

RECORD

June 6

1998

NET '98: 145 churches on-line!

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Greater Sydney: Blacktown, Castle Hill, Dundas, Fox Valley SDA Community, Granville, Galston, Kellyville, Kings Langley Village, Latin American, Manly-Warringah, Mount Druitt, Parramatta, Penrith, Portuguese, Spanish

Cabramatta West, Spanish Campbelltown, Spanish Marrickville, Spanish

Wetherill Park, Wahroonga, Waitara, Windsor, Woollahra. **Total:** 22 churches, 23 downlink sites. **Northern Australia:** Aitkenvale, Ayr, Cairns, Innisfail, Mackay Central, North Mackay. **Total:** 6 churches, 5 downlink sites. **North New South Wales: City**—Newcastle: Hamilton, Wallsend. **Country:** Alstonville, Avondale Memorial, Ballina, Casino, Coffs Harbour, Glen Innes, Inverell, Kanwal, Kyogle, Lismore, Macksville, Mullumbimby, Ocean Shores, Tamworth, Tenterfield. **Total:** 17 churches, 12 downlink sites. **North New Zealand: City**—Auckland: Avondale, Glen Innes, Henderson, Manurewa, Maori, North Shore, Otara, Papakura, Papamoa, Papatoetoe, Ponsonby, Royal Oak, Thames, Waihi. **Country:** Gisborne, New Plymouth, Palmerston North, Whakatane, Whangarei. **Total:** 19 churches and downlink sites. **South Australia: City**—Adelaide: Adelaide City, Brighton, Morphett Vale, Para Vista, Trinity Gardens. **Country:** Barossa Valley, Riverland, Stirling. **Total:** 8 churches and downlink sites. **South New South Wales:** Albury, Bega, Wagga Wagga. **Total:** 3 churches and downlink sites. **South New Zealand: City**—Christchurch: Bishopdale, Papanui-Ilam, Samoan. **Country:** Blenheim, Greymouth, Dunedin, Nelson, Timaru. **Total:** 8 churches and downlink sites. **South Queensland: City**—Brisbane: Carbrook Samoan, Edens Landing, Eight Mile Plains, Garden City, Logan Reserve, Park Ridge, Pine Rivers, Redcliffe, Salisbury, Scarborough Samoan, Springwood, Village (Victoria Point). **Country:** Beaudesert, Caboolture, Dalby, Emerald, Maryborough, Nambour, Roma, Rosewood, Stanthorpe, Warwick. **Total:** 22 churches, 23 downlink sites. **Tasmania: City**—Hobart: Margate, Glenorchy. **Country:** Burnie, Deloraine, Devonport, Launceston, Scottsdale. **Total:** 7 churches, 8 downlink sites. **Victoria: City**—Melbourne: Berwick, Dandenong, Dandenong Polish, Lilydale, Wantirna Polish. **Country:** Ballarat, Horsham, Geelong, Mildura, Shepparton, Warnambool. **Total:** 11 churches, 12 downlink sites. **Western Australia: City**—Perth: Belmont, Bickley, Cannington, Livingston, Morley, North Beach, Perth City. **Country:** Bunbury, Busselton, Esperance, Geraldton, Harvey. **Total:** 12 churches, 14 downlink sites. **PNG:** Goroka, Lae, Mount Hagen, Port Moresby. **Total:** 4 churches. **Solomon Islands:** Atoifi, Auki, Honiara, Munda. **Total:** 4 churches. **Fiji:** Suva. **Vanuatu:** Vila. **Grand Total:** 145 churches and some 130 downlink sites.

THIS CHURCH HAS ANOTHER CHANCE

I was watching a church being reborn. This was no ordinary church committee meeting—to begin with, there was a sense of excitement.

I was almost alone in being over 40 years of age. Most of the 25-30 people present were in their 20s and 30s, including the pastor.

And it was Sunday afternoon. (Yes, the this-is-the-only-day-I-get-to-mow-the-lawn-cut-the-hedge-have-time-to-myself-to-watch-the-footy-or-go-shop-ping Sunday.) The group meets every second Sunday.

Welcome to the core group of a church trying to establish itself in an area with high population growth. In this case there was an Adventist church in the community, but until this year it had only four members.

At the beginning of the year the pastor was appointed to work on establishing a vibrant presence in the area. The local church wanted to grow; a few church members with a vision for a church in the area joined them and the journey had begun. They haven't officially launched themselves into the community yet, but they've already had three baptisms and, on the Sabbath of the weekend I was there, more than 60 people attended the worship service.

Coming away from this Sunday meeting, four things impressed me about the group:

Enthusiasm and commitment

There was an undoubted enthusiasm among the group. There was a sense of excitement about what had happened the day before at the worship program, a sense of anticipation that this was only the beginning.

There was commitment—did I mention they were meeting on Sunday afternoon? Their commitment was focused on reaching out into their community. This was the emphasis of the meeting—and the emphasis of their prayer time.

Targeting the territory

I listened as they talked about the demographics of their area. It can sound quite boring until you realise they're attempting to understand who the people are who live around them. For instance, they know that most people in their area are young marrieds with children. They've decided to target these young families—to run programs and events that would appeal to and help them.

"This is one of the hardest things for some Adventists to understand," the pastor told me. He said there's a feeling that we should try to reach everybody, not a certain group among the community. He, and the group, felt that targeting their efforts was the best way of making an impact for Christ in their community. And, whether they realise it or not, they fit the kind of people they are trying to target because they tend to be young marrieds, some with children. The natural consequence of like attracting like will help them in their endeavours.

In effect, instead of dividing territory into street blocks as churches have done for decades, they have divided their territory into people types.

The people are involved

It seemed that almost everyone had a task. I met the children's ministries person, the small-group leader, the audiovisual people and so on. They

were already beginning to operate.

The core-group meeting ended up being an open meeting, with spouses and those not specifically a part of the core group invited to attend. Apparently this happens every time.

I met one woman there who had attended church only twice, but she's so enthusiastic she wanted to be there and be involved. She's helping to plan outreach to others.

Intentional planning

All those interested in becoming involved in the church are undergoing a period of instruction, including the core group. It's expected that all members will be a part of the small-group program the church is developing.

New members will have to go through a process of instruction before baptism. The instruction materials have been prepared and are already being used.

And even though they haven't launched themselves on the community yet (they have some fascinating plans to do this, and a \$A10,000 budget set aside for the event), they're already looking for a larger building for their church. They believe they will soon outgrow their church.

Visionary? Yes.

I came away wondering, *What would happen if other churches, including established churches, began to think as big for the Lord? And if they then began to pray and plan to work their vision?*

As for this church being reborn, I won't name it, except to say it isn't Laodicea.

Bruce Manners



Next week

South Pacific
Division executive
committee
meetings report.

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MY FRIENDSHIP WITH CANCER

by Joy Butler

When I die it will be after a long friendship with cancer. This friendship didn't happen easily, because the first encounter was—for me, and usually is—associated with shock, disappointment and anger. Death looms large.

But my friendship with cancer soon grew—and it has been beneficial. I can truly say like Paul, “When I am weak, then I am strong.” All the nasty things that go along with cancer and its treatment are annoying, yet there are so many lessons to be learned



through the journey with cancer.

Here are some I learned:

First lesson: I've realised my dependence on Christ, who alone is perfect. I can never get it together perfectly. Whatever I eat, drink or do can't exempt me from the consequences of sin—only Jesus can do it right. I am absolutely dependent on Him for life and salvation.

Second lesson: All those mentioned in Hebrews 11 went ahead into all kinds of situations, not knowing what would happen. They went in *faith*—so will I, believing that God is with me.

Third lesson: Meeting so many beautiful people with cancer was a totally enriching experience. There's a world of wonderful people out there whom I hadn't met before, and it brought out the very best in the friends I already knew.

Many others who understood popped out of the woodwork and became friends. It taught me again that we all need each other. We

aren't made to be isolated and alone.

Fourth lesson: My scar makes me sad, but it will not be there forever. Jesus' scars are there forever and He doesn't even deserve them. I feel

Going through the rigours of chemotherapy gave me time to come apart and rest awhile—a time to slow down and think, to give up striving.

closer to Him as I share in His suffering.

Fifth lesson: Going through the rigours of chemotherapy gave me time to come apart and rest awhile—a time to slow down and think, to

give up striving. Jesus wants us to do this all the time. And I've learned what it means to meditate on His Word and experience the power of it.

If God can be glorified a little more through my experience with cancer, praise Him. If not, it has been and is a total waste of time, money and energy. **R**

I'm not saying that I have this all together, that I have it made. But I am well on my way, reaching out for Christ, who has so wondrously reached out for me. Friends, don't get me wrong: By no means do I count myself an expert in all of this, but I have got my eye on the goal, where God is beckoning us onward—to Jesus. I'm off and running, and I'm not turning back (Philippians 3:12-14, The Message).

Joy Butler is the women's ministries director of the Greater Sydney Conference.

Did you hear . . . ?

■ . . . Which Adventists come out after dark to help Brisbane's needy?

Wayne and Jenny Spyve have been running Room 19 for the past six years. They provide food, help with accommodation, clothing and furniture, and counselling for up to 100 people every Friday night.

The couple also started a monthly worship service in March last year and give Bible studies.

Brian Beadnall started Vital Connections 18 months ago. He and his helpers provide food and friendship for 100 homeless people three nights a week. They work from a van in a city park.

Clippings

■ Dear Adventist Discovery Centre . . .

"I'm leaving next week for my homeland, the Philippines. But thanks for helping me find Jesus; for letting me know what's real and what's not; and for the inner peace I carry with me. I want to tell everyone back home."

People in your area need Discover lessons. See your local church personal ministries leader for handbills.

■ Found in a *Sydney Morning Herald* cryptic crossword:

"Mauritians recuperated in a US hospital (10); either gridiron is beneath bread and cereal (4, 6)."

The solution? Sanitarium Corn Flakes. John Waddell explains.

"Sanitarium' is an anagram of 'Mauritians.' A word similar to 'either' is 'or'; gridiron is run by the National Football League (NFL); and 'cakes' are unleavened bread. The 'ornfl' is put beneath (or inside) cakes to give 'Corn Flakes.'"

Church calendar

■ June 13 Women's Ministry Day

SAH sends plastic surgery team to Nepal

Two-year-old Mangal Shrestha (pictured) from Nepal used to have a cleft lip. Now his speech is improving, following a visit from a plastic-surgery team that included staff from Sydney Adventist Hospital (SAH).

The team of 26 volunteers, 11 of whom were doctors and nurses from SAH (the hospital sends a team to Nepal every year), performed up to 12 operations each day during 10 days of surgery.

"It's probably the hardest year, nursing wise, we've had," says hospital staff member Coralie Batchelor.

SAH day-surgery staff raised money to provide blankets for the Nepalese patients.—*Pacemaker*

*World news***Alternative medicine focus**

More than 500 people attended the second Adventist Scientific Congress on Alternative Medicine in Nagykanizsa, Hungary, April 30–May 3. "Since the fall of communism in Eastern Europe, there's been a big rise in alternative therapies and New Age spiritual influences," says British Union Conference health director Pastor Richard Willis, one of the speakers at the congress. "It was good to see people approaching the subject in an intelligent manner."—*ANW*

Into Africa

Some 5000 people of various racial backgrounds recently met in camp meeting in Transvaal, South Africa. "The meetings were held against a background of social change in which there is mounting crime and violence," says Australian evangelist Pastor Gary Kent, who was the featured speaker. Pastor Kent's multimedia presentations traced the development of the

modern-day church from its roots in the 16th-century Reformation through to contemporary Adventism. Pastor Kent took time away from a Sydney inner-city evangelistic series that has seen nearly 40 people baptised to date.

Adventists minister in Ireland

An Adventist foundation producing educational, medical and religious programs in Ireland has invited Irish people from the South Pacific Division to help. The Emerald Foundation—administered by the presidents of

Reaching out at socials

The Greensborough (Vic) church is inventing new ways of reaching out into the community.

The church's social committee organised a mystery bus tour on March 29 and encouraged church members to bring their friends. Some 23 people, including five non-Adventists, attended.

"All our social activities are now considered outreach activities," says the church's social committee leader, Allan Gray.

The church's young people—seven helped as waiters and guides on the day—subsidised the tour from their youth budget.

Briefly

■ South Gippsland:

More than 100 people are attending three 10-week health seminars run by Dr Harold Waldrip in the Moe, Sale and Traralgon (Vic) churches. The seminars, which started in late April, may be run in other Christian churches.

■ **Hervey Bay:** A four-week series of health lectures and vegetarian



cooking demonstrations ended in the Hervey Bay (Qld) church on April 16. Pictured is presenter Kym Tempest.

■ Caboolture:

Caboolture (Qld) church celebrates its 30th birthday this year. Past members and ministers are encouraged to attend a special Sabbath program on August 8. Write to Merle Smith, PO Box 268, Caboolture Qld 4510, for an invitation.

■ Murwillumbah:

Tweed Valley Adventist College, formerly Murwillumbah (NSW) Adventist High School, is turning 40. The college is celebrating by inviting past students and staff to a homecoming program, August 7-9. For more information, phone (02) 6672 2922.

the Irish and Scottish Missions—has an annual budget of more than \$US330,000. It has already financed the construction of eight churches and three primary schools, and is currently funding five other projects. Interested in working for the foundation? Write to PO Box 8877, Redlands, California 92375, USA.

SDA church on Danish TV

The Sabbath worship service of an Adventist church in Denmark has featured on Danish national TV. The service at the Roskilde church was filmed on May 9, and a 65-minute program telecast the next day. It was the only service on TV that week. Between 50,000 and 100,000 people regularly watch the televised Sunday services.—ANR

Major moves

● **Russell Gibbs**, a producer at the Adventist Media Centre (AMC), Wahroonga, has accepted a call to Adventist Media Productions in the North American Division to serve as the Associate Department Head.

● **Elmer Riberyo**, a surgeon at Malamulo Adventist Hospital, Malawi, has accepted a call to be surgeon at Sopas Adventist Hospital, PNG, replacing Francisco Munoz.

RECORD Awarded

RECORD received a certificate of commendation from the Australasian Religious Press Association (ARPA) at its annual conference in Melbourne on May 16. The award was for "Then I lost my job" (June 21, 1997), a feature by Ben Ryan.

Baby Boomers' Bash!

Baby boomers—that vast, disparate upwardly mobile group born between the end of World War II and the late 1960s—are fast approaching their use-by date (according to their kids, at least).

"They've also worked hard and deserve a break!" says Peter Brohier, a solicitor and publisher of North Caulfield (Vic). Brohier, who leads an energetic lay group of like-minded boomers, is the organiser of the first-ever Baby Boomers Retreat to be held at the Warburton Health Resort over the weekend of July 31 to August 2.

"It's a nostalgia weekend, open to anyone, but especially for those who've never benefited from such social events as an Avondale College Homecoming or something similar," says Brohier.

Brohier expects the weekend program will appeal to both attending and nonattending Adventist Church members and former members.

He sees the church's Warburton facility as ideal: "It's well-located and easily accessible to people across the country," he says. "Its facilities are unique, the vegetarian food is fabulous and the care is first class."

Peter should know—he recently received a hospitality industry award for his services to Tasmanian tourism.

He says that beyond a few formal activities centring on the resort itself and including special Sabbath worship services, the weekend is really about relaxing and reminiscing with former friends and associates.

"It's going to be a memorable weekend, where those who attend can renew acquaintances and, also, probably for many, experience the Warburton Resort for the first and, possibly, last time. But it's really a chance for them to put their feet up," he says.

The weekend program will be relatively unstructured. It includes all meals, and options such as a walk to the [Warburton] church on Sabbath, an eco-tour and complimentary massage.

Warburton associate church minister Pastor Lynn Weber says the Warburton church is already planning for the event. "Our plans include an interesting mix of elements from the Sabbath school and worship services of the past, right alongside those of the contemporary worship style that the boomer group find more appealing."

He said the church program will feature popular guest speakers and musicians of the boomer era. He noted that a "No Ties" contemporary worship program (see Flashpoint, April 11) will, by coincidence, be an option for all visitors on the Sabbath afternoon.

Warburton Resort staff are also preparing for the event. "It will be a good opportunity to catch up with some old mates and have a great weekend," says Jonathan Duffy, Resort Services director.

For inquiries or reservations, contact the Warburton Health Resort direct by phoning toll-free 1800 644 466.

A THOUSAND YEARS TOO late

by Norman H Young

The millennium¹ looms large in Adventist beliefs, but it so often seems to have little to do with where most of us live. As if it's in some distant and nebulous future—a series of events beginning with the Advent, 1000 years in heaven with the earth desolate—inhabited only by an out-of-work Lucifer and his aides—then a series of events at the end of the 1000 years to conclude it.

And that's it. You learn it, but you don't live it. This misses the real point of Adventist millennial teaching.

Through a series of fortuitous events, my business partner and I began Bible studies with an Adventist evangelist. One evening before we began our study the evangelist said to us, "You know, you young fellows, the time to accept God is when He calls you, not when you call Him."

His words blew me away. In our discussions, my partner and I had decided that when we saw the signs of the last days we would become Adventists. We thought we could call God in our time, rather than have Him call us in His time. On our way home that night I told my business partner that I was going to become an Adventist. That was in 1961.

It's so easy when we're young to think that a decision about the gospel isn't urgent. But the gospel demand is urgent and can't be deferred. Those who think to repent at midnight usually die at 11.55 pm. Therefore, "Today, if you hear his voice, do not harden your hearts" (Hebrews 4:7, NIV).

Maintaining the urgency

It was in the context of preserv-

ing this sense of urgency about the kingdom of God that Adventism developed its doctrine of the millennium.

The millennial belief that dominated the world into which Adventism was born was postmillennialism. As its name indicates, postmillennialism believes that Christ will come after the world has been Christianised through a millennium of successful Christian mission.²

Postmillennialists are optimistic about the present world. They see Christian principles of justice, goodness, peace and unity being embraced and practised more and more by the world, and evil being reduced to "negligible proportions."³ For postmillennialists, the millennium occurs very much within the world as we know it. Life goes on during the millennium as now, but with Christian values and the church in the ascendancy. The millennium concludes with the Second Advent, the resurrection and the final judgment.

The New Testament's picture of Christ returning unexpectedly to a troubled yet complacent world within which His disciples are persecuted (Matthew 24:9-13, 21-22, 37-44) doesn't sound like the golden age of post-millennialism. Further, the idea that this present world is to experience a protracted period of improvement before the Advent dissipates the New Testament's sense of urgency.

Enter the Adventists

This was the concern of the first formal listing of Seventh-day Adventist beliefs in 1872. "We believe," the eighth statement says,

"that the doctrine of the world's conversion and temporal millennium is a fable of these last days, calculated to lull men into a state of carnal security, and cause them to be overtaken by the great day of the Lord as by a thief in the night. . . ."

Hence, Adventists affirm that Christ's return is imminent, sudden and before the millennial age. This means that Adventists are premillennialists, that is, they believe Christ returns before the millennium. But where and when does it occur? One school of premillennial thought teaches that the 1000 years are here on earth. This view, with which Adventism has had a long and sometimes bitter feud, was current when Seventh-day Adventism began.

The special issue for February 7, 1846, of the Millerite journal, *The Day Star*, contained an article by Owen R L Crosier with the bland title "The law of Moses." Yet this article became the foundation of the Seventh-day Adventist understanding of the sanctuary. Crosier was one of the Millerites who endured the anguish of having their hopes dashed when Christ failed to return in 1844, as they had so vehemently proclaimed. His *Day Star* extra article not only revised the Millerite interpretation of the sanctuary, it also contained a section entitled "The-Age-to-Come."

When the sabbatarian Adventists reprinted Crosier's article, they left out the section on the age-to-come. But this view was not so easily set aside. The first breakaway group from the sabbatarian Adventists, The Messenger Party, embraced the

age-to-come theory as one of its basic tenets.

They believed that Jesus would return to Israel and set up a literal kingdom on earth centred in Jerusalem. The saints would then be immortalised, but the rest of the mortal world would continue to live in the flesh. National leadership would be in the hands of the Jews. Heathenism would be suppressed and human life would enjoy unprecedented peace, prosperity, health and longevity. Conversions to Christ would continue during the millennial reign.

This form of premillennialism shares one important belief with post-millennialism, that is, both views place the millennium on earth. So what!

Many will recognise that the age-to-come type of premillennialism is similar to the views of present-day dispensationalism or futurism. The early Adventists condemned the age-to-come view (and thus modern dispensationalism) as offering a second chance to the unrepentant. If post-millennialism took away the imminence of Christ's return, the age-to-come teaching destroyed its finality.

Both views compromise the urgency of the gospel decision. Post-millennialism encouraged complacency by putting the Advent off into a distant future; the age-to-come view fostered a false security by teaching that if peace wasn't made with God in this age, then there was an opportunity to make it during the millennial age.

No second chance

Adventism resolutely rejected this second-chance idea. "I have never yet heard," wrote the Adventist pioneer J H Waggoner in 1872, "of any method by which condemned probationers of this age may be shoved over and given a new and different probation in another age."¹

By having a physical millennium on earth both the postmillennial and the age-to-come theories compromise the gospel. They teach that

there is a change to, but not an end of life as we know it. Sin and death are contained and reduced, but not destroyed.

For Adventism the millennium is in heaven and it marks a total break with this world order. Adventism's stress on the location of the millennium in heaven isn't simply because this is scriptural (John 14:3; 1 Thessalonians 4:14, 17),² but equally because it preserves the finality of the Advent. With the Advent the gospel age ends—it doesn't introduce another chance for the unbeliever to repent.

The millennium commences with the Second Advent and the resurrection of the saints (1

Thessalonians 4:13-17;

Revelation 20:4-6). The 1000-year separation between the end of this world and the commencement of God's new earth demonstrates that there is no continuity between the old and the new, but a radical break. Sin and death aren't simply restrained; they're totally destroyed (Revelation 20:10, 14, 15).

The imminence and urgency of the gospel must not be compromised by postmillennial dreams: "I am coming soon. Hold on to what you have, so that no-one will take your crown" (Revelation 3:11, NIV). Nor can the finality of the gospel Advent be jeopardised by vain dispensational age-to-come hopes: "The end of all things is near" (1 Peter 4:7, NIV), not the beginning of a millennial preaching of the kingdom on earth.

Paul sets out the order of events: "But each in his own turn: Christ, the firstfruits; then, when he comes, those who belong to him. Then the end will come" (1 Corinthians 15:23, 24, NIV). The end is not the time to repent.

Adventist millennial belief is really then about the gospel and the urgency of our response to it. It's a decision that brooks no delay. Jesus said, "Follow me, and let the dead bury their own dead" (Matthew 8:22, NIV). The gospel demands

our acceptance today; there's no opportunity after the Advent. As C S Lewis says, "When the author walks onto the stage the play is over."⁶

The time to surrender, to choose sides, is while the battle rages. We need to decide quickly whose side we're on before Christ invades. To wait until the millennial age to lay down our arms may be 1000 years too late. **R**

This article is based on fundamental belief number 26—the first in a series of articles defending the practical implications of the fundamental beliefs of Adventism. Many question the relevance of doctrine, seeing it as the preoccupation of nitpicking theological minds. Doctrine is simply teaching. It attempts to answer questions such as "Who was Jesus?" "Why did He die?" "Why do Christians go to church?" "What is God like?" and "Is the Bible the Word of God?" Doctrine becomes sterile when it is isolated from Jesus and from the realities of life. This series presents Adventist beliefs as issuing from Jesus and as impacting on our lives.

1. The word "millennium" (Latin, mille, a thousand) refers to the thousand-year reign of Christ and His saints referred to in Revelation 20:1-7.

2. Postmillennialists do not believe that this golden period is necessarily restricted to a literal 1000 years.

3. Loraine Boettler, "Postmillennialism," in Robert G Clouse (ed), *The Meaning of the Millennium: Four Views*, IVP, Downers Grove, USA, 1977, page 118.

4. "Refutation of the Doctrine Called 'The Age to Come,'" page 155.

5. As C A Wanamaker says, "To the extent that the place of Christ is with God in heaven, the people of God are to be brought to the place of God, namely heaven." He goes on to say that 1

Thessalonians 4:14 should be understood to mean that "God will bring [to heaven] with Jesus those who have fallen asleep in him." See Wanamaker's Commentary of the Greek Text: 1 and 2 Thessalonians, Eerdmans, Grand Rapids, USA, 1990, page 170.

6. *Mere Christianity*, Collins, London and Glasgow, 1952, page 63.

Norman H Young is the senior lecturer in New Testament at Avondale College, NSW.

ADVENTIST EDUCATION: JUSTIFIABLE OR NOT?

by Bruce R Youlden

*i*s Adventism likely to be compromised in our schools by enrolling greater numbers of non-Adventist children? Can the investment in Adventist education continue to be justified under these circumstances?

The answer to both questions rests with the ability of a school community to creatively apply the strategies of spiritual nurture to the differing student-base it serves. It can't be business as usual. Rather, it entails rethinking a school's approach to the delivery of Adventist education.

It should be recognised that Adventist Christian values and spiri-

Adventist Christian values . . . will not be automatically preserved by a set ratio of Adventist to non-Adventist students.

tual life will not be automatically preserved by a set ratio of Adventist to non-Adventist students, or even by maintaining a predominant Adventist population. Rather, the special character and spiritual climate of our schools will be maintained by adopting specific strategies to preserve and foster it.

The schools that take up this challenge and are successful will readily justify their operation. Success in this regard is dependent upon thoughtful effort and careful planning. To this

end, school communities should be vigilant in strengthening a number of key areas of operation.

Enhancing spiritual climate

1. School appointments

Spiritual nurture within a school is largely a function of the spiritual priorities of school personnel. The role of the principal and teacher is ministerial and pastoral in the sense that they are called to demonstrate and transmit the relevance and values of Jesus Christ in their sphere of influence. Employment processes are therefore critical to this outcome.

2. Curriculum and instruction

The underlying Christian philosophy and practice of education where faith is fully integrated throughout the learning process is important to spiritual nurture. Integration should not be a forced process, but something that occurs naturally in the flow of teaching. This will be largely a function of the spiritual freshness and vigour of the life of the teacher.

3. A pseudo church

Spiritual nurture is enhanced when a school views itself as a "pseudo church," in which the social and spiritual dimensions of campus life are integrated together. By sponsoring and organising a fortnightly Saturday-night social program and by incorporating the conference youth calendar, summer youth camps, Pathfinder clubs, Sabbath

school and Friday-night programs as an extension of the school program, provision is made for the integration of young people into Adventist faith and culture.



Bruce Youlden.

4. Bible classes

Bible classes and the Bible teacher are critical to spiritual nurture. Bible instruction needs to be both creative and developmentally appropriate without compromising the distinctiveness of Adventism. However, the lasting impact of the class is more likely to depend on the spiritual life and priorities of the Bible teacher.

Experience also suggests that where there is a mix of faiths, there is greater respect, tolerance and a healthier level of discussion in Bible



classes. Adventist students defend their faith rather than treating it with derision and scepticism.

5. Student missionaries

The student missionary (SM) program can play a very significant role in fostering the spiritual life of the school. These student missionaries or youth workers are able to develop a rapport with students in a unique way. Participation in Bible-study groups and baptismal classes often becomes an “in thing.”

6. Spiritual emphasis weeks

The spiritual life of the school is greatly enhanced through the weeks of spiritual emphasis. If guest speakers are particularly in tune with young people and there is widespread student involvement in the program, then it will contribute significantly to the spiritual climate of a school campus. Schools should not hesitate in investing in the best youth speakers available. The dividends repay outlays many times over.

7. School worship

School and class worship can be a powerful medium of spiritual nurture. School spirituality is greatly enhanced when the relationship with Christ is central, the worship period is perceived to be relevant and stimulating, student and school concerns are frequently considered in prayer, and when students are actively involved.

8. School chaplain

Clearly, the appointment of a full-time chaplain is a key to exploring many of the opportunities of ministry found within the school family. The duties entail the spiritual and social nurture of the student body, including home visitation. Many families without a support network respond very positively to such care.

9. Peer influence

Adventist young people are capable of being a very powerful medium of ministry and spiritual nurture among their peers. These young people might be shown and encour-

aged to take greater responsibility in befriending and reaching out to their friends of other faiths.

10. Defined expectations

Defined expectations consistently applied are essential in fostering a sense of community. They also lay the groundwork in creating a suitable climate in which the values and ethos can be maintained and fostered.

11. Admissions process

The school environment is greatly influenced by the type of students enrolled. It is essential that all applicants share the Christian philosophy, goals and values of the school. The admissions process needs to be thorough. To admit students largely on economic grounds without due regard to the above will invariably be counterproductive.

12. Board membership

The preservation of Adventist ethos is also a function of school board leadership and its appointees. It is essential that members (“church shareholders”) take their responsibilities seriously and that Adventist

Church membership continues to be a necessary prerequisite for board membership.

The voice of all parents and especially the non-Adventist “client” may be heard through the medium of the Parent and Teacher Association or through a Board Parent Advisory. Such mechanisms provide the needed forum for the parent voice, while protecting the interests of the church as proprietor.

Conclusion

The special character of our educational school system will be preserved and our mission better served as we focus upon and develop the specific strategies that will enhance the spiritual climate of our schools. By so doing, we continue to differentiate them in the marketplace while justifying their existence.

The next article, entitled, “Adventist Education: Competitive or Not?”, will outline strategies to enable our schools to grow and develop in the open market. **R**

Bruce R Youlden is the associate director of the Department of Education for the South Pacific Division.

Believing is seeing

Isn't that back to front? For the purely rational, the answer would be yes. But belief goes beyond simple reason and opens to us unseen possibilities. Belief in God has a practical tool at its disposal—prayer. It's through prayer that we apply our belief to life's challenges and its joys.

Gillian Munn says Whangerei (NNZ) has begun a renewed prayer emphasis for the church. A special prayer breakfast launched a revitalised prayer chain to focus on developing prayer partnerships. These are intended to provide mutual support and encouragement among the membership. Their pastor, George Porter, benefits from sets of prayer partners who pray daily for his ministry.

Whangerei church takes pleasure in following a series of monthly prayer calendars, while future plans include prayer retreats, neighbourhood prayer walks and praise services. “God is mobilising our church through prayer,” reports Gillian.

Is this happening anywhere else or only in Whangerei? You'll be surprised at the answer. Watch the RECORD, to catch up on what's happening in local churches where prayer has become a strong part of church life.

Maybe you'll take a moment to drop me a line on paper or e-mail to fill me in on your church's prayer activities. I'd like to hear from you.—*Carole Ferch-Johnson, prayer coordinator for the South Pacific Division. E-mail: cferchjohnson@adventist.org.au*

CORONELLA LAUNCHES "BRIDGE TO THE FUTURE"

Racing-car driver Jim Richards officially launched a campaign to raise \$A5 million for extensions and renovations to the Coronella Retirement Village (Nunawading, Vic) on May 10.

The funds will be used in two stages: to construct 40 residential-care suites; and to renovate the existing building to provide 20 rooms, including dementia suites.

A professional fundraising campaign has now started, and will target the local community as well as Adventists in Victoria.

The "Bridge to the Future" building campaign will ensure accreditation under new guidelines established by the federal government. The deadline

for accreditation is January 1, 2001.

Coronella manager Errol Peterson emphasised the need to develop. "We have accepted the challenge to provide better care into the new century," he said. And to do that they needed to work toward accreditation.

The federal member for Deakin, Phil Barresi—a member of the "Bridge to the Future" committee—said he felt Coronella had excellent facilities, but needed to look to the future. He said there was a real need within his electorate for more retirement facilities. He saw the campaign as a partnership with the church and the community working together to reach joint goals.

Mr Richards, who is the patron of the campaign, spoke of his mother's time as a resident at Coronella.

"The care the staff gave and the friends she made was fantastic," he said. When his mother died, he said



Racing-car driver Jim Richards launches Coronella's fundraising campaign.

the "support the staff gave me and my family was terrific."

He did wonder about having a racing-car driver as patron of a retirement village campaign, but said, "I'm 50 years of age, and one day I might need to go."

He launched the campaign by waving a checkered flag.

Coronella began operating in 1949. It now caters for 180 residents in 60 independent units and 94 residential-care beds.—Bruce Manners

Notebook

Kainantu ABC's open day

Signs displaying the Three Angels can be seen in almost every village as you drive from Goroka to Kainantu in Papua New Guinea. The Adventist Church has grown significantly in this area in recent years.

Eastern Highlands Simbu Mission (EHSM) leaders built an Adventist Book Centre (ABC) here to nurture church growth. Today, April 5, is its open day.

More than 500 people are at the opening. EHSM president Pastor Jessley Farugaso takes the dedication program and then declares the ABC open.

EHSM ABC manager Elijah Kaove and his wife, Esther, now see the rewards of their many hours of hard work. The shop is packed. People start pushing their way back out, bags and cartons of books in their arms. They're excited. They feel God is with them.

Some 90 minutes after the dedication, the ABC closes. More than K5000 worth of God's literature is on its way home to the villages in the district.—Doug Oaklands, Signs Publishing Company island field ABC development manager

Youth honour Dungaree marchers



Youth from the Rosewood (Qld) church form an honour guard for veterans in the March of the Dungarees on April 22. The youth, and students from the Ipswich Adventist Primary School, served refreshments to the marchers as they walked from Warwick to Brisbane.

The first March of the Dungarees took place during World War I when the Australian government called for 50,000 men. This started other patriotic marches, including the March of the Boomerangs, Cooees, Kangaroos, Kookaburras, Kurrajongs, Snowy River Men, Wallabies and Waratahs.

NEW BIBLE CURRICULUM FOCUSES ON FAITH

EXPERIENCE

the *Power of His Word*

Every Adventist primary school in Australia and New Zealand is currently being introduced to a new Bible curriculum called "Growing in Faith."

Dr Don Roy, the South Pacific Division's associate director for primary curriculum, is currently explaining the framework to teachers, school chaplains and ministers around the division.

"Adventist teachers are committed to teaching the Bible effectively," he says. "But they are also committed to finding better ways to teach it, to make Bible the centre-piece of the Adventist curriculum."

The new curriculum coincides with the division's 1998 theme, "Experiencing the Power of His Word."

Dr Roy says it represents a significant shift from simply learning facts and information about the Bible, to developing personal faith.

Developing faith

"Faith is complex, but at its simplest level it has a number of dimensions that relate 'one's head to one's heart to one's hands.'

"It is undeniably based on God's revelation as portrayed in the stories of the Bible, but it also calls for a personal response and disposition to God, and then to others. The new curriculum targets each of these aspects."

Dr Roy says it also "recognises how faith develops through various stages in life, and suggests appropriate learning activities."

New curriculum features

1. Bible narrative emphasis.

"Developing a personal sense of meaning grows out of the way we see God," says Dr Roy.

For this reason, the curriculum:

- reaffirms the Bible story as the primary way God reveals Himself to us

- emphasises how the story portrays God's initiative and continuing action to save and restore a lost world, and

- develops an appreciation for the pattern of Scripture, from its beginning in God's perfect creation, to the Fall, then God's response leading through the life, death and resurrection of Jesus, His Second Coming and the ultimate restoration.

2. Practical skills development.

"Worship, personal devotions and Christian lifestyle are the logical responses to God's revelation of Himself," says Dr Roy.

For this reason, the new curriculum:

- seeks to develop a range of relevant skills and practices, such as Bible-study skills and devotional and worship skills, to support this aspect of the life of faith, and
- encourages a "hands-on"

approach to service by promoting active involvement in projects that benefit people in need.

3. Enriched teaching method.

According to Dr Roy, the new curriculum is more than simply a different framework. "It also calls for a fresh and enlightened approach to teaching and learning," he says.

Dr Roy believes educators now appreciate different personalities and learning styles more than ever before, and work hard at providing the best for each of them.

He says the work of Howard Gardner and his view of "multiple intelligences" was helpful in the planning of learning activities for the new curriculum.

"It's generally agreed that active learning leads to more effective learning. It's also more enjoyable and personally meaningful."

Initial reaction from teachers, principals (see below) and administrators has been positive.

Students—non-Adventists among them—have also responded positively.

Comments on the new primary Bible curriculum

Bev Christian, a teacher at Avondale Adventist Primary School, is not the only one excited about the new primary Bible curriculum. "The non-Adventist students are also responding with a great deal of interest," she says.

Mount Colah (NSW) church minister **Pastor Adrian Craig** likes the curriculum's evangelical character too. "It's particularly good for children in the upper grades." He also notes the curriculum's emphasis on personal commitment and baptism.

More praise from Port Macquarie Adventist School principal **Allan Rosendahl**. "It's great," he says. "I'm sure it's going to be very successful."

Murray Hunter, deputy principal of the Brisbane North Adventist College, says his primary staff have found the curriculum very user-friendly, and are already implementing it directly into the school program.

Teachers from island missions may also receive a Pacific edition of the curriculum after it was successfully presented at the most recent Avondale College summer school.

“Wouldn't it be nice if we all prayed for each other at a set time each week! We must remember this is God's work.”

Relating to relatives

PASTOR I. W. RITCHIE, VIC

How many of the Tate family attend your church?

There is old man Dick Tate, who wants to run everything; Uncle Roe Tate tries to change everything; Sister Agie Tate stirs up trouble whenever possible; her brother Irie Tate helps her to do so; and whenever new projects are suggested, Brother Hessie Tate and Sister Vegie Tate pour cold water on it.

But not all members are so bad. Brother Facilie Tate is quite helpful; a delightful member is Miss Felici Tate. Our pastor is always delighted by Brother Cogi Tate and his twin, Medi.

The real challenge comes to us when we consider the question: “If everyone supported the church program like I do, what kind of a church would we have?”

Paul's advice is that whatever we do, we should “do it heartily, as to the Lord, and not unto men” (Colossians 3:23).

Finding hope in tragedy

NAME WITHHELD

Concerning “Tragedy of divorce” (Letters, May 2), I have been in two physically and mentally abusive marriages, which went close to destroying me.

But God understands, and most people, women particularly, commit themselves totally to Him when they are in this position. That's a big positive.

With God in control, take a good, hard look at yourself. Take problems to Him and do something about them. Develop your talents. Start with something small that you know you can succeed at; you'll be amazed at how far you can go.

The past 10 years have been the happiest, most satisfying and healthiest time of my life—and I'm still on my own. My five children

have done exceptionally well—three university graduates and all in the church to varying degrees.

All this despite problems with church boards and other things mentioned in “Divorce, Remarriage etc” (March 21)—and a few more beside. They're water off the duck's back with God on your side.

Reality bite

PASTOR DAVID EDGAR, QLD

I'm sorry to hear of a church member's frustration with their minister, but frustration in a local area doesn't necessarily translate into irrelevance or indifference in another.

Most church employees are trying hard to do a good job, and most church members want to do more. Unfortunately, those in this class are already overworked. Just as a lack of response to a call doesn't mean apathy, perceived irrelevance at different levels of church employment doesn't mean we've lost the plot. We all care very much.

Wouldn't it be nice if we all prayed for each other at a set time

each week! We must remember this is God's work, and He hasn't failed us yet.

Broaden our agenda

KEN MARSH, E-MAIL

The RECORD recently promoted the book *Heaven's Lifestyle Today* (Features, May 16). There is a difference between Adventist lifestyle, the subject of the book, and Heaven's lifestyle.

The only reference to subjects other than health is the impact of meat-eating on the environment. It states there is little we can do about air, water, soil and noise pollution, although these are problems largely of our own making.

It also fails to grapple with a Christian response to issues such as overpopulation, greenhouse and climate change, the growing gulf between rich and poor, reconciliation and the like.

Until we broaden our concept of lifestyle to include our social responsibility to the world, we will continue to “slide into irrelevant obscurity” (“Talking or walking?”, May 16).

Just a coincidence



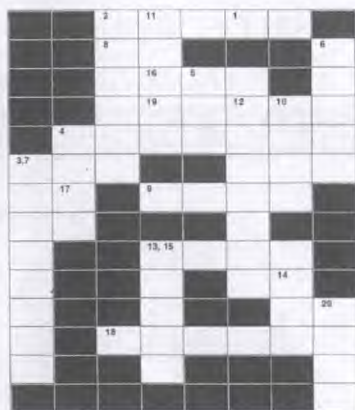
Mail: RECORD Editor, Signs Publishing Company, Warburton Victoria 3799 **E-mail:** CompuServe 74617,726; Internet 74617.726@compuserve.com **Fax:** (03) 5966 9019. Views in Letters do not necessarily represent those of the editors or the denomination. Letters should be less than 250 words, and writers 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.

c h i l d r e n

Valley of Dry Bones

Puzzle number: 21

Special Bible passage to read for this week: Ezekiel 37



All the words from Ezekiel 37:8 have been included in this clueless crossword. The first word starts at 1 second 2 etc. You must decide which way the word fits best.

Name Age

Address

To join the *Experience the Power of His Word Club*, send your answer to: *Experience the Power of His Word Club*, 148 Fox Valley Road, Wahroonga NSW 2076

Anniversary

Taylor, George and Sylvia (nee Deacon) celebrated their 60th wedding anniversary at a buffet dinner with a group of family and friends in the delightful surrounds of the Coronella Retirement Village Activities Centre, Vic. On 18.4.38 they were married in the Mont Albert Seventh-day Adventist



church during a dust storm! To the union were born nine children. George and Sylvia ("Goldie") have always been active in service in the various Adventist churches where they have been members. George has served in many capacities, including lay preacher, elder, deacon, Sabbath school teacher and superintendent. He has been a member of the Executive Committee of the Victorian Conference and a member of the Board of Management of Coronella Retirement Village. Sylvia helped in children's Sabbath school for many years. Their hospitality was well known—George doing the "talking," while Sylvia cooked delicious meals. A feature of their marriage has always been their concern for the wellbeing of others. They now reside at Coronella Adventist Retirement Village.

Bill Blundell

Weddings

Bagnall—Brooks-Horn. Robert Bagnall, son of John and Carlene Bagnall (Sydney, NSW), and Angela Brooks-Horn, daughter of Geoffrey Horn and Rosalie Brooks-Horn (Sydney), were married on 19.4.98 in The Great Hall, Sydney University.

Gary Bagnall

Connolly—McKay. Mark Andrew Connolly, son of John and Belle Connolly (Bald Hills, Qld), and Madonna Ellen McKay, daughter of Bev McKay (Kallangur, Qld) and the late Morris McKay, were married on 18.4.98 in a bush setting at Bellthorpe, Qld.

Mike Brownhill, Laurens Adair

Fowler—Dose. Gregory James Fowler, son of Lawrence and Louwana Fowler (Yarrahapinni, NSW), and Bronwyn Ruth Dose, daughter of John and Lyn Dose (Murwillumbah), were married on 12.4.98 in the Murwillumbah Seventh-day Adventist church.

Darren Croft, Gary Bagnall

Girdler—Denning. Daniel William Girdler, son of the late Leslie and Maryann Girdler, and Carey Dianne Denning, daughter of Melvin and Elizabeth Burgess (Mackay), were married on 19.4.98 at the Dalrymple Heights Seventh-day Adventist church at Eungella Village, north-west of Mackay, Qld.

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Fax: (07) 5491 3958

Grant—Klumpes. Timothy Paul Grant, son of Sue Grant (Miranda, NSW) and Paul Grant (Woronora Heights), and Elise Jane Klumpes, daughter of Alexander and Roslyn Klumpes (Heathcote), were married on 25.1.98 at Miranda.

Mark Wilson

Gudenswager—Hazelgrove. Shane Gudenswager, son of Lisle and Lorna Jean Gudenswager (Kedron, Qld), and Leonie Dawn Hazelgrove, daughter of David Hazelgrove (Moonta, SA) and Janette (and John) Frosio (Narangba), were married on 11.4.98 in the Pine Rivers church in Brisbane.

Mike Brownhill, Theo Hazelgrove

O'Hern—Tully. Allan O'Hern, son of Dot and George O'Hern (Armidale, NSW), and Djuna Tully, daughter of Lyn and Lindsay Tully (Thornleigh), were married on 10.4.98 in the Morisset Hospital Chapel, Morisset.

Eric White

Patterson—Norman. Andrew James Patterson, son of Robert and Janice Patterson (Central Coast, NSW), and Sara Anne Norman, daughter of John and Julie Norman (Dubbo), were married on 5.4.98 in the Beni Creek church, Dubbo.

Peter Cousins

Percey—Boyer. Robert Percey, son of Ted and Norma Percey (Launceston, Tas), and Tania Boyer, daughter of Steven and Gail Boyer (Launceston), were married on 8.2.98 in the Launceston Seventh-day Adventist church.

Graeme Brown

Purton—Robinson. Tony Charles Purton, son of Gerald and Patricia Purton (Ulverstone, Tas), and Leanne Sharon Robinson were married on 1.1.98 in the Ulverstone Golf Club.

Graeme Brown

Voss—Walker. Tony John Voss, son of Edward and Margaret Voss (Glenorchy, Tas), and Janelle Lee Walker, daughter of Jamie and Dianne Walker (Lauderdale, Tas), were married on 18.1.98 in the Rosny Seventh-day Adventist church.

Graeme Brown

NEW VIDEO SERIES

freedom
heroes
hope
origins
justice
evil
afterlife

the search

contact Adventist Media or your ABC for details

Steele—Heinicke. Andrew James Steele, son of Matthew and Annette Steele (Lismore, NSW), and Karen Fay Heinicke, daughter of Deane and Roma Heinicke, daughter of Currimundi, Qld), were married on 10.4.98 in the Springwood church in Brisbane.

Mike Brownhill, Terry Bottrell

Zurobski—Robson. Robert Zurobski, son of Bill and Gosia Zurobski (Sydney, NSW), and Emma Ruth Robson, daughter of Earle and Jenny Robson (Sydney), were married on 5.4.98 at Our Lady of Czestochown church, Sydney.

Kevin Townend

Obituaries

Adams, Delsia Loris, born 16.5.19 at Ryde, NSW; died 22.3.98 at Bracken Ridge, Qld. She was predeceased by her husband, John. She is survived by her daughter, Jenny Freriks; and her grandchildren, Kym, Daniel and Leah (all of Bracken Ridge). Delsia's last words were: "There is a better world than this."

John Stehn

Andrew, Tangata (Andy), born 10.6.53 on Rarotonga, Cook Islands; died 17.4.98. On 20.10.77 he married Poko. He is survived by his wife (Auckland); and his children, Patrina (Sydney, NSW) and Nivan (Auckland). A gentle, dedicated man, who had a special burden for youth; loved by all.

Paul Gredig

Bliss, Ruth Balacuit, born 28.10.45 in the Philippines; died 16.2.98 at Maryborough, Qld. She married Gedric in 1981 and moved to Australia. She is survived by her husband; and her son, Norman (both in the Philippines). Ruth had been a wonderful worker for the Lord in the local mission where she lived and also as a literature evangelist in Davio City for 15 years.

Arthur Bath

Burnett, Winifred Hope, born 7.1.17; died 3.12.97 at Hamilton, Vic. She is survived by her children, Ronald (Victoria), Keith (Tasmania), Margaret (Victoria); and her grandchildren. She was a faith-

SURGICAL SKILLS NEEDED

● A position will shortly be vacant at Sopas Adventist Hospital for a surgeon or an experienced medical practitioner with extensive surgical skills. Currently surgery is booked for three days per week at this 100-bed mission hospital run by the Seventh-day Adventist Church.

● With a population base of 250,000 in the highlands province of Enga, this hospital serves as a referral centre and provincial hospital. As a result, nonelective work is done most days of the week. Experience in thoracic, abdominal and ob/gyn surgery would be an advantage.

● This is a satisfying position with an opportunity for teaching seconded national medical graduates, expatriate medical students and nursing college students. An attractive, temperate climate in mountain surroundings with generous home-base leave makes Sopas a pleasant and professionally rewarding place to work.

Application Details

Expressions of interest must include a résumé, a vision statement about the applicant's potential contribution to the role, the names and contact details of three referees and the applicant's church membership details. If additional information is required before applying, contact Dr Percy Harrold, Adventist Health Director, SPD, on (02) 9847 3304.

Direct applications to John Ogg, Human Resources Director, South Pacific Division, Locked Bag 2014, Wahroonga NSW 2076, ASAP. Please note that the Division may make an appointment at any time

ful and long-serving church clerk in the Concord church, Sydney, where she and her family worshipped for many years. She awaits the resurrection beside her husband in the Rookwood Cemetery, Sydney.

R H Parr, Daron Pratt, Alwin Hilton

Hamilton, Annie (Nancy) (nee McClintock), born 15.8.09 at Timaru, SNZ; died 17.3.98 at Wellington, NNZ. She was predeceased by her husband, Victor, on 19.3.54. She is survived by her daughters and sons-in-law, Elaine and William Wilson (Whangarei), Noeleen and Ian Facer (Lake Macquarie, NSW), Rosemarie and Trevor Tooley (Hamilton, NNZ), Victoria and Leon Roberts (Sydney, NSW), Jennifer and Kevin Shillito (Pleasant Point, SNZ), Pamela and Clayton Landall (Lower Hutt, NNZ), Kathleen and Barry Boulton (Rangiora, SNZ), Collette and David Brown (Christchurch); her son and daughter-in-law, Brian and June Hamilton; her 22 grandchildren; and 16 great-grandchildren. Neil Thompson

Hearn, Marie, born 22.7.1900 in Kiev, Russia; died 9.4.98 in the Charles Harrison Memorial Home, Cooranbong, NSW. She was predeceased by her husband, Ralph, in 1957. She is survived by her daughters, Leonie Gillies (Winton, Qld) and Nina Hearn (Cooranbong). Murray Chapman, Dr Tim Gorle

Jones, Edith May (nee Ryan), born 26.10.15 at Nowra, NSW; died 24.4.98 at her home in Kingston, Qld. In August

1936 she married Allan, who predeceased her on 9.5.94. She is survived by her sons, Stan (Kingston), Geof (Murwillumbah), Brian (Lismore), Warren (Coonabarabran), Owen (Darwin, NT) and Ron (Brisbane, Qld); and her daughter, Christine Drury (Cooranbong, NSW). Edith's children say she was a wonderful mother, who was never heard to raise her voice in anger. Barry Crabtree, John Sprzypaszek

Liggett, Richard Norman, born 7.6.14; died 3.1.98 in Waihi Hospital, NNZ. He was predeceased by his daughter, Marion Walsh. He is survived by his wife, Muriel (Waihi); his sons and daughters-in-law, David and Veronica, Terry and Narelle (all of Auckland, NNZ), Bruce and Sandra (Waihi); his daughter and son-in-law, Helen and Colin Amos (Hamilton); and his 10 grandchildren. Norm was loved for his selfless service

to his church as an elder and deacon for many years. The Waihi church bears witness to his wood-turning skills by way of the fine furnishings to be seen there. Ken Curtis

Litster, May Belle (Betty), born 11.5.25 at Wagga Wagga, NSW; died 8.4.98 in Sydney. She is survived by her husband, Clyde; her son, Grant (Canberra, ACT); her daughter, Merridee Adair (Sydney); and five grandchildren. Betty and her husband served at the Monamona Mission, Qld. for some years, returning to Sydney when the mission closed. John Silver, Ken Low

Maberly, Pastor Frank Thomas, born 6.4.21 in Sydney, NSW; died 1.4.98 at Normanhurst after a protracted illness. He is survived by his wife, Liela (Thornleigh); his daughter and son-in-law, Rhondda and Rick Stone (Hornsby Heights), sons and daughters-in-law, Cliff and Karen (Bangkok, Thailand) and

Glen and Diane (Atlanta, Georgia, USA); his seven grandchildren; his sisters, Irene Townend (Cooranbong, NSW), Leonore Ferris (Cherrybrook) and Rose Calder (Auckland, NNZ); and his brother, Norman (Angwin, California, USA). Frank gave 40 years of service to the Seventh-day Adventist Church, 10 as a missionary, 20 as an administrator, 10 as a pastor. In 1947 Frank opened the work in the Wabag Valley, in the remote Central Highlands in New Guinea. In 1983 Frank and Liela were given an honour citation in the Avondale Homecoming, from the 40-year class, 1943. The citation read, in part: "... Frank has demonstrated wisdom, understanding and warm Christian kindness in a number of administrative positions..." Tom Ludowici John Silver, David Currie

Paddick, Ellen Joyce (nee Forbes), born 5.3.30 at Gilberton, SA; died 24.4.98 at Walkerville. On 20.8.52 she

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Contact Pastor Eric White, Coordinator Volunteer Services, South Pacific Division, 148 Fox Valley Road (Locked Bag 2014), Wahroonga NSW 2076. Phone (02) 9847 3333 or fax (02) 9489 0943. E-mail address: ewbite@adventist.org.au

married Jefferson at Norwood. She is survived by her husband; her children, Lynn (Adelaide) and Bronwyn (Sydney, NSW); and her grandchildren, Amanda and Jeff, Jr. Ellen was a Christian lady, who had enjoyed visiting aged and shut-ins. She was then herself struck down and suffered years of illness and operations. She appreciated the dedicated care of her husband.
Graeme Olson

Raymond, Marie Simone Denise (Tuyau), born 12.5.39 in Mauritius; died 25.3.98. She is survived by her husband, Eddy; her seven daughters; her five grandsons; and her three granddaughters. Mrs Raymond died after a long and courageous battle with illness. Her faith in Jesus was strong to the end.
Mervyn Savage

Tasker-Davey, Maddison Ann, born and died 16.3.98 at Gosford, NSW. She is survived by her parents, Wayne and Sharlene; her sisters, Nikkita, Denni and Breana; and her brother, Callin (all of Central Coast).
Don Madden

Thomas, Norman, born 6.8.20 at Wanganui, NNZ; died 7.10.97 in Auckland. He was predeceased by his first wife, Jesse; also his daughter, Patricia. He is survived by his second wife, Lola; also his children to his first wife, Ainslee, Miriam, Raewyn, Alan and Geoffrey.
David Bertelsen

Tritton, Frederick William Christopher, born 30.8.10 at Lakemba, NSW; died 8.4.98 at Hornsby. He was predeceased by his wife, Ruby, in 1982. He is survived by his daughters, Pam Beattie (Hornsby) and Val Smith (Wahroonga); and his sons, Frederick and Lindsay (both of Dapto).
Eric Greenwell, Rod Anderson

Tuffin, Gwenda Jane (nee Briant), born 20.10.34 at Ayr, Qld; died 25.4.98 in Ayr Hospital. On 25.2.68 she married Gordon. She is survived by her husband; her mother, Gertrude Briant (Ayr); her brothers, Graham, Neville and Robert (all of Ayr); and her sisters, Gloria Evans (Maryborough), Betty Nielson (Mackay) and Lynne Kelly (Ayr).
Bill Blundell

Watson, Keith Nelson, born 8.12.27 at Loxton, SA; died suddenly on 13.4.98 at Mount Torrens. On 11.10.77 he married Lorna in Adelaide. He is survived by his wife; his sons and daughters-in-law, Grant and Yvonne (Brisbane, Qld); Mark and Lorna (Warburton, Vic); his stepchildren, James Powell and Jeanette Hutcheson; nine grandchildren; and one great-grandchild. Keith loved life and accepted people without exclusion. He was a gentleman who knew God's grace and will be remembered and missed by many.
Darren Croft, Graeme Olson

Whitworth, John Matthew (Jack), born 30.4.10 at Waterloo, NSW; died 20.12.97 in Sydney. On 10.3.52 he married Esme. He is survived by his wife (Engadine).
Mark Wilson

Advertisements

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Sydney Adventist Hospital is a 320-bed acute-care private hospital located on Sydney's North Shore. We provide premium quality professional health care in a uniquely caring, Christian environment to our communities and beyond.

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Applications should be forwarded to: Personnel Officer, Sydney Adventist Hospital, 185 Fox Valley Road, Wahroonga NSW 2076. Fax (02) 9487 9250. Phone (02) 9487 9222.

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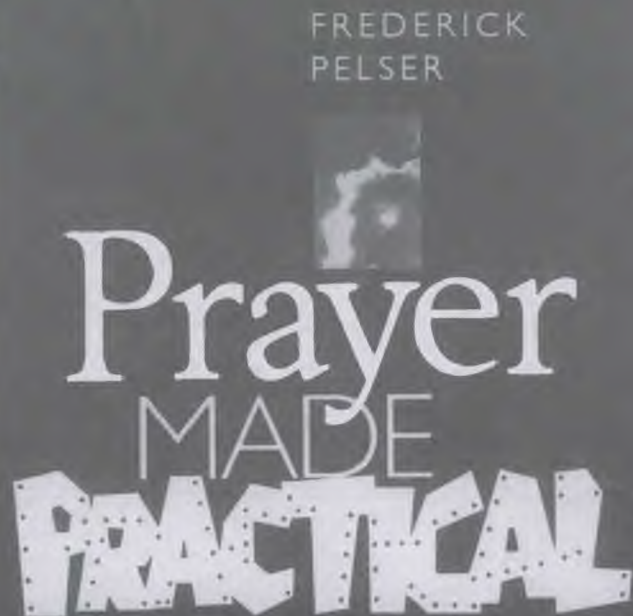
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