1980 a Statement of Fundamental Beliefs, they still maintain that the Bible is their only creed. The Fundamental Beliefs can and will be refined as further insights clarify old truths or as new situations necessitate new explanations to the world of what the Bible teaches and what Seventh-day Adventists believe. **R**

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1. D T Bourdeau, "We May Partake of the Fullness of the Father and the Son," *Review and Herald*, November 18, 1890.
2. O R L Crosier, "The Law of Moses," *Day-Star Extra*, February 7, 1846.
3. Ellen G White, *Testimonies for the Church*, vol 1, pages 206, 207.
4. *While she strongly maintained the health advantages of abstinence from pork, she consistently insisted that it was not a test of fellowship.* *Ibid.*; manuscript 15, 1889 in *Manuscript Releases*, vol 16, page 173.
5. *Vegetarianism for Ellen G White meant not habitually using meat, not necessarily total abstinence.* Herbert Douglass, *Messenger of the Lord*, Pacific Press, Nampa, Idaho, 1998, page 316; A L White, *Ellen G White: The Australian Years*, *Review and Herald*, Hagerstown, Md, 1983, page 119.
6. *See, for instance, S N Haskell*, *The Bible Training School (May 1903)*, vol 1, page 186; Ron Graybill, "The Development of Adventist Thinking on Clean and Unclean Meats" *Ellen G White Estate*, Washington, DC, 1981.
7. *Seventh-day Adventists numbered about 3500 in 1863, 75,000 in 1898 and 10.3 million in 1999.*
8. Erwin R Gane, "The Arian or Anti-



Trinitarian Views Presented in Seventh-day Adventist literature and the Ellen G White Answer," MA thesis, Andrews University, 1963, page 109.

9. *See also Seventh-day Adventists Believe, Ministerial Association, General Conference of SDA, Washington, DC, 1988), pages 22-25.*
10. *Seventh-day Adventists Believe, page 23.*
11. Erwin R Gane, *ibid*, page 67.
12. *Ibid*, pages. 9, 104.
13. *Ibid*, page 3.
14. J N Loughborough, "Questions for Brother Loughborough," *Review and Herald*, No 5, 1861.
15. Erwin R Gane, *ibid*, page 105.
16. J H Waggoner, *The Atonement*, Pacific Press, Oakland, California, 1884, pages 173-175. Uriah Smith made a similar argument in *Looking Unto Jesus*, *Review and Herald*, Battle Creek, Michigan, 1898, pages 23, 24; in Erwin R Gane, *ibid*, page 29.
17. Uriah Smith, *ibid*, page 10; Uriah Smith, *Thoughts on the Book of Daniel and the Revelation*, *Review and Herald*, Battle Creek, Michigan, 1882, page 487.
18. Uriah Smith, "In the Question Chair," *Review and Herald*, Mar. 23, 1897.
19. M L Andreasen, "The Spirit of Prophecy," chapel address at Loma Linda, California, Nov. 30, 1948, quoted in Russell Holt, "The Doctrine of the Trinity in the Seventh-day Adventist Denomination: Its Rejection and Acceptance" (term paper, *Seventh-day Adventist Theological Seminary*, 1969) page 20.
20. Erwin R Gane, *ibid*, page 55.
21. R F Cottrell, "The Doctrine of the Trinity," *Review and Herald*, June 1, 1869.

Jerry Moon is associate professor of church history at the Seventh-day Adventist Theological Seminary in Berrien Springs, Michigan, USA. Adapted, with permission from Adventist Review.

EXCERPTS FROM TREASURER'S REPORT

Nine of the 11 conferences of Australia and New Zealand reported tithe increases, in their local currency, during 1998. This information formed part of the comprehensive financial report given by South Pacific Division treasurer, Warwick Stokes, at the recent mid-year meetings of the division executive (May 18-20).

Tithe was down in the Pacific islands (see graph) for two reasons: missions in Papua New Guinea had not reported tithe received to the Papua New Guinea Union Mission or division; and there has been a decline in the value of Pacific island currencies against the Australian dollar.

Division income

In 1998, the total budgeted income for the South Pacific Division was \$A23,739,542. This is less than what was available for the 1995 budget. This has caused difficulties with increased costs to the church in countries of the South Pacific, increased membership and the unprecedented opportunities to spread the gospel through programs such as NET '98.

Avondale College, Pacific Adventist University and the union missions require greater financial support, but the division has been unable to do this. (The graph "1998 division income" shows the sources of income for the division.)

Expenses

After deducting expenses from income for 1998, there was a net

surplus of \$A61,323. The major division expense is the mission field (see "1998 expenses" graph), and a large portion of that is the cost of providing expatriate staff.

Working capital

In harmony with policy, the division is required to maintain a level of working capital to ensure that it is able to meet commitments when due. At December 31, 1998, the division had 104.88 per cent of the policy requirement—an indication that the division has been operating within the income available.

Mission offerings

There has been a continued decline in mission offerings throughout the division. Sabbath school offerings declined by 9.5 per cent during 1998. This decline limits the ability of the General Conference to finance world-wide mission work, including in the Pacific area.

Central bank

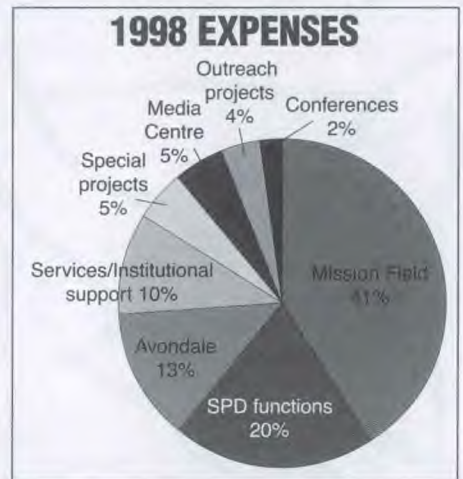
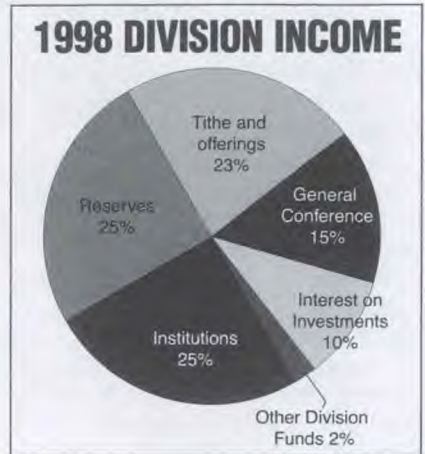
The division accepts deposits from churches, schools, conferences, institutions and other denominational organisations into what many know as Central Bank. This money is pooled in a separate account and invested to gain a higher rate of daily interest for depositors, while keeping the money "at call." The at call rate achieved during 1998 was around 5 per cent for most of the year, which is considered an excellent result.

Other items

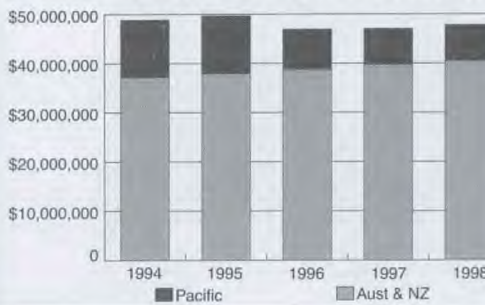
- Significant financial support has been given to the Western Pacific Union Mission.
- There are continuous financial pressures on major church institutions.
- There is concern for the operations of the Warburton Hospital.
- There is encouragement in the positive performance of the Signs Publishing Company, Risk Management Service and the

Adventist Development and Relief Agency (ADRA).

● The development of a centralised accounting system for Australia is well under way.—
Warwick H Stokes



TITHE - SOUTH PACIFIC DIVISION



SCHOOLS RECEIVE INCREASED FUNDING

Australian Adventist Schools will receive an additional \$A5.7m per annum (a 41 per cent average increase) by the year 2004, with an estimated total injection of \$A24.5m over the next six years, 1999-2004.

The additional funding comes as a result of the SDA Schools Funding Review Submission currently before government, and the new Commonwealth funding arrangements for non-government schools announced in the recent Federal budget.

In particular, the Federal budget statement entitled "Choice and Equity: Funding Arrangements for Non-Government Schools 2001-2004," provides a major boost to Adventist schools in Australia.

"This extra funding will enable schools to respond more adequately to the growing desire for Christian education within the community," says Dr Bruce Youlden, an associate director for the South Pacific Division's education department, "provide greater accessibility to our schools and should gradually take the pressure off school fees, local church budgets and conference treasury."

In 2001, Commonwealth funding for non-government schools will be distributed on the basis of socio-economic needs of school families. These new funding arrangements are designed to give low income families greater access to schools of their choice, encourage greater private investment in education and provide higher levels of funding for the neediest school communities. The additional funding will be phased in over the four year period, 2001-2004.

"Interestingly, the Government poli-

cy statement mirrored the proposal jointly submitted by Australian Association of Christian Schools, the Lutheran and Seventh-day Adventist educational systems," adds Dr Youlden. "It was gratifying to have the Minister acknowledge in a public meeting in Canberra the role played by the representatives of those Christian school groups in the formulation of this new policy arrangement."

The Adventist school system is currently engaged in a funding review for 1999 and 2000. Commonwealth endorsement of the review makes the education department confident that the government will deliver additional funding of approximately \$A3m per annum retrospective to January 1, 1999. This will set a higher benchmark for the phasing in of the new funding arrangements in 2001.

The overall impact is shown in the graphs. State funding would be additional to these funding projections.

Operational implications

A number of operational principles and implications flow from this increase in funding and will be the subject of further discussions by system authorities.

"It is imperative," says Dr Youlden, "that in the distribution of increased funding, the primary focus should be the overall advancement of Adventist schools in furthering the mission of the church."

"Schools need to move towards greater financial self-sustainability with less dependence upon conference and local church financial support. At

the same time, conferences and churches must maintain some financial interest to guarantee operational influence. As well, fee containment and fees assistance programs should be developed to provide greater accessibility to Adventist Christian education.

"System administrative overheads should not exceed 2 per cent of Commonwealth funding and a Central Financial Advisory Office needs to be established to oversee the financial operations of the Australian school system. Also, the present remuneration structure needs to be reviewed within the new funding structure.

"Plans should be laid to plant new schools in conjunction with church communities as a focused and deliberate effort to extend the mission of the church through education."

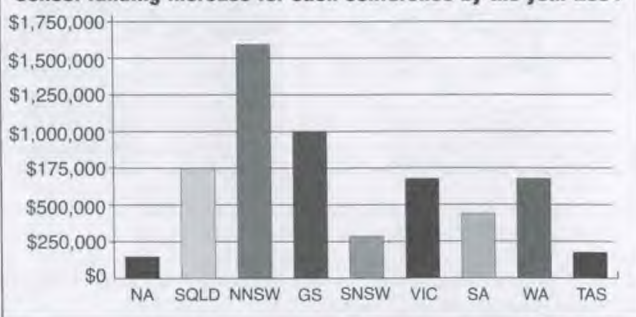
He also recommended that funding be provided for additional pastoral presence in schools with direct links to local churches to further develop the outreach scope and mission of Adventist schools.

New opportunity

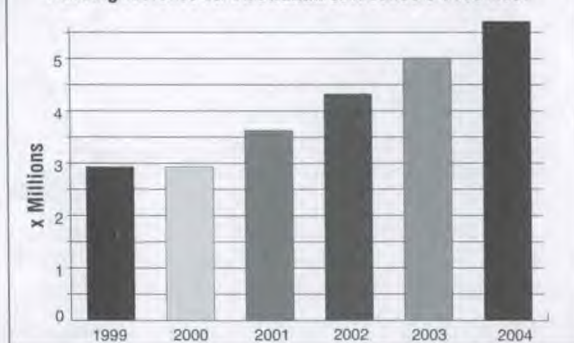
"This is a pivotal point in the development of Adventist Christian education in Australia. We now have the opportunity to address some of the long-standing issues that have been limited by the financial resources available.

"The new funding arrangements and the remarkable circumstances in which they are being offered, remind us again that this is a God-given, God-sponsored outcome for which we cannot help but be inspired."

School funding increase for each conference by the year 2004



Funding increase for Australian SDA schools 1999-2004



It would be unfortunate . . . to use village blacksmith exegesis (“all manner of twistings and turnings done here”) to defend a doubtful position.

Significance of signs

ERIC LIVINGSTONE, EMAIL

William Shea's faith-building "Cosmic signs through history" (May 22) well showed that these historic events answer the call for judgment (Revelation 6: 9-12). These signs occurred within the transition into the Modern Age. With the crystallisation of new philosophies and a new culture, the signs helped carve out an alternate stream of thought.

The Age of Reason (c 1648-1789) had produced Rationalism (holding reason as the source of knowledge and ultimate authority) and worldly contentment. With the progressive, optimism-loaded, evolutionary and technological models to follow, the mid-late 1700s and early 1800s were key decades for God's prophetic-historic arsenal to arrest attention and initiate an alternate philosophical-biblical outlook. That apocalyptic-judgment outlook introduced a reluctant world to the "time of the end."

The Lisbon earthquake alone "shocked Western civilisation more than any other event since the fall of Rome in the fifth century" (Kendrick, *The Lisbon Earthquake*). "The Lisbon earthquake undermined many of the prevailing philosophical assumptions of the Enlightenment" (*Great Disasters*). It was seen as a judgment upon the papal Inquisition (Kendrick), and it stimulated a reaction to "a very optimistic philosophy which justifies evil" (Depoortee, *A Different God*). "The self-assured stride of the Age of Reason acquired a permanent limp after the Lisbon earthquake" (Walker, *Earthquake*).

When the church had "a name that it was alive, yet was dead" (Revelation 3: 1), when revelation was being eclipsed by Rationalism and Natural Religion, and when an optimistic society warmly embraced this life, the "cosmic" signs jolted humanity into "the hour of his judgment." They were the trumpets leading to the Day of Atonement.

KEVIN FERRIS, QLD

Dr Shea's efforts to equate cosmic signs with previous and now dated interpretations, does not appear to be sustained by Scripture. Isaiah 13:9-13 describes the sun, moon and star episodes as part of the "day of the Lord" in which He will "destroy sinners," and in Matthew 24: 29 the same signs are followed by: "and then shall appear the sign of the Son of man in heaven" (verse 30). And Revelation 6:12-17 says, "The stars of heaven fell unto the earth and every mountain and island were moved out of their place." These signs seem so tightly connected to the Second Coming that they occur at the same time. That would put them in the future, not the past.

This is further emphasised in Revelation 16:17-21 when these events (the great earthquake, and islands and mountains removed and thus, by association, the falling stars) are scheduled to occur after God

declares, "It is done"—a matter seemingly overlooked by our forefathers.

It would be unfortunate if we have to use village blacksmith exegesis ("all manner of twistings and turnings done here") to defend a doubtful position. If the new generation has abandoned this belief and it is indeed unscriptural, it should be no trauma for the rest of us to follow suit.

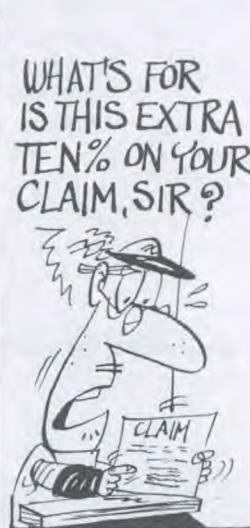
Who's responsible?

KATE SOBOR, EMAIL

The article "Polio Deaths An Adventist Concern" (Newsfront, May 15) states that an independent ministry group warned two villages in Papua New Guinea against immunisation. Could you specify the group? There are many independent ministry groups who have been leading people to Jesus.

To name the group may put them at risk.

Just a coincidence



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E-mail: editor@a1.com.au Views in Letters do not necessarily represent those of the editors or the denomination. Letters should be less than 250 words, and writers must include their name, address and phone number. All letters are edited to meet space and literary requirements, but the author's original meaning will not be changed. Not all letters received are published.

children

Jonah is running toward Joppa
Can you spot 10 differences?



Illustration: P Taylor

Appreciation

Kent. Mrs Laura Kent wishes to thank all her many well-wishers who sent cards and letters of congratulations on the occasion of her 100th birthday.

Anniversary

Monson. Maurice and Mavis celebrated their 60th wedding anniversary on 20.3.99 with a lunch at The Midway Centre, Buronga, NSW. The lunch was arranged, prepared and served by their immediate family, Iris Forbes-Wilson (Mildura, Vic), Lyle (Perth, WA), Trevor (Gol Gol) and Beverley (Mildura). Maurice and Mavis have lived in Gol Gol for the past 40 years and many visitors to Mildura have enjoyed their hospitality.



Weddings

Cox—Clare. David Michael Cox, son of Mervyn and Merry Cox (Dorrig, NSW), and Joanne Katie Clare, daughter of Gary (Kampsey) and the late Diane Clare, were married on 18.4.99 in the Port Macquarie Adventist church.

Milton Gray, Sally Weber

Egener—Earles. Peter Hans Egener, son of Edgar and Pauline Egener (Murrumbidgee, NSW), and Elke Jane Earles, daughter of Mrs J D Earles (Newcastle), were married on 25.4.99 in St Thomas' Church, Dungowan.

Laurie McMurtry

May—Richards. William Glen May, son of William May and Beverly Adams (Nambour, Qld), and Benita Lian Richards, daughter of Kerry and Alison Richards (Nambour), were married on 19.7.98 at Rosemount Gardens, Nambour.

Nick Kross

Olschewsky—Rossi. Benjamin Olschewsky, son of Rolf and Katharina Olschewsky (Tamborine, Qld), and Sharon Louise Rossi, daughter of Herbert and Jeanette Wallner, were married on 1.1.99 in the Southport Adventist church.

Nick Kross

Quitman—Kovacs. Matthew John Quitman, son of Lazlo and Kaye Quitman (Brisbane, Qld), and Anne Veronika Kovacs, daughter of Geza and Veronika Kovacs (Brisbane), were married on 30.8.98 at Tamborine "The Old Church."

Nick Kross

Stace—Hancock. Duane Brenton Stace, son of Rod and Twenda Stace (Port Macquarie, NSW), and Joanne Emily Hancock (Mildura, Vic), were married on 25.4.99 at the beach, Delegate Nobby, NSW.

Lindsay Sleight

Positions vacant

▲ **Principal, Brisbane Adventist College—South Queensland Conference** is seeking a person who is committed to Christian ideals and a member of the Seventh-day Adventist Church for this key educational leadership and management position. Brisbane Adventist College (BAC) is a leading day school within the Adventist Education System with a current enrolment near 700 students from pre-school to year 12. The successful applicant will commence on January 1, 2000. **Further information** may be obtained from Grant Watson, Director of Education, 19 Eagle Terrace, Brisbane Qld 4000. Phone (07) 3218 7777. The South Queensland Conference reserves the right to make an appointment to this position.

▲ **Technical services manager—Sanitarium (Berkeley Vale, NSW)** is seeking a Technical Services Manager for their I.T. Department. The successful applicant will be responsible for developing, implementing and maintaining a strategy that provides the information technology infrastructure support for Sanitarium. They will possess tertiary qualifications related to I.T. and preferably have qualifications in business management. A proven track record of achievement in the I.T. industry is essential. Applications in writing (including your résumé) may be forwarded to Human Resources Department, Sanitarium Health Food Company, Locked Bag 7, Central Coast Mail Centre NSW 2252; fax (02) 4348 7787 no later than June 25, 1999.

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Matthew 25 really mean!

Obituaries

Gamble, Eva, born 28.11.21 at Langenbruck, Czechoslovakia; died 2.5.99 in Canberra Hospital, ACT. She was predeceased by her husband, William (Bill); also her son, John. She is survived by her son and daughter-in-law, Chris and Lyn. Eva was one of the early Adventist members in Canberra and will be greatly missed by all who knew her.

Andre van Rensburg

Garland, Bessie Mavis Joyce, born 20.12.20 in Eton, Buckingham, England; died 26.4.99 in Royal Perth Hospital, Perth, WA. She is survived by her sons, John, Keith and Victor; their spouses; her grandchildren; and her sister. Mavis was much loved by the Mt Lawley church members. She will be sadly missed by all.

Carlos Hernandez

Gray, Dorothy Beatrice, born 18.2.21 in Box Hill, Vic; died 19.4.99 in Wahroonga, NSW. She was predeceased by her husband, Ken, in 1986. Together, they shared a love for mission service from Fiji to the Cook Islands. She is survived by her daughter, Jo Lee (Sydney); her sons, Tony (Newcastle) and Ken (Rhonde Island); and their families. Dorothy will be remembered as a loving mother, grandmother and friend.

Adrian Flemming
Ernest Lemke, Leonard Barnard

Greive, Marjorie Ethel, born 1.1.11 at Pingelly, WA; died 5.5.99 at Charles Har-

rison Memorial Home, Cooranbong, NSW. She is survived by her brother, Lou (Qld); and her nephews and nieces. Marjorie was a graduate of Sydney Sanitarium. During her years of service she was preceptress at Avondale College, Director of Nursing at Youngberg Hospital, Singapore, Admissions sister at Sydney Sanitarium, and also a nurse at Warburton Hospital. She lived to serve her God and fellow man. Percy Holmes

James Greive, Gedric Greive
Clive Barritt, Geoffrey Madigan

Holland, Claude, born 28.5.15 at Parramatta, NSW; died 10.5.99 in St Vincents Hospital, Lismore, after a short illness. He is survived by his wife, Esma; his daughter, Valmae Dunstan (both of Lismore); his sisters, Barbara Horwood (Kenthurst) and May Rickard (Cherrybrook); his two granddaughters; and two great grandsons.

Ernie Krause

Hollingsworth, Laurel Lily, born 23.1.07 at Gordon, NSW; died 25.4.99 at Normanhurst. She was predeceased by her husband, Pastor Harold Hollingsworth, on 25.6.96. She is survived by her foster son, Rodney. Laurel was truly a

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 - 7 plenaries
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loving and lovable Christian; a mother in Israel. She and her husband literally lived for the Lord's work.

Tui Rosevear, Bert Grosser

Hunkin, Victor Leslie, born 29.6.12 at Bobawaba, Qld; died 27.4.99 at his home in Glenrowan, Vic. He was predeceased by his wife, May, in 1979; also his children, Leila and Christopher. He is survived by his children, Jennifer Hunkin (USA), Carolyn Stiles (Wangaratta), Ruth Hunter (Dubbo, NSW), Phillip (Wangaratta) and Timothy (Albury). Vic died as he lived, waiting for Jesus to return.

Wayne Boehm

Ivey, Elsie May, born 23.3.18 in Adelaide, SA; died 12.5.99 at Flinders Medical Centre, Adelaide. She is survived by her sister, Edna Stanford. Elsie served in the South Australian Conference office for over 43 years, 10 of which were voluntary. She fulfilled a number of roles, including that of accountant.

Allan Croft, Gary McIver

McDougall, Brian Vincent, born 10.11.66 at Nambour, Qld; died 7.5.99 in an accident. He is survived by his children, Ben and Amanda; his parents, Geoff and Elsie; his brothers, Loren, Kevin and Barry; and his sister, Olivene. Brian was one of the church's and the district's favourite sons. The town of Nambour paid public tribute to this outstanding young man by participating in one of the largest funerals in the town's history. Ross Parker, Michael Robinson

McNicol, Joyce Lillian, born 19.2.27 at Glen Iris, Vic; died 21.4.99 at Echuca. She is survived by her children and their spouses, Donald and Deseree (Thornleigh, NSW), Graham and Lenice (Sale, Vic), Joy and Robert Eddy (Alexandra); her 13 grandchildren; and one great-grandchild. Joyce was a keen worker for the Dorcas Welfare Society and held several church offices over the years. She will be greatly missed by all who knew her.

Lyman Ritchie

Makimare, Thomas, born 20.7.35 in Aitutake, Cook Islands; died 19.4.99 in Western Hospital, Footscray, Vic. He is survived by his wife, Nooroa (Yamaville, Vic); his daughter, Kura (Raratonga); and his three grandchildren. Tuakana Pere

Morgan, Gwendoline Margaret (Margo), born 16.11.10 at Wee Waa, NSW; died 23.4.99 in hospital, Newcastle. She was predeceased by her husband, Idris. She is survived by her daughters to her first marriage, Beth and Margo; her sons to her second marriage, Thomas and Owen. Idris and Margo were active members of the Hamilton church, NSW. She is mourned by her family and many friends.

Tom Turner, O K Anderson

Nixon, Pastor John Wilbur, born 25.10.09 at Crookwell, NSW; died 10.5.99 in Charles Harrison Memorial Home, Cooranbong. He was predeceased by his son, Glenn, in 1972. On 25.9.66 he married Betty Curnuck (nee Baldwin). He is survived by his wife

(Alton Villas Retirement Village, Cooranbong); his children, Esther Hawkes (Burkedale, Qld), Ruth Bamford (Armadale, WA), Rod Nixon (Warburton, Vic). Pastor Nixon worked for the church for 42 years as a literature evangelist and publishing director in the conference, union and 20 years in the division.

John Knopper, Terry Goltz
Ross Goldstone, George Maywald

Ostrowski, Stanley Sydney, born 10.8.28; died 2.5.99 in Prince Charles Hospital, Brisbane, Qld. He is survived by his wife, Beryl; his children, Sandra (Melbourne, Vic), Linda, Glenda and Mal Cooper, Darren and Anna (all of Bundaberg), David and Aileen (Gin Gin), Noela and Claven Stallon (Toowoomba); his 14 grandchildren; and one great-grandchild. A keen Bible student, Stan faithfully shared his faith by video ministry.

Wayne Gredig

Page, Maureen Veronica, born 19.1.35 at Temora, NSW; died 17.4.99 in Maitland Hospital. She was predeceased by her son, Chris, in 1991. She is survived by her husband, David (Blackhill); her sons, David (Nowra) and Phillip (Bon-nells Bay). Maureen was a modern day Tabitha, actively involved in bringing help, hope and cheer to people in the community right up to her unexpected illness and death. She will be especially remembered for her role as emergency accommodation coordinator during the Newcastle earthquake.

W Fedorow
O D'Costa, M Chapman

Palmer, Lillian May, born 7.7.02 in London, UK; died 17.4.99 at Penrith, NSW. She is survived by her children, May Barnes (Penrith), Daisy Thurston (Walgett); her stepson, Ross Palmer (Wellington); her 14 grandchildren; and 28 great-grandchildren. Gilberto Dias

Paul, Desmond William, born 8.4.21 at Tamworth, NSW; died 12.5.99 at Tamworth. He is survived by his wife, Fay; his son and daughter-in-law, Phillip and Kaylene; his daughter and son-in-law, Jennifer and Geoffrey Robertson; and his grandson, Marcus. The large attendance at his funeral testifies to a life of loving care and tender influence.

Russell Standish

Prestwidge, James Richard (Rick), born 28.2.27 in Sydney, NSW; died 8.5.99 at Monya, NSW. He is survived by his wife, Gloria; his daughter, Jennifer Prestwidge (both of Narooma); his son, Ian; his sister, Joyce McKinley; his brother, John (all of Sydney); and his two grandchildren.

Mike Fritter, Robert Cook

Rayner, Herbert George Andrew, born 27.11.09 at Portland, Vic; died 28.4.99 in Lithgow Hospital, NSW. He was predeceased by his wife, Eileen (nee Fitzgerald) on 14.2.94; also his daughter, Joan, on 21.5.41. He is survived by his children, Val Hickie (Dapto), Lona Cronan (Lithgow) and Ken (Sanctuary Point). Herb was a dedicated family man and instrumental in building the early Lithgow church and school. Danny Bell

Short, Elsie May, born 22.10.15; died 7.5.99 at Bundaberg, Qld. She was predeceased by her husband, Archie. She is survived by her children and their spouses, Lorna Brain (Perth, WA), Glyn and Ann (Gladstone), Kevin and Jenny (SA); and her six grandchildren. Elsie was a quiet achiever who served her God faithfully in all aspects of her life. She was a member of the Salvation Army Women's League for 35 years and was recognised for her service to the local Salvation Army with tributes and cards. Wayne Gredig, Hazel Parker

Spodar, Stanislaw Franciszek, born 16.7.22 in Warsaw, Poland; died 19.5.99 at Shepparton, Vic. He was predeceased by his wife, Lidia. He is survived by his children, Roman Jakobs (Shepparton) and Barbara Mol (Dandenong).

Malcolm Reid
John Bartlett, Glen Shelton

Triplett, Myrtle, born 2.9.05 at Bilbra Lake, WA, died 3.5.99 in Royal Perth Hospital, Perth. She was predeceased by her three husbands, Harold Burnett, David Ellis and George Triplett; also her son, Alan Burnett. She is survived by her daughters, Vera Johnson (Beverley) and Gwen Kelt (Perth). Myrtle was an aunty of both the officiating ministers.

Eric Kingdon, Robert Kingdon

Advertisements

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Azalea Court—retirement living at Hornsby, NSW. (1) Unit 11 is a one BR ground-floor unit with lounge facing east. Has ensuite bathroom and small veranda. The unit is resident-funded with a contribution of \$A75,300 and maintenance of \$A43.60 per fortnight. (2) Unit 17 is a one BR first-floor unit with lounge facing north. Has ensuite, bathroom and a large balcony with extensive views. The unit is resident-funded with a contribution of \$A99,500 and maintenance of \$A49.00 per fortnight. Azalea Court is close to Hornsby shops, rail and SDA churches are nearby. The contribution is largely refunded when the unit is allocated to another occupier. Contact the resident manager, Mr Kevin Willows, phone (02) 9482 2717.

Sydney Adventist Hospital's Graduates Association invite former School of Nursing graduates to our ANNUAL DINNER, to be held in the hospital cafeteria on Sunday, June 27, 1999. Special classes being honoured this year graduated in 1949, 1959, 1969, 1974, 1979 and 1989. Pre-booked guided tours of the hospital will commence at 5 pm leaving from the cafeteria entrance. Registration starts at 6 pm. Bookings are essential. For further information or bookings please contact Yvonne Moala on (02) 9476 4161 after 5 pm.

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Unused Pictorial Aid and manuals urgently needed—for ministry and volunteers throughout PNG. Some have up to 15 hand churches (branch churches) with no materials. Please send to: Pastor Keith Grolmund, c/- PO Box 86, Lae, 411 PNG. (Has received a good response thus far and they are meeting a great need.) Current hymnals, with or without music, are also needed.

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Fly'n'builds. International Children's Care is planning two fly'n'builds to Cambodia (June 20-July 9; October 24-November 11). New cottage homes will be built to replace the previous orphanage which was destroyed in the Cambodian war. If you are interested in helping or would like more information about International Children's Care please contact Merilyn Beveridge on (03) 5659 9201.

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Adventist lawyer. For advice and representation in all areas of Australian law, contact **Mr Ronald Bower**, BJuris, LLB (Hons), senior partner, Corser & Corser, barristers and solicitors, GPO Box R1251, Perth WA 6844. Phone (08) 9224 6222; mobile 0419 928 308; AH (08) 9332 3648; fax (08) 9224 6299.

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