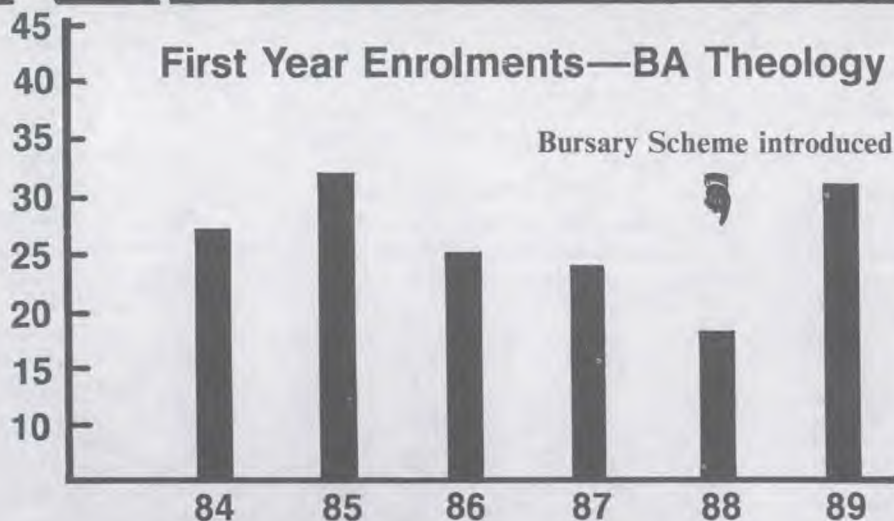


RECORD

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ACF Says "Facts Speak for Themselves"

A recent Avondale College Foundation executive meeting voted unanimously to expand the existing Bursary Scheme offering financial assistance for theology and business students, by launching a program to raise a capital base of \$1 million.

"The annual income from this fund will be allocated solely for student bursaries," says ACF Public Relations chairman Ken Long.

"This could provide assistance for up to 100 students annually. Many people have welcomed the opportunity to invest in the youth of our church. To date approximately \$230,000 has been received by way of commitment from Adventists throughout the South Pacific Division."

The ACF Bursary Scheme commenced in 1988, when the foundation allocated \$40,500 to assist 14 students—11 theology, three business. The next year 28 students (17 theology and 11 business) received bursaries totalling \$65,000.

By the beginning of 1991, about 30 ministerial graduates in the South Pacific Division will have received assistance under the Student Bursary Scheme.

"In the past, many capable theology and business students have been lost to the college and denominational employment due to financial difficulties," says Avondale College principal Dr Bryan Ball. "The introduction of the Bursary Scheme has reversed this trend, and enrolments in both of these disciplines have increased significantly."

Since its commencement just over 10 years ago, the Avondale College Foundation has contributed almost \$2 million to Avondale College. In addition to the Bursary Scheme, contributions include:

- The erection of six units for married students
- A PABX telephone system for the college
- A library control system
- Replacement of the college bus
- Computer terminals
- Refurbishing of the old chapel
- Library book grants
- A freezer for the cafeteria
- Microcomputers
- PE equipment
- Staff research grants
- New college church—\$500,000 raised and \$500,000 donated

"I'm really excited about the Million Dollar Challenge," says South Pacific Division president Pastor Walter Scragg. "The Avondale College Foundation is to be commended for their initiative in introducing the Student Bursary Scheme. I urge members to make a lasting investment in the young people of our church by making a positive contribution to the Million Dollar Challenge in 1989."

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LETTERS

Heads in the Sand

Betty Price's article "Adventists and Politics" was timely and should give us food for thought. As Adventists we're inclined to bury our heads in the sand.

I've heard people say, "Adventists shouldn't be interested in politics." Yet if we're not interested in politics, we're not really interested in life—for politics controls our lives from the cradle to the grave.

Politics controls what taxes we pay, what our children have to learn at school, how we're supposed to drive on the road. In short, politics governs what we can and can't do.

Joseph and Daniel played an important role in politics in their day, and I think Adventists should be concerned and exert their influence concerning the laws our legislators propose.

Queenie Potts, New Zealand.

Conservative Politics

The article "Adventists and Politics" (September 23) was frank and perceptive. However, it's my impression that Adventists aren't cynical about politicians, but rather have a blind faith in conservative politics.

I suggest two reasons for this: Adventists' accommodation of "economic Darwinism," and a morbid perception that the world is getting worse—so any political change will most likely be for the worse.

These reasons aren't good enough for

us to exclude the alternative politics of concern for society, the environment and (in particular) justice and disarmament. Darwinism, with its survival-of-the-fittest regime, is no great ethical principle. And as for gloom and doom, Adventists have a great ability to cry all the way to the bank. Brian Doak, NSW.

Addresses, Maybe?

I often read in the RECORD the death notices of former friends and classmates, and I find it distressing not to be able to contact the next of kin to express sympathy.

Would it be possible for the minister officiating at the funeral to give the address of the next of kin to allow friends to communicate with the bereaved? I hope you'll be able to put this into practice.

(Mrs) Nora Guthrie, New Zealand.

Correction

The article "'Bible Speaks' Harvest 89 Engulf PNG" (September 23) incorrectly reported that Pastor Bert Godfrey had just completed a mission in the Marshall Lagoon area. In fact, it was Pastor Piuki Tasa, president of the Central Papua Mission.

Views expressed in Letters to the Editor 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. Writers must include their name, address and telephone number. Letters received more than three weeks after the date of the issue carrying the article to which they respond will normally not be printed. All letters will be edited to meet space and literary requirements, but the author's original meaning will not be changed. Not all letters received will be published.

Just a Coincidence...





Partial Explanations

What do Dr Desmond Ford's teachings, the influence of friends who smoke cigarettes, and David Gower's recent captaincy of the English cricket team have in common?

Scene 1: The English cricket team failed dismally in the recent Ashes series. Why did they lose?

Key factors, according to the media analysts, were poor selection of players, David Gower's captaincy, poor pitches, and the inability of the English to bowl straight. Of course, the failure of the batsmen to make runs didn't help, either.

Scene 2: A teenage girl, brought up in a committed Adventist family, loses interest in the church. One day her parents find her smoking—and she isn't trying to hide it.

Why is she smoking? Obviously it's because her friends are smoking—they've set a bad example.

Scene 3: During the early 1980s an unprecedented number of men left the Adventist ministry in Australia and New Zealand. Many of these ministers, and hundreds of Adventist laypeople, also left the church.

During the 70s the Adventist Church in Australia and New Zealand lost one church member for every three that came into the church. Apostasy was some 35 per cent of church additions.

However, in 1981 that percentage rose to 46 per cent. It peaked at 63 per cent in 1982, and then settled down to around 50 per cent—a loss of one member for every two that came in.

Why?

Quite clearly it was because of the theological crisis caused by Dr Ford's teachings. (In the late 70s Dr Ford was lecturing at Pacific Union College in the United States, on leave from Avondale College. Since the mid-70s his theological positions had increasingly been called into question. Ten years ago, on October 27, 1979, he gave a talk on the PUC campus in which he took issue with some of the church's historic interpretations of the sanctuary doctrine. This eventually led to his dismissal.)

So what do Desmond Ford's teachings, the taste of cigarettes, and David Gower's recent captaincy of the English

cricket team have in common? They're explanations that take into account only part of the picture.

Scene 1: All the factors cited by the English media no doubt played an important part in the English defeat at the Ashes. But aren't they merely symptoms of a deeper problem—that English county cricket isn't producing quality test players?

Scene 2: Peer influence is a strong force in a young person's starting to smoke. But does it fully explain the girl's open defiance of her parents' values?

It's more likely that the cause is deep-seated. It may well be her way of announcing, "Mum and Dad, as you can see, I'm tired of being the goody-goody girl who wears a pretty dress to church every Sabbath and tries to smile my way through another worship service in which I no longer have any interest."

Scene 3: Many of the people who left the church in the early 80s cited the theological crisis caused by Dr Ford's teachings as the reason. But was that the real reason?

English cricket blues were the result of more than David Gower's captaincy. The young woman's smoking was the result of more than peer pressure. And could it be that Dr Ford's teachings were merely the peg on which many church members hung deeper, more long-running grievances?

In the 60s, young people challenged authority, questioned the existing power structures, and searched for "self-fulfilment."

Could it be that the winds of change that the world felt during the 60s started blowing on the church's doors a decade later? And could it be that to many people—particularly the young and highly creative—it appeared that Dr Ford was offering a way to achieve those aims?

In early 1980 the RECORD published a letter from a young man who wrote, "We live in a culture (and unfortunately a church) that is structured so as to be relatively unresponsive to the needs of the individual.

"Unless the church can provide an antidote to the lack of self-worth and alienation that the majority of its mem-

bers feel (especially the younger ones), we will continue to see a growing apostasy rate."

Adventists in Australia and New Zealand are generally well-educated. We take pride in the fact that Adventism is more than just a warm feeling inside—it's a Biblically based belief system.

We tend to frown on emotion being shown—particularly during worship in the church. Many people who join our ranks "read themselves into the message." And when they drop out they are "out of the message." Such phrases say a lot about us.

When someone leaves the church, we seem to naturally assume that they must have some intellectual problem with the church's theology. They must disagree with some vital doctrine.

But we forget that the average person is interested in "ideas" only to a certain extent. Although we don't like to admit it, most people judge a church more by the way it's structured and run, and by the people in it, than by the minutiae of its theology.

Could it be that we've been so busy arguing the "rightness" or "wrongness" of certain beliefs that we've overlooked more fundamental problems?

Have we made a mistake in discussing everything in terms of theology? Could it be that the high apostasy rate of recent years had deeper causes than the question of whether Daniel's 2300 days ended in 1844? Or whether there's a literal sanctuary in heaven?

Could we have been so busy considering cosmetic surgery that we've overlooked the need for a heart transplant?

Most of us know people who left the church in the aftermath of the Ford theological crisis. And we've seen how many of them ended up throwing out more than the bathwater. Their problem wasn't merely with the sanctuary doctrine. Their grievances ran deeper.

Which is another way of saying that Dr Desmond Ford's teachings, the influence of friends who smoke cigarettes, and David Gower's recent captaincy of the English cricket team may have more in common than at first appears.

Gary Krause.

Reflecting on the Lost Generation

by Gary Christian

To a great degree there's a gaping void where the members between the ages of 25 and 40 should be.

In my lazier moments I sometimes allow my mind to drift to the past, examining the path I've followed in life. I inspect the stones that make up that path, looking at them from the perspective of insights gained through experience.

I also look at the current situation, where I note certain bleak spots on the Adventist landscape. To a great degree there's a gaping void where the members between the ages of 25 and 40 should be. Those who remain are survivors of a holocaust that decimated that group. The victims are what I call the Lost Generation.

A progression of student faces emerge as I remember my Avondale College experience in the late 70s. Then the faces disappear into the haze. Those faces portray commitment, integrity, academic ability, creativity and leadership skills. I see students sitting up until two in the morning, up to 15 of them in one student's room, discussing the needs of the Adventist Church and developing new ways to meet those needs. They certainly didn't lack commitment. In fact, if they had lacked commitment to their ideals, a whole generation might still be crowding the pews.

Large numbers of those students inherited leadership qualities directly from their parents—who formed an earlier generation of Avondale students, in the 40s and 50s. Whatever happened at Avondale or elsewhere during that period created a deep, unified and abiding spirituality. This brought about a level of accessions to the Adventist faith that, to my knowledge, hasn't been equalled since.

Perhaps it was because their teenage years coincided with World War II—because they witnessed one of the world's most dramatic manifestations of

evil. Perhaps the young Adventists of that generation sensed a new urgency in their mission. Perhaps they sensed an imminence that rekindled the Adventist pioneering spirit. Perhaps they recognised that attributes such as discipline, solidarity, sacrifice and unbending commitment had saved the world from the threat of evil during the war.

While many personal qualities of that generation—deep spirituality, honesty, and commitment—were passed on to their children, the full content of their idealism wasn't. More than anyone at the time realised, those of the Lost Generation were children of a radically different era.

Behind all the secular pop philosophies and external "statements" of the social movements of the 60s and 70s stood a broad, undergirding philosophy, *egalitarianism*—or *equalitarianism*—the belief that all persons are created equal.

It was the form this egalitarianism took that was most significant. It became "socialist" both in its societal critique and in its theories of social action. As with Marxist thinking, it recognised that authority could be exercised only to the extent that people are willing to bow to it. This meant that thumbing one's nose at authority could be just as effective as violent revolution.

Thought leaders of the counter culture possibly never fully realised their appeal to a younger generation. Their favourite dictum became, "Power corrupts." They considered every authority structure as suspect.

They questioned monarchy, aristocracy, bureaucracies, parental authority and religious morality. Watergate, Vietnam and the events at Kent State University became celebrated examples that the dictum was correct.

Society, they felt, worshipped those in authority. The counter culture assumed the task of exposing every weakness, of making authority figures appear *less than* mere mortals, not even worthy of common respect. Sadly, there *was* much to expose.

As an alternative to inhumanity at the hands of the powerful, the counter culture pointed to individuality as the force that would eventually level all inequalities and quell injustice. Egalitarianism demanded respect for underdog minorities. Sexism, racism and many other such issues inevitably became prime concerns.

That the children of committed Adventists should find this thinking attractive in any way may still be difficult for some to understand. How could young people who had been so carefully trained to be different from the "world" stampede toward it?

Yet as young people trained to hold lofty ideals of integrity, they could fault little of the counter culture's critique. And they felt that integrity demanded a similar questioning of church authority—be it administration, ministers or Ellen White.

The Davenport investments became the SDA Watergate, and many young Adventists saw Walter Rea as a martyr. They saw the sacking of ministers who questioned the *status quo* as the predictable response from administrators who felt threatened.

Even the weekly mission news in Sabbath school came to be assessed for its propaganda value. A spiritual generation gap had developed. (While primarily based on age, it wasn't categorically age-based. Some older people, particularly those more highly educated, were close to the youth in their thinking.)

More wedges widened the gap. The

drive toward equality called into question the church's separatism, uniqueness and triumphalism. A congregational approach to administration became logically compelling to many.

Increased tolerance of others' differences led to an evangelism conducted less through vitriolic argument and denunciation, and more through reasoned dialogue. Young people who had been taught that non-Adventists were worldly, even evil, became angry when they discovered sensitive and spiritual friends in Babylon.

The catchwords of the counter culture—acceptance, love, tolerance, freedom—took on importance to church young people, who applied them to the church in ways already being applied to society in general.

For instance, the older generation was seen as holding an Old Testament view of God, with worship characterised by awe, reverence and the "fear of the Lord." Young people worshipped God as a Friend congenial toward egalitarianism. The difference in viewpoint still causes problems today.

It isn't difficult to understand Dr Desmond Ford's popularity with young people. Some charged that he had an almost hypnotic influence and Satanic control over them. The gospel he preached, and his willingness to oppose tradition, made him seem to them to be more in tune with vital concerns of the day.

The egalitarian impulse created frus-

trations for both sides of the generation gap. Why couldn't parents understand the importance to their children of the battle against racism and sexism? Alternatively, why were young people so distrusting and suspicious, questioning everything with what amounted to a *legalistic* and highly intolerant zeal?

Young people (with Peter, Paul and Mary's "Little Boxes" and Supertramp's "Logical Song" still playing in their heads) faced a generation still marking time to "God Save the King."

If the concerns of both sides hadn't been discussed at the level of specific differences, but rather at the more basic level of conflicting philosophies, there might have been more understanding and less hurt and anger for all concerned.

Was there nothing more to the holocaust than two sides arguing peripheral concerns and missing the whole core of fruitful discussion? Is it as simple as two generations accepting opposing mind sets?

No, it isn't. There are many reasons for what happened. But surely this must be a major one—and one that has been largely overlooked.

If more understanding had existed, maybe the young Adventists who disavowed all authority might have more fully understood the valid concern of older Adventists, who saw the younger Adventists throwing the baby out with the bathwater. Perhaps they would have seen that we can't live without authority,

therefore we should support it, while working to remove its excesses.

With more understanding, perhaps they'd have realised that freedom needs to be balanced by responsibility, discipline by spontaneity, and condemnation of sin by acceptance of the sinner. With better understanding, experience might have balanced enthusiasm, and vice versa.

I look back at many who discovered the legitimate role of doubt and its ability to incisively expose hasty or unjust stances and actions. Unfortunately, for some, the questioning degraded to a full-blown cynicism questioning every belief, including belief in God, until they had nothing left.

The Lost Generation never realised that continual doubt can reduce every belief to nothingness and nihilism. If older Adventists had understood more fully, they might have been able to help more.

I see again the faces of the Lost Generation. Not all ended up in confusion and nihilism. Some merely gave up the search for truth and settled for the comfort of materialism. When idealism evaporates, materialism rushes to fill the vacuum.

Others never lost their idealism but took their search outside the Adventist Church. They wander—always slightly estranged from "worldly" friends because of the Adventist beliefs and practices they've found too valuable to discard, and never comfortable in the Adventist Church because they don't feel they're understood. It's cold outside, but why come home if it's no warmer?

On those occasions when I let my mind drift, I see a bleak picture. I see a holocaust brought about by human nature. I see young people who'll probably never come back to the Adventist Church. And I see the next generation wholly given to materialism—because the Lost Generation simply isn't there to provide a bridge of idealism between them and their grandparents. **▣**

Gary Christian worked as a pastor in the Greater Sydney Conference after graduating from Avondale College. He currently works for the Sydney City Mission and is doing further study.

VIEWPOINT articles allow readers to express their opinion on various topics. Viewpoints expressed are not necessarily those of the editors or the Seventh-day Adventist Church. We welcome your reaction.

About This Issue

During the past decade the Adventist Church in Australia and New Zealand (and to some degree around the world) has experienced considerable pain because of theological controversy.

Since Dr Desmond Ford's presentation on the campus of Pacific Union College set the ball rolling in earnest 10 years ago, church administrators, academics, pastors and the people in the pew have discussed theological issues extensively. But very little discussion has centred around the crucible in which the ferment took place. It's the purpose of two articles and the editorial in this issue to examine the sociological milieu in which the situation arose.

Because these articles offer perspectives that haven't been widely aired, it would be easy for the readers to assume that the writers are saying that the theology was irrelevant to what happened. That isn't true. But too many on-lookers and participants have viewed the happenings of this period *only* in terms of theology.

Since these articles don't attempt to evaluate the theology—which has already been done by far more qualified groups—the editors would ask that those who write letters in response limit themselves to the thesis that *is* being put forward. Readers may agree, disagree or add further perspectives. The editors will not publish letters that seek to enter into theological debate.

The Church and the Relevance Crisis

by James Coffin

What happened in society in the 1960s is having major impact on the Seventh-day Adventist Church now.

During the 1960s and into the 70s a number of factors merged to reshape an entire generation's view of life. Some sociologists say it was one of the most dramatic social upheavals of modern Western history.

What happened *then* is having major impact on the Seventh-day Adventist Church *now*, for it significantly altered the outlook of many who make up the church—and the majority of those toward whom the church directs its mission.

First, with the emergence of post-World War II affluence and mobility the extended family began to disappear. People left their roots to pursue career betterment. With aunts, uncles and cousins no longer living nearby to maintain family and social traditions, the way was paved for peer pressure and media manipulation.

Second, in the 60s a generation emerged who'd watched television all their lives. Theirs was a media-based world. Life came pre-packaged, fast-moving and action-packed. What once held youthful attention no longer did so. More than ever before the onus was on the communicator to capture the attention of the listener or viewer. Competition was keen.

Third, the generation emerging in the 60s had from their earliest educational experience been trained to ask *Why?* They were encouraged to critically evaluate everything. *Everything*. Without exceptions. Nothing could be taken for granted. No social or religious expectation was valid if it couldn't be justified rationally.

Fourth, the 60s generation—the “me generation”—emphasized the individual rather than the group. If something didn't provide personal fulfillment, they questioned its relevance. To a great de-

gree they considered themselves and their concerns to be the main criteria in determining what was and wasn't acceptable. Tradition wasn't a good enough reason. *How does this benefit me?* became the acid test.

Fifth, society became more diverse. With greater mobility, increased education and greater affluence, the gulf between rich and poor, educated and uneducated, conservative and liberal became greater than before. Attitudes and perceptions varied more dramatically than in the past.

These are but some of the more glaring elements that converged to create a generation whose outlook on life was radically different from previous generations. Certainly, there were many similarities of experience and attitude. But the differences were marked.

As the 60s generation—and those who've subsequently arrived on the scene—looked at the church, they increasingly questioned its relevance to their lives. Similar questions were going through the minds of many free-thinking and educated older Adventists. They weren't disloyal or uninterested. But they demanded relevance.

Although the church had a golden opportunity to step in and fill the void left by the disappearance of the extended family—creating an accepting, warm, family atmosphere—few congregations did so effectively. (Instead, that has become one of the hallmarks of the charismatics' phenomenal success.)

The worship services, which had changed little during the 20th century, were slow-moving, passive and presided over by an authority figure who could say whatever *he* liked, without having to answer any *Why?* questions.

In fact, the church didn't really encourage *Why?* questions—even in non-

theological areas. When members did ask questions—and the late 60s and 70s saw many questions being asked—the answer was too often, “Because that's the way it should be done. It's the way it has always been done.”

But not many rushed out the door and abandoned the church. They had much respect for the church and wanted to be a part of it—but they even more desperately wanted it to meet their needs. And they didn't see their needs as being so much for abstract truth as for a practical Christianity to help them live in the complex environment in which they found themselves.

Then Dr Desmond Ford appeared on the scene in Australia and New Zealand (and with less impact in North America and Northern Europe). Dr Ford had great intellect, was articulate and innovative, and followed an impressive lifestyle regimen. And for many of the 60s generation, the highly educated and the free-thinkers, he was a ray of hope.

These people weren't necessarily in agreement with his theology—although many were. Nor did they necessarily understand the ramifications of the theological issues in question—though many did. In the main, I'd suggest, they rallied around Dr Ford hoping for a satisfying alternative to what their church life had been. And if it was a choice between Dr Ford's charisma and what they viewed as deadly dull activities in their church each week, Dr Ford would get their vote.

What I'm suggesting is this: In a sense the theological controversy and the resultant disruption to the church weren't the real issue. They were but the catalyst, the trigger for an event that was waiting to happen. There were larger, more basic, more deep-seated issues present.

Not that there weren't real theological issues involved. There were. Major

issues. And a church's theology certainly is a crucial factor in whether or not the church will be considered relevant by its members and would-be members.

However, renovating the heavenly sanctuary or reassessing the legalities of salvation—though legitimate topics for study and discussion—weren't what attracted most of those who followed Dr Ford. They sought personal fulfilment and a meaningful religious experience—one they weren't finding in their congregations.

The fellowships that sprang up during the height of the Ford controversy have largely disappeared. And it may be because they focused so heavily on theology—when theology and theological discussion simply weren't, in and of themselves, capable of solving the relevance crisis. It was a total package that people needed.

The relevance crisis was there before Dr Ford appeared on the scene, and it's still with us. Unfortunately, however, the legacy of the Ford theological controversy is a backlash in which the slightest departure from tradition is often viewed in terms of theological orthodoxy, spiritual maturity and loyalty to the church.

For example, at its most basic level, if people prefer to read a translation of Scripture other than the King James Version, it's often assumed that it's because they've been corrupted by aberrant theology. The fact that young people find it difficult to understand the KJV and feel they get more blessing from a modern translation is too often brushed aside as a mere excuse. The real problem is considered to be spiritual or theological.

Too often everything is viewed in terms of theology and morality and loyalty and spirituality. In reality, I'd suggest, an understanding of the underlying psychological-sociological phenomena are often more basic and more crucial to a resolution of certain problems.

But, frighteningly, there's one major difference between the relevance crisis of the 60s and the crisis we face currently. In the 60s the young people argued and fought, probed and clamoured for reasons and explanations. They spent hours debating and discussing. If there was any real difference between watching television, watching a film in the church hall, or going to the movie theatre, they wanted to know what it was. And they didn't want hackneyed phrases and platitudes.

They wanted to know why it was acceptable to walk along the beach on Sabbath collecting shells, but unacceptable to don mask and flippers to look at God's creation under the water.

They wanted to know why it was totally unacceptable to drink soft drinks that contained a bit of caffeine—such as Coke and Pepsi—but not frowned upon to drink other soft drinks, which might have enough sugar in them to do as much damage as the small amount of caffeine in Coke or Pepsi.

They wanted to know why it was acceptable to wear neckties and tie pins and cufflinks and powder and ornate watches, but wasn't acceptable to wear liquid make-up and mascara and necklaces and earrings.

Unfortunately, the answers often weren't all that satisfying. They seemed arbitrary, sometimes even illogical.

But things have changed. The current generation rarely asks such questions. The overwhelming majority of Adventist young people today just quietly go about doing what they like. To them, the church's position is so irrelevant to life that it doesn't even merit discussion. They participate or refrain from participation in church life as they choose.

The scream for relevance that sounded in the late 60s and 70s is seldom heard these days. Only the occasional whimper disrupts the tranquil apathy that has

There's one major difference between the relevance crisis of the 60s and the crisis we face currently.

enveloped the church. Even the fighting over theology that racked the 70s and early 80s has ceased. Those not satisfied have simply left the church or learned to keep their mouths shut. And although the radical right still beat the bushes in an attempt to flush out fugitive liberals, they find few.

Despite the perceived tranquillity, the relevance crisis is very much alive. It manifests itself in numerous ways—including the fact that the church is scarcely growing in Australia and New Zealand (and much of the Western world, for that matter). In fact, among the Anglo-Australian and Anglo-New Zealand segments of the population, it has virtually stopped growing.


Despite this less-than-rosy picture, I'm optimistic about the future of the Adventist Church in Australia and New Zealand. I believe we will find our footing. I believe we will get on with our God-appointed task of preparing people for eternity and teaching them how to live the life God ordained in the present. But if we're to succeed, we're going to have to start analysing some of our challenges from different perspectives than we have in the past.

Undoubtedly, loyalty, dedication, sound theology and many other such concerns that we traditionally have discussed extensively are factors in the equation. Crucial factors. But they're not the only factors. Nor are they always the prime factors. Further, that dedication and commitment must be perceived to be relevant to real life.

I grew up in America near an Amish community. I've never met such committed people. I admire them. I respect them. I'm impressed by their willingness to be different. But I'm not attracted to their religious faith—because, as far as I can see, it's irrelevant for where most of us find ourselves in the 20th century. And no level of dedication can counteract that fact for me.

Similarly, no matter how much dedication and commitment we can inspire in our church members, if we aren't scratching where it itches, we're in big trouble. In short, we must stop and do some serious stocktaking.

I believe it was Aristotle who said that those who would find the right answers must first ask the right questions. And I'd suggest that if there's one single realisation that can help us more effectively accomplish the task God has assigned this church, it's the realisation that we must come to grips with the sociological realities of the late 80s and early 90s.

When we truly grasp just how different the world is today, compared to what it was even 20 years ago, we've made a major step toward being able to do something significant in reaching it for Christ. 

James Coffin is editor of the RECORD.

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Priorities

by Gwen Pascoe

The Book of Jonah is more than a fish story. It's more than an account of the adventures of an early foreign missionary. It's more than the story of an evangelist whose preaching changed the lives of everyone in town. It's more than a parable of death, burial and resurrection.¹ Yet it's still disappointing!

To Jonah, son of Amittai, God said, "Go to the great city of Nineveh, go now and denounce it, for its wickedness stares me in the face."²

But Jonah didn't think of the needs of Nineveh. He thought of himself and "set out for Tarshish," a city that he believed to be "out of reach of the Lord."³

Did he have a family? A position? Responsibilities? Perhaps. But they didn't prevent his running away. Did he have a guilty conscience? Perhaps. But it didn't prevent his sleeping during a storm so fierce that the sailors didn't expect to survive.

When discovered as the cargo was being jettisoned, Jonah accepted responsibility for the storm and asked to be thrown overboard. (He seemed to think that even drowning would be better than going to the cruel city of Nineveh!)

Reluctantly, the crew obeyed. As Jonah entered the water, the wind dropped and the waves flattened. The awe-struck sailors "were filled with the fear of the Lord and offered sacrifice and made vows to him."⁴ Meanwhile Jonah's God-appointed transport took him back to land—for God also spoke to the fish and found it more obedient than the prophet.⁵

The message for Nineveh was repeated. This time Jonah obeyed, achieving a reformation that included the king—no mean feat in a proud city that was possibly the oldest in the world. Nineveh traced its origin to Nimrod⁶ and its capital-city status to Sennacherib.⁷ What evangelist wouldn't be delighted with the conversion of all 120,000 people in town? Jonah, that's who.

As far as we can see, he thought only of himself: *If the city isn't destroyed within 40 days, they'll say I'm a false prophet—for a prophet needs fulfilled pre-*

dictions if he's to have any credibility! They'll say it was just scare tactics. They'll laugh at me! I might as well be dead!

"Are you angry, Jonah?"

"Yes, God. I'm extremely angry! I knew how compassionate and forgiving you are. I've known all along that you wouldn't destroy the city! That was why I didn't want to come!"

Not quite giving up hope, Jonah sat at a distance to watch. Not forgetting His unhappy messenger, God protected him from the heat of the sun with the foliage of a gourd. But then the plant died.

"Are you angry, Jonah?"

"Yes!" he snapped. "Angry enough to die! I've known all along that you wouldn't destroy the city! But what about me? I'm more miserable and uncomfortable than ever, now that the plant's dead!"

"Jonah, Jonah! You're concerned about a short-lived plant but not about 120,000 people? Jonah, where are your priorities?"

Jonah had done his job. He'd given the message. But he'd missed the blessings. And at the end of the story he seems much the same as at the beginning. Is it possible that God succeeded with Nineveh but failed with Jonah?

How did Jonah ultimately respond to God's question—"You are sorry for the gourd. . . . And should not I be sorry for the great city of Nineveh?"⁸ Did he set about to preach the startling message that God wasn't concerned only with the Jews? Did he tell his people that God would forgive them if they'd repent? Did he tell his fellow Israelites about God's compassion?

Did Jonah ever answer God? Did he respond in any way? We don't know. The Book of Jonah has no fifth chapter, just the thought-provoking question, "Should not I be sorry for the [people of the] great city of Nineveh"—for all the people of the great cities of the world?

R

Gwen Pascoe writes from Eltham North, Victoria.

References

1. Matthew 12:39, 40.
2. Jonah 1:2, NEB.
3. Jonah 1:3, NEB.
4. Jonah 1:16, NEB.
5. Jonah 2:10.
6. Genesis 10:8, 11.
7. Isaiah 37:37.
8. Jonah 4:10, 11, NEB.

STORY

Bluey the Lizard

by Linley Bagnall

Down in the corner of our large backyard, hidden under tiles left by the builder, we found an animal. It was bigger than an ant, but smaller than a cat.

Can you guess what it was? No? Then I'll have to tell you. It was a big blue-tongue lizard.

Gary, my husband, picked the lizard up. *I'm* not the type of person who picks up BIG lizards.

As soon as he picked it up, he noticed something horrible. Have you ever seen a lizard's ears? Probably not, because they are just tiny slits in scaly skin.

This lizard—we'll call him Bluey—

naa nuge ears. When we looked closely at Bluey's ears they were full of horrible ticks. Big ticks and small ticks were sucking blood from poor Bluey.

One tick was so fat it was as big as a fingernail. I know, because Gary used our tweezers to pull the ticks out—and I had to wash the tweezers afterward.

When Gary was pulling the ticks out of Bluey he got an idea. "These ticks are just like sin," he said. "We can't get rid of sin, just like Bluey can't get rid of the ticks. And we need Jesus to get rid of our sin, just like Bluey needs us to get rid of ticks."

Bluey is very happy now. We hope he stays in our garden and eats the snails. We can be happy, too, when we ask Jesus to forgive our sins and get rid of them for us.

R

Linley Bagnall writes from Launceston, Tasmania.

Adventist Appeal Important, Observer Says

Adventist Missiologist Dr Gottfried Oosterwal highlighted the importance of the Adventist Appeal in a report submitted to the South Pacific Division following an itinerary in Papua New Guinea. "The issue of the role of expatriate missionaries was discussed at length with lay leaders and government officials, and without exception these people's response was, 'Please send more expatriate missionaries. . . .' In rural areas leaders said, 'We want to see more of their [expatriates'] footprints here, and we want to see them deep [meaning, we want more expats working with us and we want them to stay longer]'. . . Government leaders have the highest regard for Adventist expatriate missionaries, and urged me to plead with the administrators of the church to send more—not less!" Dr Oosterwal said that the "Adventist Church in PNG is a powerful force for good. . . . Many thousands of lives have been changed. . . . Society has been strongly influenced. By the year 2000, the Adventist Church will be the largest Protestant force in the country."

Double Reunion

A brother and sister who were parted as infants are now reunited—not only as siblings but as members of the Seventh-day Adventist Church. "After decades of searching, Shirley McIntyre found her brother, Keith Barry, last year. She then attended the Waitara (NSW) church with him," says Waitara church pastor Bruce Price. "After returning to her home in Victoria, Shirley attended the Preston Adventist church. Following Bible studies with Preston pastor Mel Lemke, she made her decision."

Polish Visitor

The president of the Polish Union Conference, Pastor Wladyslaw Polok, will visit Sydney from December 12 to 16.

Lilydale Achievers

Students from Lilydale Academy achieved excellent results in a recent Esso Australian Schools Science Competition, according to principal Ross Reid. Six students received certificates of distinction, three received certificates of honour, six

received certificates of credit, and 20 received certificates of achievement. In addition, Leonard Clifford (Year 8) won a prize for being in the top 1 per cent of the state, and Nikki Stokes (Year 10) obtained the highest standardised score at the academy.

WA Tops Appeal

The Western Australian Conference led the South Pacific Division per capita for the 1988 Adventist Appeal campaign. Members collected an average \$44.16. Tasmania was second, with \$38.29.

LAA Commission

Lilydale Adventist Academy is being evaluated by a commission of eight members led by Nunawading (Vic) church member Dick Edwards.

Daniel Seminars

Material for Daniel Seminars is now available from the Trans-Tasman Union Conference's Revelation Centre at PO Box 14, Gordon, NSW. Centre manager Joe Chapman reports the lessons use extensive art work and are priced at \$8

for the 32-lesson set. Binders are \$4. Teachers manuals cost \$24.

Aboriginal Church

The first Aboriginal church formed in SA is now meeting at the Gerard Aboriginal Camp, near Berri. Arnold Fewquandi leads the group, assisted by Kevin Malycha.

Popondetta Crusade

Pastor Steven Jakovac will commence a crusade in Popondetta (Papua New Guinea) on January 3, 1990. In preparation, campaign manager John Jeremic met with 26 lay members and ministers in the Popondetta Adventist youth hall on August 22. "This is the first time for such a big crusade, and everyone is excitedly looking forward to the programs," says Kilarupa Kila, secretary-treasurer of the North East Papuan Mission. While in PNG, Mr Jeremic visited the small town of Buvussi, where he and his family are funding the erection of a new church.

Radio Program

The Wairoonga church is sponsoring and producing a radio program. Entitled



Photo: Kevin Townend.

"Adventist Magazine," the program is aired over station 2NSB-FM (91.5 mhz Chatswood) each Sunday at

7.30 pm. The 15-minute program features a guest interview, a devotional message, "Spotlight on Lifestyle" by an Adventist doctor, and an offer such as a Bible correspondence course. "We believe the format will be meaningful to church members and of interest to the public," says host Nat Devenish (pictured).

Barcelona Congress

Two of the 27 young adults baptised during the recent international youth congress in Barcelona (Spain) were converted while in gaol. They received special permission to be baptised during the congress, and more than 40 police assigned to look after them sat in the front rows during the baptism. According to Euro-Africa Division Communication director Pastor John Graz, the ceremony was very moving and received media coverage.

Aussie at WCC

An Australian Anglican, Peter Brock, has been appointed director of the Youth Sub-unit of the World Council of Churches. Mr Brock, who comes from Griffith, NSW, says today's youth have faced hard economic realities. "There is no room for initiative," he says. "Youth are frustrated, and there is a drying up of vision." He would like to build better links between denominational youth groups and student bodies.

Most Flashpoint items from outside the South Pacific Division are provided courtesy of the Adventist Review, and have been sent to the RECORD via facsimile transceiver for immediate release.

SDAs Address Society and Ethics

Early this quinquennium, the South Pacific Division established a Committee on Ethics—making it perhaps the only division of the worldwide Seventh-day Adventist Church to have such a committee.

The committee is comprised of representatives from a broad spectrum, including male and female, and people from both within and without church employ. The committee's members represent the medical, legal and welfare professions, as well as teachers, pastors, departmental directors and administrators from a variety of church entities.

At its first meeting on April 9, 1986, the committee sought to identify and assess the social, moral, ethical and bioethical problems that confront the community at large and the church in particular, and to determine which of these issues require urgent attention.

All agreed that the Seventh-day Adventist understanding of such Biblical teachings as creation, the nature of man, salvation, the Sabbath, the nature of the church and latter-day events have important ethical implications. Also, Seventh-day Adventist history gives evidence of decided positions taken on ethical and social issues by leaders and members alike, including Ellen G. White.

Our theology and history, therefore, obligate Adventists to raise a prophetic voice on matters of both faith and ethics. Just as the Holy Spirit, through a variety of means, inspires and equips God's people to speak and act on matters of faith, so also should the church, prompted by the Holy Spirit, witness to society on ethical issues.

Recognising this responsibility, the South Pacific Division executive committee on May 20, 1987, accepted the recommendation of the Committee on Ethics and voted the following actions:

1. That our people be made aware of their responsibility in matters of social and ethical evils and how to make decisions relating to them.

2. That by means of regional consultations our people be allowed to identify specific areas of concern that need to be addressed.

3. That tolerance be shown toward individuals or groups who may wish independently yet responsibly to take up

specific ethically related or social causes, without their commitment to the church being questioned.

To assist the committee and the church at large, the committee commissioned a compilation of resource materials on ethical issues.

Though far from comprehensive, the materials being collected include essays by Adventist authors, Annual Council and General Conference committee actions, Ellen G. White Estate statements on such topics as abortion, sexuality, reproductive technology, death, poverty and wealth, human rights, race relations, war and peace, the environment and other issues.

It is the intention of the committee to make these resources available, hopefully from 1990 onward, to those who, endeavouring to respond to ethical challenges, may wish to become acquainted with past Adventist viewpoints and positions.

In preparing documents for release through the Division executive committee, the Committee on Ethics draws on the expertise of various groups and committees already functioning, such as

the Sydney Adventist Hospital Christian Centre for Bioethics. It welcomes any substantial written contributions of interested Adventists on the various areas being discussed.

The committee has established a protocol requesting that problems of an ethical nature requiring assistance from the church be submitted first to a local conference executive committee or governing institutional board. Further, that an issue only be referred to the next higher level of organisation whenever additional assistance or expertise is required. In this way, local entities retain the right to deal with problems requiring response that arise in their respective areas of responsibility.

In order to discover an appropriate starting point to comment, the Committee on Ethics drew up a lengthy list of issues, ranging from family ethics and sexuality to professional codes of ethics. Then, having invited the teaching and ministerial professions through their respective leaders to prioritise ethical matters requiring attention, the committee assigned preparatory papers on such issues as "Family Violence,"

Laymen Organise and Run Penrith Series



Eighteen people are attending a Revelation Seminar following a recent lay mission in the Penrith (NSW) church. The 200 people who attended each week included an average of 35 visitors.

Those taking part included (from left): Peter Theuerkauf (church pastor), David Pearce, Ralph Luchow, Bari Smith, Barry Grice, Reg Martin, Cornelius Szeszeran, Peter Ray and Lyndon James (not pictured).

"The lectures—presented in three segments, each with a different speaker—covered the themes of 'Fulfilled Prophecy,' 'Omens of the End' and 'The Ultimate Question,'" says church communication secretary Leonie Duff.

"Abortion," "Euthanasia," "Incest," "Homosexuality," "Gambling," and Codes of Ethics for ministers, teachers, and the financial and accounting professions in the church's employ. Publication of documents requires time and deliberation, and depends largely on the willingness, ability and time constraints of those who are asked to contribute.

Statements issued by the South Pacific Division Committee on Ethics will vary. Some will represent the church's *official* position, others will represent a *recommended* position, and others may be issued merely for purposes of infor-

mation. Different preambles will be used to introduce the various types of documents.

The committee recognises that even an official position on ethical matters may stand in need of review for further refinement and updating. A recommended position may change with time. And a document issued for purpose of information probably may not be definitive and may invite further discussion and study.

The first document to be recommended by the committee to the church deals with Family Violence. This

is possibly the first official statement on this topic ever issued by a division of the Seventh-day Adventist Church. It is a serious matter and we want society to know that as Seventh-day Adventist Christians we have an ethical stand on this issue.

The statement in the box was adopted by the South Pacific Division executive committee on May 17, 1989. Members are free to use it to represent the view of the Adventist Church in this Division.

By Arthur J. Ferch, field secretary and secretary of the Committee on Ethics, South Pacific Division.

Statement on Family Violence

The Seventh-day Adventist Church is concerned with ethical issues in our society. The following statement on Family Violence, approved by the South Pacific Division executive committee, represents the official position of the Seventh-day Adventist Church in the South Pacific. This statement may be reviewed for further refinement and updating.

1. Defined. Family violence involves an assault of any kind (be it verbal, physical, emotional or sexual) or active or passive neglect that is committed by one person or persons against another within a family, be they married, related, living together or apart, or divorced. According to current research, family violence occurs between individuals of all ages and nationalities, at all socioeconomic levels, and in families from all types of religious backgrounds. The overall incidence has been found to be similar for city, suburban and rural communities.

2. Common Examples. Family violence manifests itself in a number of ways. It may be an attack on one's spouse, which can take the form of physical violence, emotional abuse, marital rape or the threat of violence through the use of intimidating verbal or non-verbal behaviour. It may be the mistreatment or neglect of a child under the age of 18 by parents or guardians that results in injury or harm. It may include physical violence, verbal, emotional or sexual abuse or exploitation, and physical or educational neglect. It can manifest itself in the relationships of siblings to other siblings or of children to parents. The elderly may suffer family

violence through neglect or physical, psychological, sexual, verbal, material or medical abuse.

3. Examples in Scripture. The Bible clearly indicates that the distinguishing mark of Christ's followers is the quality of their human relationships in the community, church and in the family. Such relationships are characterised by love and acceptance, rather than tyrannical control or misuse of power or authority. Motivated by their love for Christ, Christians seek to affirm and build people, rather than abuse or tear them down. Disciples of Christ seek to show esteem and concern for the welfare of others, to accept both male and female as equals, and to acknowledge that every person irrespective of race or creed has a right to respect and dignity. Failure to relate to others in this way is to violate personhood and to devalue the individual.

The Apostle Paul refers to the church as "the household of faith" and suggests that it should function as an extended family, offering acceptance, understanding and comfort to everyone, especially to those who are hurting or disadvantaged. He describes the church as a family in which personal and spiritual growth can occur, in which feelings of betrayal, rejection and grief give way to feelings of forgiveness and trust.

4. Responsibility of the Church. Regrettably, family violence occurs to some degree in many homes. However, it can never be condoned. It severely affects the lives of all involved and often results in long-term distorted perceptions of self and others.

It is our belief that the Seventh-day Adventist Church has a responsibility to:

1. Care for those involved in family violence and to respond to their needs by:

a. Listening to and accepting those suffering from abuse, loving and affirming them as persons of value and worth.

b. Highlighting to the community the injustices of abuse and speaking out in defence of its victims.

c. Providing a ministry of reconciliation to families affected by violence and abuse including both the victims and the perpetrators.

d. Guarding against ostracism within the family or church community.

2. Strengthen family life by:

a. Providing family-life education.

b. Seeking to understand the origins of family violence.

c. Developing ways to prevent the recurring cycle of family violence.

We believe that the church has a moral responsibility to be alert and responsive to abuse within the families of our congregations and in the community. Any indications or reports of abuse must be taken seriously. For church members to remain indifferent and unresponsive is to condone, perpetuate, and possibly extend family violence.

(The above statement is informed by principles expressed in the following Scriptural passages: Exodus 20:12; Matthew 7:12; 20:25, 26; John 13:34; Romans 12:10, 13; Galatians 3:28; Ephesians 5:2, 3; 6:4; Colossians 3:12-14; 1 Thessalonians 5:11; 1 Timothy 5:5-8.)

One World . . . or None, Group Says

As the Adventist Appeal draws to a close, the Australian Council for Overseas Aid (ACFOA) is also winding up a campaign that was designed to make Australians more fully aware of the increasing need to assist people in Third World countries.

The group has used as its slogan, "One World . . . or None." ACFOA is the "umbrella" body that represents the many aid agencies operating in Australia.

Two-thirds of the world's population are trapped in a deepening cycle of poverty. Much of this group's meagre income goes into the serious business of just staying alive.

This means there's no surplus to cushion when sickness, drought or natural disaster strike. There's no surplus with which to buy animal power or tools to improve production. There's no surplus with which to gradually climb the economic ladder.

Illiteracy impedes growth in knowledge. Culture can make people unwilling to break old taboos or discard traditional (but wasteful) ways.

Too weary to better their sanitation, and too preoccupied with staying alive to worry about the dangers of unsafe drinking water and poor nutrition, many of the poor simply exist. They've lost hope that tomorrow will be better.

Such pressure often leads to a range of other problems. The environment suffers as the poor clear unsuitable lands to grow the crops they must have to survive. They cut trees to cook the meal they've been lucky enough to grow.

Wind and rain erode the topsoil. The deserts encroach on farmland. The rivers silt. Floods destroy people's livelihood.

The poor who live in the jungle sell "their" logs. Both they and their government derive temporary relief—but they mortgage their children's future and their traditional way of life in the process.

There are political reasons for poverty, too. A hungry man is easily controlled, having few resources with which to argue.

Closely aligned is the matter of military spending. It claims to keep people "safe." Yet most recent wars have been fought in Third World countries, and most refugees are Third World people.

Their once-miserable life has been wrenched from their control, and a life of excruciating degradation has been sub-

stituted. At the very best military spending has taken money that should have been spent on medical, educational and other vital services.

We could also explore the effect on the developing nations of international debt and rising interest rates. The efforts of rich countries to adjust their own economies often have a disastrous effect upon the poorer nations.

In Australia, Government aid has been falling. This downward trend has occurred at a time when need has been dramatically rising. And as it seeks economy measures, the Government could well continue cutting aid.

However, people who are well informed on the issues involved in overseas aid, and who make their wishes known, can soon gain a response from Government, sensitive as it is to vote-worthy issues!

We must not only become aware of the many intertwined reasons for pov-

erty and its continuance, but we must help others understand them as well.

As individuals we need to attempt to live more simply and to share our savings and good fortune with the needy. And we can encourage governments and others to do their part.

We must support such ventures as the Adventist Appeal, giving others the opportunity to learn more about the need, and offering them the privilege of helping.

Soon there truly is to be "One World"—the stone in Daniel's prophecy assures us. Meanwhile we must engage ourselves more actively at the frontiers of the One World of which Satan is the architect. We can all help another stand straight and tall in the God-given human dignity that Jesus designed for us all when he created humanity.

By Neil R. Hughes, associate director of the Adventist Development and Relief Agency.

New Church Hall Opened in WA



Photo: Bill Belson.

Local shire president David Morell opened Denmark (Western Australia) church's new hall (pictured) on July 23. The hall represents four years of effort by Denmark church.

Western Australian Conference president Peter Colquhoun and local pastor Graham Thompson also participated in the dedication service. Geoff Rogerson

gave a historical narration. "Teenagers and senior citizens combined with the willing team of workers under the leadership of Tom Hort to achieve the project," says communication secretary David Bastiani. "Martin Norwood cut the timber, Alan Daems did the electrical work and plastering and Bill Belson the painting."



Olive Schick (left) and Beryl Stocken gave vegetarian-cooking tips to Norfolk Islanders.

Norfolk Island Gets New Recipes

Greater Sydney Conference Health director Pastor Lyndon Schick and his wife, Olive, recently led out in a six-session nutrition series on Norfolk Island. An average of 50 attended the course.

"This was an excellent attendance from the island's population of 1,500," says Pastor Schick. "On the same ratio, one could expect a Sydney program to attract roughly 140,000!"

"The success of the programs came from months of preliminary work by Beryl Stocken, whose husband has pastored the Norfolk Island church for the past year. Many of the people attending were very knowledgeable about healthy living because they had attended the Stockens' breadmaking and health classes."

Each program commenced at 5.30 pm with a lecture on principles of nutrition, followed by a half-hour demonstration and question time. The program concluded with the serving of a three-course meal and a short presentation of nature slides.

"All this for the nominal fee of \$5 per person per session was surely good value," says Pastor Schick. "The local church members did a sterling job of cooking the meals, which were served smorgasbord-style each evening."

Those attending included the island's medical director, two pharmacists, the government meteorologist, the air-traffic controller, the Department of Conservation director, a member of the Legislative Assembly, the clerk of the Legislative Assembly and many prominent business and community people.

"We were amazed to discover the number of social activities on Norfolk

Island," says Pastor Schick. "Many people would leave quickly at the conclusion of the program to go on to other appointments."

In addition to the nutrition course and vegetarian cooking school, Pastor Schick had three speaking engagements at schools, did radio and newspaper interviews, and conducted Sabbath services.

CHURCH NEWS



Teenage Achiever

A South Australian Lions Club has nominated 14-year-old Karen Nuske for the 1989 Children of Courage Award. To acknowledge her nomination, state

Premier John Bannon recently presented Karen (pictured) with a certificate.

Karen suffers from spina bifida, but has not let that deter her from achieving. She is a member of the Tailem Bend St John Cadets and has received her first aid certificate. Before graduating to Coomandook Area School, Karen participated in two 20-km bikeathons, riding a three-wheeled bicycle to raise money for World Vision. She has also completed in four Heart Foundation cyclethons, and this year participated in school swimming carnivals. Karen attends the Murray Bridge church.



Photo: Margaret Newton.

Missionaries in Taree

Pastor David Syme, regional director for Adventist Development and Relief Agency in the Africa Indian-Ocean Division, recently told the Taree church that "Christians who so preoccupy themselves with a coming kingdom at the expense of living out their faith within society today as responsible and concerned citizens for the poor and underprivileged, have failed to appreciate the good news of the gospel." Pastor Syme and his wife, Elizabeth, were *en route* on furlough to visit relatives in Queensland. While in Taree they renewed acquaintance with Miss Teena Morse, a friend from New Zealand days, and Mrs Dulcie Scale, whose son Warren is ADRA director for Thailand and a close friend of the Symes. The Symes have spent 15 years serving in Africa.

New Hall Project

Grafton (New South Wales) church members are fundraising for a new church hall. A concert on August 19 raised \$300, a garage sale yielded more than \$250 and a two-month lamington drive brought a profit of \$600. "Work on the project has already started," says communication secretary Mrs G. H. Gentil. "The old hall has been relocated and the site is being excavated. Additional help would be warmly welcomed."

NOTICEBOARD

Anniversaries



Photo: M. Schoenfish.

Mr and Mrs Charlie Schoenfish celebrated their 60th wedding anniversary with more than 100 descendants and friends at the Harrisville School of Arts on August 13. The occasion also served to celebrate Charlie's 91st birthday, on August 11. Gladys Drager and Carl (Charlie) Schoenfish were married at the Drager's family home in Coleyville on August 7, 1929. The couple were foundation members of the Harrisville Adventist church, and since then have served the Lord in many church offices. They still enjoy good health and lead a very active lifestyle.—*M. Schoenfish.*

Weddings

Fischer—Perry. Peter George Fischer and Michelle Anne Perry were married on October 1 at Lillyponds Park, Mapleton, Qld. Peter and Michelle plan to set up their home at Mapleton. The writer is a friend of both families.
Keith Miller.

Groves—Morgan. Darryl Leslie Groves, son of Eric and Lillian Groves (Glenore Grove, Qld), and Arlagene Rochelle Morgan, daughter of Ken and Shirley Morgan (Cambooya), were married on September 24 at the Westridge SDA church, Toowoomba. Darryl and Arlagene plan to set up their home at Grantham.
Martin Brown.

Hart—Brown. Douglas Bernard Hart and Ruth Emily Brown were married on October 4 at Ettalong, NSW. They plan to set up their home on the NSW north coast. Carole Ferch assisted in the service. She and the celebrant are long-standing friends of both groom and bride.
A. J. Ferch.

Irvine—Bailey. Bradley John Irvine, son of Richard and Annette Irvine (Murwillumbah, NSW), and Kaylene Joy Bailey, daughter of Lynton ("Bunty") and Judith Bailey (Condong), were married on September 17 at the new Murwillumbah SDA church. Brad and Kaylene plan to set up their home in Brisbane.
Eric H. Winter.

Kendrick—Jowett. Michael Anthony Kendrick, son of John and Fay Kendrick (South Tweed Heads, NSW), and Edna Clare Jowett, daughter of Henry and Elma Jowett (Doon Doon, Murwillumbah), were married on August 6 at the Bray Park SDA church, Murwillumbah. Michael and Edna are planning to travel around Australia.
Max Mulligan.

Tiller—Cox. Alan Lance Tiller, son of Fred and Barbara Tiller (Inverell, NSW), and Jennifer Helen Cox, daughter of Christopher and Marion Cox (Melbourne, Vic), were married on October 1 in the Springwood SDA church, Brisbane, Qld. Alan and Jenny plan to establish their home in Brisbane.
L. N. Hawkes.

Zischke—Wilkinson. Andy Zischke, eldest son of

Col and Audrey Zischke (Gatton, Qld), and Leanne Wilkinson, second daughter of Errol and Kaye Wilkinson (Toowoomba), were married on October 1 at the Westridge SDA church, Toowoomba. Andy and Leanne plan to establish their home in Toowoomba.
Brad Strahan.

Obituaries

"We do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope. ... For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. ... Therefore encourage each other with these words." 1 Thessalonians 4:13, 16, 18, NIV. The Signs Publishing Company staff join the church family in expressing sincere sympathy to those who have lost the loved ones recorded below.

Amos, Bertha Elizabeth, born December 6, 1914, in Tauranga, New Zealand; died September 13 in the Auckland Hospital after a prolonged illness, and was buried in the Hamilton Park Cemetery. She had dedicated herself to the nursing profession, working in Masterton, Blenheim and Rotorua. Bertha was an Adventist all her life. She is survived by her two younger brothers, Ray (Tauranga) and Lloyd (Auckland); 19 nephews and nieces. Ray Amos assisted the writer, a nephew, in the services. Kevin Amos.

Bannon, Dolce Verna, born July 12, 1913, in Perth, WA; died July 24 at the Prince Charles Hospital, Brisbane, Qld, after a prolonged illness. The daughter of Pastor Ellis and Mrs Alice Behrens, Dolce's early years were spent in Tasmania. She later attended Avondale College where she studied business and music. She and her husband Edgar Bannon lived in Tasmania and they had four children. Dolce moved to Hawthorn, Vic, then in later years lived in Brisbane.
Des Potts.

Lukic, Svetozar, born 1909 in Sabac, Yugoslavia; died June 18 in Brisbane, Qld, after a prolonged illness. Svetozar had been a member of the SDA Church for more than 60 years. For many years he worked as a colporteur. He is survived by his wife, Vera, and daughter, Zorica.
Dragan Mladjen.

Seabright, Muriel, 90, born in England; died August 18 in the Palmerston North Hospital, New Zealand. As a child, Muriel met General William Booth, and she had a long association with the Salvation Army. Muriel and her husband joined the SDA Church in 1964 through a mission program conducted by Pastor Vere Wood-Stotesbury in Palmerston North. She is survived by her husband, Eric, who lovingly cared for her during her last four years of failing health. Major Lyn Bittar of the Salvation Army conducted a graveside service, assisted by the writer.
Kevin Amos.

Solomon, Ljubica, died March 5 at the Mount Olivet Hospital, Brisbane, Qld, after a prolonged illness. She is survived by her son, Zlatko (Melbourne, Vic); and daughter, Ljilja (Brisbane).
Dragan Mladjen.

Woolley, Sadie Irene ("Rene") (nee Rhodes), born January 4, 1917, in Christchurch, New Zealand; died suddenly on August 28 in Christchurch. Rene was born into an Adventist family, her parents having accepted the SDA message in Timaru about 1914. In 1936 she married Les Woolley. She is survived by her husband; children, Audrey Andrews (Wahroonga, NSW), Russell (Christchurch), Adrienne (Auckland), Lois Shearer (Lewis Park, near Christchurch), Keith (Christchurch); sister, Eunice Townend (Sydney); brothers, Eric and Stan; and sister-in-law, Ira (all of Christchurch); 13 grandchildren and one great-grandchild.
David Macdonald.

Advertisements

Dungog Church Anniversary. On November 25, the

Dungog church will commemorate the 10th anniversary of their church opening. All past visitors and friends are invited to share in our worship program, Sabbath school 9:30; worship service following. There will be a basket lunch and afternoon program. Visitors are welcome to bring any memorabilia in their possession.

Wanted to Buy. Two complete sets of *The Bible Story* by Arthur S. Maxwell. Please contact Ron Harzmeyer, Unit 2/36 Efron Street, Nunawading Vic 3131. Phone (03) 873 5869.

Position Vacant at the Sydney Adventist Hospital Florist Shop. Young girl to train as florist, or a fully trained florist, to commence work in the new year. Phone Lola Anderson on (02) 489 6592 evenings.

"Bullock Wagon at Rest." Unique Australian Bush Scene. Limited edition colour print by Kenneth Mead. Original highly acclaimed. Details re size, price etc, write: Kenneth Mead, 45 Alpine Road, Launching Place Vic 3139. Sales assist painting ministry to youth.

Boarder Wanted. Three B/R home. Walking distance church, Warburton Health Care Centre and Signs Publishing Company. Please contact Melissa Ward on (03) 730 1630.

Furnished House to Let for up to 12 months. Warburton district. Reasonable rent. References desirable. Reply "House to Let," c/- Signs Publishing Company, Warburton Vic 3799.

Opal Catering. Open for business. Personal Service. All occasions. Lower prices. Contact Jenny Atkin on (02) 498 3812 (home), (02) 489 7122 (work).

Greater Sydney Retirees Meeting—Monday, November 13 at 12 noon, Waitara Church Hall, cnr Park Avenue and Alexandra Parade, close by Waitara Railway Station. Enjoy a guest speaker from the Guide Dogs Association and a chat with former workmates. Please bring a plate of savouries and/or cakes. Cold drinks supplied. Fee \$2. Emma Farrington, Hon Secretary.

Champion Juicer—Homogeniser. Incomparable for juicing and making nut butters, delicious ice-creams—sherberts, purees, coconut cream etc. Cost \$455, grain mill attachment extra. Phone Sydney (02) 476 4881 or Warburton (059) 66 5960.

Avondale College Graduation Flowers. Order your flowers now for this event (Sunday, November 26). Arrangements and gift baskets a speciality. Phone Corranbong Florist (formerly Martinsville Flowers) on (049) 77 2547.

Mackay SDA School. Make the best move of your life. Great climate, great churches and great SDA education. Years 1-10. Phone (079) 57 5010 or A/H (079) 42 3139.

SOS in Tropical Paradise. The fastest growing region in Australia with the most alluring winter climate wants you! If... (1) you are a retired minister looking for a winter challenge (2) you want to be a part of two growing churches. All inquiries to be directed to Pastor Ken Houlston, 3 Nunga Close, Manunda, Cairns Qld 4870; or phone (070) 51 0223.

Wollongong-Corrimal Building Fund. Card packs—Birthday, Christmas, Sympathy, General Writing, gift wrap—all quality. \$5 (4 packs for \$20). Write: SDA Church, Lemrac Avenue, Corrimal NSW 2518 or phone (042) 85 1645.

Bible Lands Tour. 26 thrilling days leaving April 23, 1990. Egypt, Petra, Israel with David Down. Total cost \$5,185. Babylon and Nineveh extra. For free brochure write to Box 341, Horsby NSW 2077.

Bundaberg Adventist School. Thinking of moving to where houses are affordable? Bundaberg offers this plus

Christian education for your children in edge-of-town, two-teacher school, with bus service. Phone (071) 52 2630.

Health and Evangelistic Videos. Pastor Joe Crews, well-known American evangelist, crusade videos, set of 8; Healthline with Jim Brackett and Weimar doctors, set of 5; Healthline cooking demonstrations, set of 3. All videos \$40 each, plus postage. 3 hour VHS. Write to: C. Martens, PO Box 307, Riverstone NSW 2765. Phone (02) 627 2920.

Electrical Contractor. For advice and quotes on new homes, rewires, stove and hotwater repairs, fans, extra points and commerial work, call Sam Chalmers on (049) 57 0442. Newcastle, Central Coast, Hunter Valley, Foster.

General Practitioner needed for expanding Brisbane Adventist Medical Centre, beginning January 19, 1990, or sooner. Varied workload shared with another Adventist medical practice in Brisbane. BAMC is a church-owned and -operated facility providing an obvious Adventist context with high-quality medicine and health-education facilities. In the first instance, contact Dr Percy Harrold on (07) 345 7333.

Position Vacant. Warburton Health Care Centre has a position for a person on a part-time basis in the men's treatment rooms. Duties will include giving hydrotherapy and massage. Medical experience is an advantage, but not essential. Training in therapeutic massage will be undertaken by the successful applicant. Contact Vic Irvine on (059) 66 9010, or write to the Warburton Health Care Centre, Warburton Vic 3799.

Fundraising? Schools—Pathfinders—Individuals! Our products are excellent, good profit, return sales. Contact Jeff Rout, "Australia's Own Agencies," PO Box 57, Coorabong NSW 2265. Phone (049) 77 2396. (Regional distributors required NSW.)

Camping and Hiking Goods. Tents, sleeping bags, backpacks, mats, in Caribee, Trailmaster, Mountain, Rhino and Maxie brands. Catalogues and price-lists avail-

able. Discounted prices. Pathfinders and families. George Koolik (02) 484 6692 A/H.

Longa Life Products. Longa Life meat alternative smallgoods available in most health food stores around Australia are now also sold in Coles Stores throughout Victoria and Queensland; Woolworths throughout New South Wales and Queensland; and Franklins throughout Queensland and New South Wales.

Alstonville Adventist Retirement Village. Plans are well advanced, and a prospectus with full details of this resident-funded project is now available. Write to PO Box 306, Alstonville NSW 2477.

Melody Park Adventist Retirement Resort, Gilston Road, Nerang Qld 4211. Are you over 50? Come and enjoy the lovely rural setting of this new resort, close to all amenities. Spacious 2 B/R villas with garage attached, from \$85,000. Phone (075) 58 1900.

Carpet. Carpet and vinyl supplied and laid in the Sydney area. Showroom situated at 11 Wiltona Place, Girraween. Free measure and quote for vertical drapes, venetians and holland blinds. Phone (02) 688 2151.

Water Purifiers. "Fresh" water purifiers have water purification units able to deliver crystal pure water at 1 1/2 litres per 2 minutes. Price very reasonable. Freight to any location. Send for a free brochure to "Fresh" Water Purifiers, 11 Wiltona Place, Girraween NSW 2145. Phone (02) 688 2151.

Prayer on Target, by George E. Vandeman. Do your prayers seem to stop at the ceiling? Or do your prayers seem to miss their target? If so, then this book is for you. Available from your Adventist Book Centre.

Superannuation, roll-overs, savings plans, tax-paid investments, term cover, and all business, home and vehicle insurances. Please phone Francis (Fritz) Churton, Brisbane on (07) 206 3565 (home), (07) 368 6284 (work). Agent for Colonial Mutual Life.

Real Estate. The Byron Shire of northern NSW offers

rural or beachside living, ideal climate and convenience to major centres and SDA schools. Contact Brenda Thompson at Ray White Brunswick Heads on (066) 85 1011 or A/H (066) 80 1611 for the right advice on all real estate in this sought-after area.

Real Estate, Queensland. Nationwide Realty Caboolture, 30 minutes from Brisbane, invite you to contact us for all your real estate requirements. Principal, Bronwen Jones, Village Mall, Morayfield Road, Morayfield Qld 4506. Phone (071) 95 4000, A/H (071) 96 6473.

Legal Services. One half-hour conference offered, free of charge, to Adventists for advice. Instructions accepted in all legal matters from advice to Supreme Court actions and including overseas adoptions. Contact Daphne Kennedy, Solicitor, "Avondale Village," Freemans Drive, Coorabong NSW 2265. Phone (049) 77 2633.

We Have Friends, Not Clients. If you're buying a home or a business, reappraising your will, or just need a little legal advice, then our individual and discreet personal service may be for you. Contact Ken Long, Solicitor, Long & Company, 16-20 Barrack Street, Sydney. Phone (02) 29 4081.

Advertisers Please Note: All advertisements should be sent to RECORD Editor, Signs Publishing Company, Warburton Vic 3799. Advertisements approved by the editor will be inserted at the following rates: first 30 words, \$10; each additional word, \$1. For your advertisement to appear, payment must be enclosed, with a recommendation from your local pastor or Conference officer.

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