

April 23, 1994

RECORD

Family
Violence Is No
Myth—6



**Church Formed
by Ellen White
Turns 100—11**



**Adventist
Writes on
Creation—11**

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Mongolia—10**



Former Union Boss Ordained

A former union official, working in an aircraft-maintenance division of Qantas before he became a Christian, was ordained to the ministry in the Hervey Bay church, Queensland, on December 11, 1993. Geoff Donovan's ordination service was conducted by Pastor Peter Colquhoun, the South Queensland Conference president. He was assisted by Pastor Chester Stanley, South Queensland ministerial secretary, and Pastors Keith Miller and Geoffrey Garne, members of Hervey Bay church.

Pastor Donovan was baptised as a result of the 1983 Sydney Carter Report and, as he confesses, "also by the Christian example of my wife, Glenise, and her family."

In 1985 he attended Avondale College and studied for the ministry. Since his graduation he has worked in south-east Queensland pastoring the Landsborough, Maroochydore and Caloundra churches. At present he is pastor of the Maryborough and Hervey Bay churches. He is pictured with his wife; they have a daughter, Jody—a high-school student.

An Electronic Church



Asking, in the jargon of the '60s, if the church is "switched on" probably dates me a little, but in its various guises, it's the ques-

tion most often asked by non-Christians about an institution that they perceive as irrelevant to the needs of the late 20th century.

So is it?

Maybe, but if not, then it's certainly making an attempt—and fast.

"Thirty-three years after holding tent meetings in this region [Essen, Germany], Billy Graham returned for a four-night campaign featuring the latest technology," said a news piece in *Moody* (May 1993). Each night of the campaign he was simultaneously broadcast to an estimated 2 million people.

That's not unusual—except that the audience was distributed across 59 different countries, and all heard it in their own language—delivered using satellite and fibre-optic cable.

A year later our own church has caught up. *Adventist Review* (March 24, 1994) reports the launch of Adventist Communication Network (ACN), a free-to-air satellite service that beams the best of Seventh-day Adventist resources "for spiritual growth, congregational revitalisation, evangelism, nurture, outreach, and training" directly to any congregation whose church has a satellite dish and downlink facilities. "Technology can now link not only homes and businesses, but churches. . . ."

Christian magazines are replete with

ads for electronic aids to Bible study—some with a "money-back guarantee." They're evangelistic too: "An easier way to get your message across!" claims *Announcements for Windows*, a disk-based graphics package.

Your first excursion into the world of computer Christianity could realistically begin by perusing an Adventist bulletin board (see *RECORD*, March 26). Such databases are huge files of digitally recorded information that you can use for devotional, evangelistic or research purposes. Typically it might contain a number of Ellen G White books—*Steps to Christ*, *Patriarchs and Prophets* and *The Desire of Ages*—as well as providing a place to exchange ideas.

"He'd be a great *Tyrannosaurus rector*," he suggests about his minister.

On-line Bible allows users to download Scripture passages in their choice of five languages. *On-line Bible* also has an array of modules that include Greek and Hebrew lexicons, a Bible dictionary and concordance. All told, it's a service with great personal development and outreach potential.

Some readers will be familiar with Eutychus (the tongue-in-cheek "Berto" of *Christianity Today* magazine). He's Christian-with-a-mission, and he's always on the lookout for ways to advance the gospel. One of his latest suggestions to his church board is that they try the dinosaurs bandwagon to encourage church attendance—after all, they're currently popular and, so it would seem, relevant.

"He'd be a great *Tyrannosaurus rec-*

tor," he suggests about his minister. To start the divine service he suggests the worship host could begin: "Welcome to Jurassic church. You are now entering the lost world of the prehistoric past. . . . View the relics. First, the board member always pushing for more exegetical sermons from the Old Testament, the *bron-Torah-saurus*. . . ." And so on.

While Eutychus may be a little unfair, he makes the point. First, in attempting to relate, one can go too far. And, second, the church must also learn to communicate at various levels (including scratching where the non-Christian mind itches) if it is to reach those who most need the gospel.

Even so, the church won't always be guaranteed success: Paul, while telling his listeners what they needed to know, failed on Mars Hill (Acts 17). He used an academic approach, and one familiar to the esoteric Greeks—that of reason. But he was derided and ignored by them. "Some mocked; and others said, We will hear thee again of this matter" (verse 32).

So how then can our zeal be most effectively applied? Obviously there's more to evangelising than just being "contemporary."

Christ was, as ever, our example in this. His message was relevant, as was His delivery—it filled needs.

"I've come to heal the broken hearted," He said (see Isaiah 61 and Luke 4:18), "and to offer deliverance to captives, to restore sight to the blind, to patch up the bleeding and to bring and give hope to society's outcasts."

No wonder the people heard Him gladly (Mark 12:37).

Christ's mission is still ours. In our efforts to be relevant, and as valuable as the twentieth-century tools are, there is no substitute for kindness, friendship, care and love as mediums of the Christian message. Lee Dunstan

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Next Week:

A pastor's wife talks about church members being fair to pastors and their families.

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New Light

I agree with Graeme Bradford when he writes that we should not rely on "historic Adventism" to support our theological beliefs ("Advancing in the Light," March 5).

People who utilise the term [in this respect] are craving for some code or creed, set in concrete, to establish and consolidate the message as taught by our pioneers. Although this intention may be commendable, we shouldn't fall into the same trap as did some denominations in the post-Reformation period who refused further light because *their* pioneers had not discovered it.

We as a church and as individuals not only grow in grace, but also in knowledge. Otherwise our church would be stuck with (and embarrassed by) many dubious teachings such as Arianism (Christ was a created being); anti-Trinitarianism, which some of our pioneering leaders believed for nearly 30 years; not to mention pantheism; Turkey as the "King of the North"; World War I as Armageddon; and the literal drying up of the Euphrates. Forebears such as Uriah Smith, James White, E J Waggoner and W W Prescott were only some of those who were involved in the above.

Bob Donaldson, NSW

Light Is Consistent

Saying that the disciples "probably" didn't agree on every point of doctrine on the day of Pentecost ("Advancing in the Light," March 5) is to imply that the Holy Spirit, by whom they were inspired, is inconsistent with Himself.

Ellen G White states in *The Acts of the Apostles*, page 40, that "This miraculous gift was a strong evidence that this commission to the world bore the signet of heaven. From this time forth the language of the disciples was pure, simple, and accurate."

Top marks, however, to Graeme Bradford for pointing out that the Bible is our creed and that we should reject everything in the form of a human creed. This raises the question: Are our 27 "Fundamentals" a biblical or human creed?

Muri Curtis, NNZ

inspired to write or speak for God—"moved by the Holy Ghost" (2 Peter 1:21)—did not always speak or act under inspiration outside those moments. (Consider, for example, the life of David.)

The introduction to the "Fundamental Beliefs of Seventh-day Adventists" says, in part, "Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures." The introduction also allows for changes to be introduced at a General Conference session.

Attitude to Arts

In reply to "Wrong Reply?" (Letters, March 12) I wonder at such a wide and far-reaching conclusion from a single statement from Ellen G White. I can testify to my deeper and more meaningful spiritual walk after I'd encountered the ministry of one who was dedicated to the use of the arts in worship so that our God would be glorified. The arts, by nature are emotive.

I pray for personal tolerance toward those who are not blessed by the arts, as I would also, that those who are blessed by the arts will be shown tolerance too.

Peter Easthope, NSW

Arkaeology Claims

Concerning the ark discovery claim (Flashpoint, March 19) you quoted a Christian organisation as debunking

the site under examination.

This group's 18-month-old objections have since been separately and thoroughly examined by shipping salvage expert David Fasold (Ark Update, No 13) and myself (*The Ark Conspiracy*, 1993). It is evident that the group rushed into print on misinformation.

I endorse Dr William Shea's statement that "various lines of evidence seem to confirm the conclusions that some remains of Noah's Ark lie within this unusual formation" (*Archaeology and Biblical Research*, Winter, page 14). Still holding this position, he recently added that more work needs to be done. We agree.

Jonathan Gray, SA

RECORD for Children

Thank you for the children's part in the RECORD. I love it because there is no church or other church families here in Hedland. Thank you!

Jared Watts, WA

As well as this letter of thanks, Jared wrote the story that appears in the children's section of this week's RECORD.

Views expressed in Letters do not necessarily represent those of the editors or the denomination. Letters should not exceed 250 words and should be mailed to RECORD Editor, Signs Publishing Company, Warburton Victoria 3799. 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...

AND IF YOU MISSED THIS
MORNING'S RADIO AND TV
OFFERING ...



An understanding of inspiration must allow for the fact that the person

New Chaplain

Pastor Ray Southon, presently minister of Epping church, Sydney, has been appointed chaplain of the church's Warburton Hospital, Victoria. He will not take up the position until January 1, 1995, due to study commitments. Kerry Bishop, a teacher and wife of Phillip Bishop, youth pastor at Warburton church, will temporarily fill the position for the balance of 1994.

SAH Honours

Four employees of the Sydney Adventist Hospital (SAH) received awards at an SAH-sponsored breakfast attended by some 50 members of the Wahroonga branch of Rotary. Dr Russell Butler, a consulting physician of some 30 years service to the hospital, and Rose-Marie Radley, director of nursing, received the Dr Bill Leventhal Memorial Award of Excellence. Diane Nicholson and Richard Shirley, both pathology department workers, were presented with two Rotary Pride of Workmanship Awards. *Sydney Morning*

Herald "Column 8" writer and Wahroonga Rotary Club president George Richards, in congratulating the recipients, acknowledged community respect for the SAH, saying, "Its reputation for excellence has been built over many years. Dr Butler, Miss Radley, Mrs Nicholson and Richard Shirley: You have done your part well in maintaining that reputation for excellence."

Instructor Needed

Tui Ridge Park, the Adventist-owned and -operated outdoor education campground near Rotorua, North New Zealand, is seeking applicants for the position of Outdoor Education Instructor. The suitable applicant will be required to develop and manage an outdoor education program. The applicant will need recognised qualifications in abseiling, rock climbing, orienteering and bushcraft, and be prepared to undertake further training as facilities are expanded. The successful applicant will be expected to be able to work as a part of a team, have an outgoing personality, and be

Family's Centenary

When Suzanna (front) and her sister Cassandra Cronk were baptised by Pastor David Lamb on New Year's Day, 1994, they became the first of a fifth generation to be Seventh-day Adventists. They are descendants of Albert and Martha Thorpe who, with their five children, became Sabbath-keepers 100 years ago. Albert and Martha Thorpe (by then with 12 children) moved from South Australia to Queensland in 1911 where Albert actively worked as a layman promoting the church's message through *Signs of the Times* distribution and as a member of the Queensland Conference Executive Committee for 15 years. On the first Sabbath of February this year, three generations of the descendants of Albert and Martha—Suzanna and Cassandra among them—gathered in Mitchelton church to mark the centenary of Albert and Martha's very first seventh-day Sabbath.



Photo: W. Fox

able to communicate with all age levels. Applicants should apply in writing to The Manager, Tui Ridge Park, PO Box 373, Rotorua, New Zealand.

Prime-time Witness

Four Adventists from the North New South Wales Conference recently featured in the Combined Churches NBN (television) Easter Program. Singer Karen Walmsley (accompanied by pianist-husband Barry) sang "Come Unto Him" from Handel's *Messiah*, gospel singer Francine Bell-Mills sang "Precious Lord" and Pastor George Drinkall read a passage from the Scriptures. The four had no idea that the feature would contain such a strong Adventist representation until it went to air. The 30-minute Easter special, *Easter Mosaic*, was screened throughout regional New South Wales on

NBN Television.

Wrong Number

In "Did You Hear . . . ?" (March 26) featuring *Signs* on computer, RECORD was supplied an incorrect Sydney number for the computer bulletin board. The correct numbers are Sydney, (02) 980 7300; Brisbane, (07) 285 5322; and Sunshine Coast, (074) 46 6388. "This service is not only being used by the blind, but also by busy business people and other non-Christian computer users who find *Signs* on computer to their liking," says Don McNicol, the Sydney bulletin board manager. "Reading *Signs* on computer has led to requests for Bible studies."

PACIFIC ISLANDS

Barriers Fall

"The work in the Morobe Mission, Papua New Guinea (PNG), faces two vast obsta-

Did You Hear . . . ?

. . . About the snake in the Adventist school bus that gave Sunshine Coast (Qld) school children an unexpected holiday on March 16?

Coming home from their school, south of Caboolture, the children spotted a snake slithering around the bus seats. The children were quickly evacuated and staff from a nearby reptile park called to find the snake. They failed.

The children abandoned the bus, continuing their journey by car. The bus driver, alone except for the snake, continued on home when it showed itself again. The snake had apparently hidden in the luggage compartment during the search.

Although bus drivers are trained for all manner of emergencies, removing snakes isn't one of them. So, because the snake couldn't be removed and the bus couldn't be driven, school was cancelled for Sunshine Coast students for the day.—Submitted by Phil Ward

cles," says Pastor Wagia, district pastor of Watut, PNG. The first is the vastness of the province and second, the dominance of another denomination in the area. However, it appears that this is diminishing. When the president of the Morobe Mission, Pastor Tony Kemo, conducted a small mission using a community church in Kaisenik, near the old gold-mining settlement of Wau, some 500 people, including their leaders, attended every night, and 22 candidates were baptised in a Sabbath-afternoon program at the conclusion of the series.

Rename for School

The board of Aore Adventist High School, Vanuatu, has changed the school name to Aore Adventist Academy to complement present developments occurring there.

Islands ABC Clinic

Due to the expansion of the Adventist Book Centre ministry in the Papua New Guinea Union Mission (PNGUM) and the Western Pacific Union Mission (WPUM), the first-ever ABC sales clinic in a union mission will be held in June. All ABC managers and staff will be involved in the special week of meetings to be held at Pacific Adventist College in June. The clinics will involve personnel from the church's Publishing Department, the PNGUM treasury and Signs Publishing Company—the organisers of the clinic.

There are five ABCs in Papua New Guinea—Lae, Port Moresby, Goroka, Mount Hagen, Rabaul, and one in Honiara, Solomon Islands (WPUM).

WORLD CHURCH

Mission Moldavia

Six months ago there wasn't an Adventist in Kriulyani, Moldavia. That is until Pastor Iliya Balan moved there. He left behind a comfortable, new church of some 260 members and went to this territory. Now, thanks to his self-sacrifice, 22 people are meeting in a room in Kriulyani. Four have been baptised. Not only did he sacrifice in going to Kriulyani—his former congregation agreed to go without pastoral care to allow him to do so. "I believe there are many ways we as a church can look for and practise the spirit of collective sacrifice in which we make sharing the gospel with others more important than our own needs," says Pastor Robert Folkenberg, the president of the General Conference.

Utrecht Update

Two subjects discussed at recent General Conference meetings with division officers from around the world included stewardship education and the Commission on World Church Organisation (COWCO). Besides a discussion relating to the modification of the church's constitution, by-laws and policies, COWCO again looked at

90-Years Young

An Adventist who survived two world wars in Europe, was in Russia during the October Revolution, 1917, and imprisoned in a Nazi concentration camp (with her family) recently celebrated her 90th birthday. Stefania Nurzynski was born to Catholic parents in Poland, and was baptised as a Seventh-day Adventist in 1932. "Her life has been full of hardship, but God has always led her through," says Dr Ron Nielsen of Latham, ACT. She lived in the ACT for many years before moving to the Gold Coast (Qld) with a son. On her birthday she received letters of congratulations from the Prime Minister of Australia; the Premier of Queensland and various other state and federal parliamentarians, as well as local councillors.



Photo: R. Nielsen

capping the size of General Conference Session delegations. COWCO has made recommendations to the 1994 Annual Council that offer alternatives to the present 2650 delegates, which world divisions want reduced to 2000. The decision must be made at the General Conference session in 1995. COWCO also plans to make prospective delegates to the Utrecht, Holland, session aware of the issues to be discussed there by distributing a videotape (with supporting documentation) prior to their arrival.

Angola Misery

Despite the continuing tragedy within civil-war-ravaged Angola, some 2260 people were baptised during 1993, reports Pastor Edwin Ludescher, president of the Euro-Africa Division, who recently visited Huambo, the second largest city in Angola

and headquarters of both the Adventist Church and Unita forces. Pastor Ludescher had the assistance of the United Nations in order to get into the city where he met the wife of the vice-president of Unita. She thanked him for the help given by the Adventist Development and Relief Agency in feeding some 25,000 refugees and sufferers of the war. The church has about 20,000 adult members in the district and operates a seminary, a school and a dispensary there. A hospital at nearby Bongo has been destroyed in the fighting. "I haven't seen one building that has remained unharmed by the bombing. The city lies in ruins; the misery of the population can hardly be described," said Pastor Ludescher on his return.—IP

IP: Info-Presse

WRONGPOINT

Advertised as a part of "The Year of Adventist Heritage" was the "Keepers of the Flame" video series (Features, March 19). This is a four-tape set—not five, as advertised.

Flashpoint (March 26) said "the number of innocent people sentenced to death in the USA from 1990 to 1985 is 350." This should have read, "from 1900 to 1985."

CHURCH CALENDAR

May 7	Pacific Islands Advancement Offering
May 14	Adventist Health Week
May 21	Adventist Health Week Concludes Health Offering

"It Isn't True, Is It?"

by Jillian Wilson

We may not wish to discuss it, but we have a responsibility to do something about it.

For the past eight years I have kept the secret, hoping things would get better. In the past month it has worsened, perhaps because I'm almost due to have our third baby.

But now everyone knows. I had to tell. Church folk found it difficult to accept that he, a family man who is so successful at his work, would cause such injuries to me at this time—injuries that forced me to stay in hospital.

They chose, instead, to believe I tripped and fell down the stairs.

He won't speak to me because I've let

out the secret. His silence is another weapon in his armoury of abuse. He terrorises us with his anger and beatings.

His mother told me he is a carbon copy of his father. I have grown used to his treatment, but I don't think I can take any more.

Since he's started beating the children I feel so guilty because, in my state, I can't stop it. I don't know where to go. I find it hard to believe in God, the church or anyone anymore.

No, the story isn't my story, but it's one that's repeated time and again. Most Christians believe that it is important to treasure truth and shun myths. So it's disturbing when we're confronted with the facts and realise that the truth we believed was but a myth (see box).

The reality of how frequently violence occurs within the Christian community can be met with comments like: "It just can't be true" (and often the victim is blamed); or, "It may go on elsewhere, but not in my church."

There's now a substantial body of literature and research that demonstrates that violence is common in the Australian community.

Research within the Adventist Church also reveals that violence does occur within Adventist homes and with a frequency similar to that of the general public. It's hidden, but their sins "trail behind them" (1 Timothy 5:24, NIV).

As a church community we can act like the alcoholic family that pretends everything is fine—until things fall apart. Alternately, we can face reality.

Is our need to maintain the right image of the church greater than the needs of the victims (mostly women and children)? Or do we need to remember Christ's example? He was radical in his response to victims of injustice in His day. He spoke the truth.

Many professionals and clergy within the church are aware of the violence. However, generally we as a church community have been reluctant to discuss this difficult and complex problem. We need to break this long silence. Dr Martin Luther King said, "We shall have to repent in this generation, not so much for the evil deeds of the wicked people, but for the appalling silence of the good."

The Adventist Scene

Recent Adventist research is beginning to provide a clearer picture of some of the social problems within our church. Data from the Valuegenesis research suggests that violence occurs in 16 per cent of Adventist homes. The results show a significant correlation between physical violence and parental religious rigidity. Adolescents who perceived their parents as rigid about religion were more likely to have been physically abused (see box).

Further, this research points out that

Myth vs Fact

Myth: Violence only happens in poorly educated, dysfunctional families.

Fact: Family violence crosses all classes.

Myth: Violence in the Christian (Adventist) church is rare.

Fact: The incidence within the church is similar to the community.

Myth: Concern about violence against women and children is out of proportion and exaggerated.

Fact: A 1990 report states: "Given that 97 per cent of all childhood sexual assault, 95 per cent of all domestic violence, and about 98 per cent of all adult rapes are committed by males and that 96 per cent of the prison population is male. . . . male violence takes on a frightening urgency."

Myth: Violence is caused by alcohol consumption, stress, emotional trauma, or conflict.

Fact: Many men and women consume alcohol, become emotionally traumatised or experience stress or conflict without using violence.

Myth: The pastor should know what is the best thing to do.

Fact: Training in how to deal with such violence isn't included in either the initial or continuing education of ministers. Some will know what rehabilitative resources are available for the perpetrator and support services for victims—others will not.

Myth: We can't do anything about domestic violence—even in the church.

Fact: The majority of men in the community and the church aren't violent. Men are in leadership. We can ask them to meet their leadership responsibility by acknowledging the injustice and supporting the victim. Although perpetrators need rehabilitation and support, they must still take responsibility for their actions. The whole congregation can experience a grief response when such a problem is revealed.

in the 16 per cent of the sample who lived in families where physical abuse (causing bruising, bleeding, or a broken bone) had occurred one or more times, parents were likely to be overly controlling and rigid in their parenting style. This is also reflected in the way they conducted their religious experience.

Religious Practice

Orthodox religious practice—family worship for example—doesn't appear to protect children from abuse. Adolescents who had been frequently abused were twice as likely to fall into the category of families where family worship was conducted regularly in the home.

It isn't religion *per se* that fosters an individual's and family's adjustment to life, but how that religion is practised in the family.

Past research has shown that women who experienced harsh parenting as children are at risk for assault from their spouse during adulthood. Children who experience high levels of conflict at home internalise not only the victim role, but also the perpetrator role. Children who experience warmth and support internalise that way of relating to others.

To prevent escalation of these prob-

lems in the next generation we need to confront the problems of this generation.

Family violence can take many forms (emotional/psychological, social, verbal, financial, sexual or physical) and occurs when a more powerful person takes advantage of a less powerful person.

Why Confront Family Violence?

It's time for all forms of violence and abuse in our church community to stop, for several reasons:

1. Secular law clearly defines violence and abuse as criminal.

2. "Violence is spiritually destructive," reports H Last in *A Pastoral Report to the Churches on Sexual Violence Against Women and Children of the Church Community*.

3. Individuals and leaders are given severe warnings (Matthew 18:6; Ezekiel 34:4).

4. Australian Christianity faces two major criticisms from non-Christian society—irrelevance and hypocrisy. We can pretend that the problems of this world are not found in our community. Alternatively, we can admit there are problems and learn how to deal with them.

Dealing With Abuse

We need:

1. To learn, as individuals and a church community, how to support parents as they raise the children God has lent them.

2. More educative processes (articles in RECORD, workshops, sermons etc).

3. To become informed about the most appropriate Christian responses to help both victims and perpetrators of family violence.

4. An attitude change—the correct image we maintain ensures increased pain and isolation among affected members. The church is seen as hypocritical (particularly by non-Christians) because it hides its problems, all the while claiming "we care."

The command that Jesus gave us to "love one another as I have loved you," is richly expressed in the face of sin and error. We can shun the myths, follow the example of Christ, be radically committed to truth and blend that commitment with a full and generous measure of His love.

When we act in a way that's consis-

tent with our responsibility to truth and the Christian ethos, we will take care of and support victims of family violence.

Solution Is Painful

To respond appropriately to the needs and rehabilitation of the perpetrator can be difficult because it is easy to gloss over the violence in an attempt to quickly deal with an embarrassing problem. We can be guilty of perpetuating the violence by not acting responsibly toward the perpetrator.

Education is vital if we're to accept our Christian responsibilities to the victims of violence, its perpetrators, our fellow believers and congregations, and God. □

Jillian Wilson is a pseudonym. The writer is involved in working with hurting Adventist families. An extensive list of sources used to help prepare this article is available, on request, from the RECORD.

Statistics

● In Australia, one in seven women are subjected to physical violence by their husband.

● In Papua New Guinea, 67 per cent of wives report having experienced marital violence.

● Some 61 per cent of murder victims are women, and the majority of these women were murdered by a spouse during or after a domestic argument.

● Some 80 per cent of raped women and 90 per cent of children who are sexually assaulted know the man responsible.

● In Australia, 60 per cent of homicides occur in the home.

● In 88 per cent of reported cases where physical violence is used, the perpetrator is male.

● In one Queensland Aboriginal community, more women have died from violent assault than all black deaths in custody in that state.

● Abuse during pregnancy is 5.8 per cent; for women more than 36 weeks pregnant, it's 9.6 per cent.

● In Victoria, one-third of women and children accommodated in refuges over a three-year period were from non-English-speaking backgrounds.

Potential to Be Abusers

Studies have revealed that parents with the potential to be abusive have the following characteristics:

- Value performance above people
- Anxiously protective of children
- Feel threatened by differences between self and their child
- Hold rigid religious beliefs
- Emphasise outward behaviours over inner development and growth
- Have been physically abused in their own childhood
- Are easily upset, for instance, one who easily loses control under stress
- Value religious behaviour over spiritual experience, for example, when it's more important that everyone attend family worship than whether it's an enjoyable environ-

Revisiting Millerism

by Arthur Patrick

We do well to ask, "How right were the Millerites?"

Dr Moses Crouse impressed me deeply with his intimate knowledge of the primary historical sources relating to both his church—and ours.

We stood together in the library at Aurora College, which is located in a leafy suburb on the western side of Chicago. Dr Crouse was a leading scholar in the Advent Christian Church; I, a Seventh-day Adventist minister studying at Andrews University (in 1972).

With a wave of his hand toward faded letters, brittle periodicals and well-worn books dating from the first half of the 19th century, Dr Crouse said: "Really, you people should have these. They mean so much more to you."

We do have those priceless treasures now, thanks to the Advent Christians—and the miracle of microform reproduction.

At the time it was quite costly to travel to Illinois and stay close by the Jenks Collection. My purpose was to read some 800 letters written and received by William Miller along with the printed materials that glowed with glad expectation of our Lord's soon return. Now all those primary sources and thousands of other early Adventist documents can be read by anyone who wishes to visit one of the 12 research centres serving the church worldwide. For us living in the South Pacific Division it means visiting the Ellen G White/SDA Research Centre at Avondale College.

Much research has been done in such centres since 1972: we now understand Millerism far more accurately.

It's amazing to discover what was accomplished in the few years between William Miller's first second advent sermon in 1831 and the noonday of Millerism in 1844. The hope of Jesus' near return drew together about half a million believers into 500 groups in the



William Miller, leader of the 1844 movement.

United States alone. In addition, through their literature, the Millerites reached across to Europe and to many other parts of the world.

Years later, Ellen White remembered it this way: "Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of many years, all who shared in that movement and who have stood firm upon the platform of truth still feel the holy influence of that blessed work and bear witness that it was of God" (*The Great Controversy*, page 401).

So it was, that a century and a half ago, the second advent awakening stirred a large section of the United States population and from it the Seventh-day Adventist Church developed. I enjoy the up-to-date magazines and books that our church produces today, but I also feel a close affinity with the Millerites, a people who achieved so much between 1831 and 1844.¹

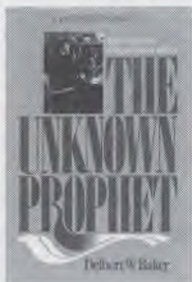
Why is this the case?

First, the Millerites were earnest students of the Bible. With zeal and determination they searched the Scriptures and sought to obey the truths they discovered there.

Second, they sensed something of the importance of the books of Daniel and Revelation. Even though they may have distorted some things, their experience demonstrated the transforming power of "the more sure word of

"The Year of Adventist Heritage"

What do you know about your church's inheritance and history?



The Unknown Prophet by Delbert W Baker (\$A29.75 \$NZ45.50 rrp, 160 pp, cloth). Before Ellen White, God used Ellis Foy, the first of three people to receive visions during the period of the great disappointment. Now you can read the story of this preacher who faced prejudice to tell what he had seen.

The Refiner's Fire by Marvin Moore (\$A27.75 \$NZ42.50 rrp, 223 pp, cloth) reviews the historical evidence that shows the place of Seventh-day Adventism in God's plan for the end time. It's a message of hope for Adventists.



Herald of the Midnight Cry by Paul A Gordon (\$A15.80 \$NZ24.50 rrp, 127 pp, paper) tells the story of William Miller and the 1844 movement and Great Disappointment. Miller's life, ministry, and conviction will serve as a strong reminder to those who might have forgotten what it means to be Adventist.



These books, and others on the subject, are available from your ABC.

prophecy" that centres in Jesus Christ.

Third, the Millerites chose to drink deeply from the streams of truth flowing from the Protestant Reformation of the 16th century and the Evangelical Revival of the 18th century. They were unafraid of breaking fresh ground in their determination to "restore all things" according to Scripture. They sought to understand the leading of God in past ages.

Fourth, the Millerites were ardent reformers in a reforming age. They refused to be bound by customs, practices, traditions or creeds. They sought for truth as for hidden treasure and when they found it they put it into practice, irrespective of inconvenience or opposition.

Fifth, they emphasised a crucial, yet often-neglected theme in the Scriptures—the Second Coming of Christ. The Old Testament is heavy with promise of the first advent; the New Testament rejoices in the arrival of the Messiah and emphasises that His second advent will consummate the process of salvation. Millerism struck this often-neglected chord with vigour.

More than that, the Millerites were enthusiastic about sharing their faith. Because of that impulse, they caught the attention of a wide cross-section of Christians and non-Christians. Hundreds of Methodist, Baptist, Congregationalist and other clergy joined forces with William Miller to herald "the Advent near." Their voices were reinforced by a much larger number of "public lecturers," people drawn from all walks of life.²

Grog-shops were closed, infidels converted, the attention of whole communities was arrested by conferences and camp-meetings that proclaimed "the blessed hope" of seeing Jesus soon.

Finally, the Millerites made definite progress in a courageous journey toward truth. Of course, from our vantage point, it is evident that they nourished an important error: *Jesus did not come at the expected time*. But we also do well to ask, How right were the Millerites?

Since they relied upon Scripture, they chose the right basis for reform. They affirmed the relevance of Bible prophecy, seeking earnestly to walk in "the light that shineth in a dark place." They proclaimed a neglected but needed truth—the Second Advent.

They invited people to receive Jesus Christ as Lord and Saviour, declaring that being found in Him was the only way to be ready for His coming. They declared that the climax of the ages would come by divine intervention, not through evolutionary development or by human achievement. They showed that Christ's coming precedes, indeed, it initiates the promised thousand years of Revelation 20.

They discerned the radical change that the cross of Christ brought to

They discerned the radical change that the cross of Christ brought to prophetic interpretation.

prophetic interpretation, declaring that the Old Testament prophecies now belong to all Christians rather than to literal Israel.

Thus the Millerites built on the solid achievements of earlier stalwart reformers like Martin Luther, John Knox and John Wesley. The Millerites called the people of their generation to consider the important truth that the plan of salvation will not be consummated until

"the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God . . ." (1 Thessalonians 4:16).

In so doing they asked, more effectively than most Christians of other eras, the great question posed by the apostle Peter: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness . . . ?" (2 Peter 3:11).

Thus I identify strongly with the Millerites. In an age when most people think it dead, I'm glad to be a Millerite. Indeed, being a Millerite in that sense takes me a long way on the journey of faith. □

References

1. Some readers may want to experience the ethos of Millerism by reading the 36-page pamphlet, Wm. Miller's Apology and Defence, J V Himes, Boston, 1845. It is Miller's own account of his Advent experience, written soon after the disappointment of October 22, 1844.

2. A Millerite newspaper suggested that 1500 to 2000 lecturers were "proclaiming the kingdom of heaven is at hand" early in 1844. See The Midnight Cry, March 24, 1844, page 282.

Arthur Patrick is the senior chaplain at the Sydney Adventist Hospital.

Historic Encounter

The following was printed on the front page of the *Signs of the Times and Expositor of Prophecy* on May 10, 1843. A longer "Declaration of Principles: By the Adventists Assembled in Boston, Anniversary Week, May, 1843" appeared in *Signs of the Times* of June 7, 1843. The editors were J V Himes, J Litch and S Bliss.

Fundamental Principles Upon Which the Second Advent Cause is Based.

1. The word of God teaches that this earth is to be regenerated, in the restitution of all things, restored to its Eden state as it came from the hand of its Maker before the fall, and is to be the eternal abode of the righteous in their resurrection state.

2. The only Millennium found in the word of God is the eternal state of the righteous in the New Earth, wherein dwelleth righteousness.

3. The only restoration of Israel yet future, is the restoration of the saints to the New Earth, when the Lord my God shall come, and all his saints with him.

4. The signs which were to precede the coming of our Saviour, have all been given; and the prophecies have all been fulfilled but those which relate to the coming of Christ, the end of this world, and the restitution of all things. And

5. There are none of the prophetic periods, as we understand them, that extend beyond the year 1843.

The above we shall ever maintain as the immutable truths of the word of God, and therefore till our Lord come we shall ever look for his return as the next event in historical prophecy.

First Adventist Baptism in Mongolia



General Conference president Pastor Robert Folkenberg prepares to baptise a young Mongolian.

indoor swimming pool. He later said it was one of the most moving baptisms he has ever attended.

Brad Jolly, a 28-year-old theology graduate, had spent a year and a half working with Adventist Frontier Missions (AFM), when AFM asked him to go with his wife to Mongolia. Their mission: to pioneer the work among the unreached people of Mongolia.

The Jollys experienced many hardships when they began their work in Mongolia. The land is frozen and unproductive for most of the year, and so cold and hunger were ever-present companions. Also hard to accept was the rejection they experienced from the people. But they worked to break down the barriers. They adapted to the life of the Mongolians and learned their language.

They had to be careful not to arouse the suspicions of neighbours who might

report them to the authorities. They met privately with a fluctuating group of young people in their small flat.

At times their apartment could hard-

ly contain the group. At other times no one came, and in their disappointment the couple asked themselves why they ever agreed to work in Mongolia.

Then on October 16, 1993—two years to the day after Brad and Cathie arrived—three young Mongolians acknowledged the change that Christ had made in their lives. And so it was that in spite of pressure from their families and their cultural background, they became the first in Mongolia to join the Seventh-day Adventist Church.—*Adventist Review*



The first Mongolian Adventists sing praises to God for their new-found faith.

Two recently baptised Mongolians and another accepted into church membership on profession of faith are the first Mongolians known to have become Seventh-day Adventists. So remarkable was this event that the General Conference president, Pastor Robert Folkenberg, travelled to Ulaanbaatar, Mongolia—reputedly the coldest city on earth—for the baptismal service.

The baptisms come as a result of more than two years work in Mongolia by Adventist missionaries Brad and Cathie Jolly. They were the first Adventist missionaries to be sent to the area for more than 70 years. For all effective purposes, Mongolia was untouched by Seventh-day Adventists—one of the few countries considered closed to the church.

Some 40 people, most under the age of 25, watched as Pastor Folkenberg baptised the two young women in an



Brad and Cathie Jolly accepted the call to work in Mongolia, a cold, desolate country where for 70 years there had been no Adventist work.

Brighton Celebrates 100 Years

The Brighton church, begun after a camp-meeting featuring pioneer Adventists Ellen White and Dr Merritt Kellogg, celebrated its centenary on March 12. From January 1894, the two speakers regularly attracted crowds to the Dendy Street, Brighton, Victoria, camp-meetings.

When, in March 1894, some local residents were baptised, they became the foundation members of the Brighton church. The church complex itself was located at the rear of the Brighton Town Hall, where it remained for the next 60 years. In 1953, it relocated to a new church at 88 Bay Street, built on land donated by the Earles family.

The centenary service was attended by members, former members and friends of the church. Trans-Australian Union Conference president Pastor Desmond Hills, Victorian Conference president Pastor Darrell Croft and church pastor Paul Boeru led out in the festivities. Special music was provided by the Adventist Romanian Choir.

According to John Kuhn, a Brighton church elder, the Brighton camp of 1894 was the very first of its kind conducted by the church in Australia. The Brighton church



Victorian Conference president Pastor Darrell Croft leads out during the Brighton church centennial celebrations.

Photo: J Kuhn

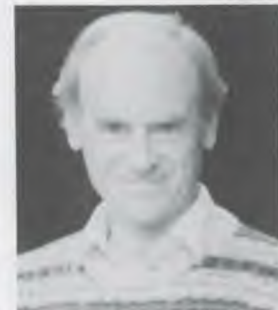
itself was organised by Pastors Robert Hare and John Corliss.

It is to such people that a plaque mounted on the Brighton church is dedicated: "Erected to the glory of God and in memory of the faithful men and women who pioneered the proclamation of the Advent message throughout the State of Victoria."

Scientist Defends Creationism

An Adventist who currently serves the United Nations as their chief adviser on agriculture has released a book defending creationism. Dr Colin Mitchell, from England, is considered one of the world's leading soil scientists. He pioneered the use of satellite photography in soil science to help developing nations.

With degrees from Harvard, Oxford and Cambridge, Dr Mitchell has authored or co-authored many standard texts on soil.



Dr Colin Mitchell is the author of *The Case for Creationism*.

For some 20 years he has defended the creationist cause in many forums throughout the world and has now produced his book on the topic, *The Case for Creationism*.

Published by Stanborough Press, it will soon be available in Adventist Book Centres.

TV Reports on ADRA in Africa

Projects conducted by the Adventist Development and Relief Agency (ADRA) in Uganda, Africa, were given prominence in BBC National News bulletins and on the BBC World Service over four consecutive days during March 1994, says an ADRA report.

Principal of these ADRA initiatives is a \$A3.4 million joint-venture project with DANIDA, a Danish aid organisation, for the construction of some 30, 13-room schools across Uganda.

This venture is one of more than \$A6 million ADRA is currently spending in the country. Other projects include the construction of permanent-materials shelters for families, the establishment of a small health clinic to provide basic medicines and health



Peter Truscott, associate director of ADRA-South Pacific, stands with a member of the Pygmy tribe in front of an ADRA shelter.

Photo: H Halliday

education, and the education of Pygmies, who are basically hunters, in basic agricultural production to supplement their generally meagre diets.

ADRA-South Pacific is providing funds to assist in the resettlement of the Pygmies in Uganda. Unless they receive help from agencies such as ADRA, they are faced with extinction.

JESUS' SHELLS

by Jared Watts

Do you like shells? I do.

I think Jesus had a great time making shells! Not one shell is the same as another. There are lots of colours, types and sizes of shells.

Shells are mainly found on reefs. On the reefs the shells are living with lots of coral, crabs, small fish, clams, seaweed and many more things.

Did you know that the Nautilus shell has up to 90 arms?

The Cone shell makes little darts which are poisonous. These darts can even break through glass by shooting at the same place. Cone shells can make as many darts as they need but they can only store up to ten at once.

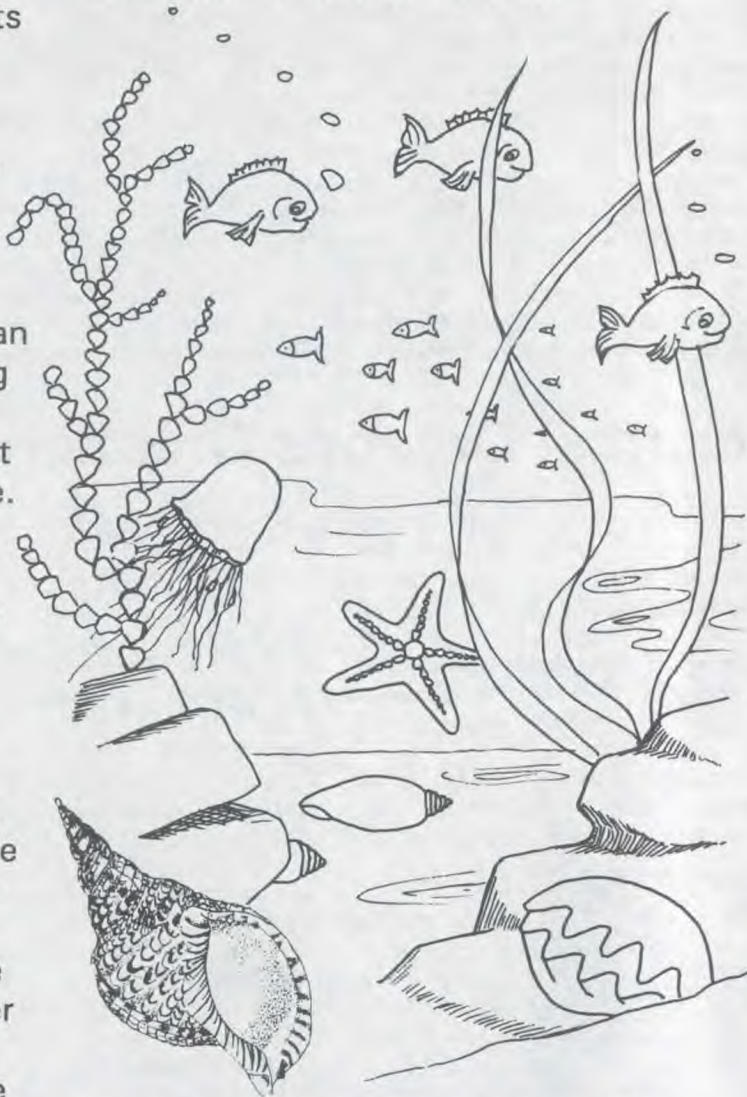
There are many types of shells and there are many weird names such as Volute, Baler, Pippi, Bubble and Dog Winkle.

One of my favourites is the Cowrie shell. When you find a cowrie it will have a mantle over the top. A mantle is like a piece of skin that covers the cowrie. There are two pieces of mantle. One goes over the right side of the cowrie and the other goes over the left side. The two pieces join at the top of the shell. On some cowrie shells the mantle looks very ugly.

When you touch the mantle, the cowrie pulls its mantle inside. Underneath the mantle is the beautiful

cowrie, shining and glowing and showing God's beauty.

We are like the cowrie. We have a mantle of sin over us. But when Jesus touches us our mantle of sin comes off and we are left shining and beautiful and free of ugly sin.



(Jared lives in Hedland, WA. It's easy to tell from his interesting story that his favourite hobby is shells. Jared said he learned most about shells from Pastor Ervin Ferris who has lots of shells. Thanks for sharing, Jared!)

Weddings

Anders—Jones. Bruce Wayne Anders and Annemarie Jones were married on January 23 at the Rockhampton SDA church, Qld. Bruce and Annemarie have set up home at Gracemere. Frank Tassone

Caneva—White. Paul Derrick Caneva, son of Bert and Shirley Caneva (Warburton, Vic), and Adele Maree White, daughter of John and Val White (Warburton), were married on February 13 at the Warburton SDA church. Paul and Adele will be living at East Warburton. Trevor Rowe

Enoch—Sabbo. Maseng Kennechi Enoch, son of the late Evelyn and Enoch (Ambrym, Vanuatu), and Cecilia Joyce Sabbo, daughter of Noah and Joyce Sabbo (Mackay, Qld), were married on December 19, 1993, at the Mackay Central SDA church. Maseng and Cecilia have established their home on Thursday Island in the Torres Strait. A Faro, Ken Hisco

Fordham—Gentil. Edward Fordham and Gabriele Gentil were married on March 6 at the Grafton SDA church, NSW. Ed and Gabriele plan to reside in Grafton. Anthony Cox

Grolimund—Blanch. Lloyd Max Grolimund, son of Keith and Barbara Grolimund, and DeAnne Carol Blanch, daughter of David and Patricia Blanch, were married on February 16 at the Southport SDA church, Qld. DeAnne recently graduated with a Bachelor of Nursing from Sydney Adventist Hospital, and Lloyd is a minister for the South Queensland Conference. K Grolimund, D Blanch

Heaslip—Polglaise. Robert Heaslip and Kerry Polglaise were married on January 16 at the Taree SDA church, NSW. Robert and Kerry are planning to live in Taree. Des Williams

Mellar—Schofield. Johnny Mellar, son of John Mellar and Elizabeth Scorsik (Wodonga, Vic), and Naomi Schofield, daughter of Wendy Grantham and Ernest Schofield (Wodonga), were married on March 20 at the Albury SDA church, NSW. They plan to set up their home in Wodonga. F Miroslav Stilinovic, Claude D Judd

Mitchell—Adam. Ken Mitchell and Betty Adam, both formerly of Tenterfield, NSW, were married on March 21 at the Dubbo SDA church. Ken and Betty will reside in Bathurst. Ken L Lawson

Olschewsky—McAlees. Ruben Georg Olschewsky and Caroline Ann McAlees were married on February 20 at the Edens Landing SDA church, Qld. They will make their home in the Greater Brisbane area. Leslie A J Webster

Rafanowicz—Marsh. George Mark Rafanowicz, son of Staniseal and Joanna Rafanowicz (Endeavour Hills, Vic), and Margaret Anne Marsh, daughter of George Dagg (Bowen, Qld) and the late Alice McKay, were married at Samford. The couple will be living in Strathpine. David Lamb

Rio—Gyde. Rio Rio and Melanie Gyde, both from the Cook Islands, were married on February 27 in a garden setting at Broadbeach Waters, Qld. They have set up their home on the Gold Coast. Calvin Palmer

Rossgregor—Forbes-Wilson. Hank John Rossgregor, son of Kevin Conlin and Bonnie Rossgregor (Prospect, SA), and Esther May Forbes-Wilson, only daughter of Don and Iris Forbes-Wilson (Mildura, Vic), were married on January 30 in the Homestead Rose Garden, Mildura. Hank and Esther plan to set up their home at Biscuit Flat, near Robe, SA. Tom T Turner

Shearer—Gredig. Andrew Mark Shearer, son of John and Lois Shearer (Lewis Pass, South New

Zealand), and Tania Marie Gredig, daughter of Paul and Beth Gredig (Napier, North New Zealand), were married on March 6 at the Ilam SDA church, Christchurch (South New Zealand). Andrew and Tania will live at Lewis Pass. Paul Gredig

Sonter—Wilson. Graeme Clyde Sonter, son of Bob and Shirley Sonter (Wagga Wagga, NSW), and Jennifer Louise Wilson, daughter of Alan and Judy Wilson (Mullumbimby), were married on March 6 at the Bathurst SDA church. The couple plan to settle at Oberon. Lawrence Landers

Stewart—Marsters. James Stewart, son of Betty Stark (Auckland, New Zealand) and the late Hugh Stewart, and Judith Marsters, daughter of Ray and Doreen Moody (Christchurch), were married on December 31, 1993, at the home of Peter Burton, Christchurch. Jim and Judy will continue to live in Auckland. Gary Kent

Streader—Jacobs. Cliff Streader and Jane Jacobs were married on March 20 in the Greenvale SDA church, Vic. Cliff and Jane will live at Wallan. Chris McClintock, Bud Beaty

Streatfield—Campbell. Winston Paul Streatfield and Desley Irene Campbell were married on January 2 in the Park Ridge SDA church gardens, Qld. Winston and Desley have set up their home at Mansfield. Frank Tassone

Sweeny—Willis. Matthew Sweeny, son of Peter and Stephanie Sweeny (Sydney, NSW), and Debbie Willis, daughter of David and Yonnie Willis (Naremburn, WA), were married on March 7 at the East Naremburn SDA church. The couple will continue their nursing ministry at the Sydney Adventist Hospital. Raymond L Coombe

Williams—Warwick. Frederick Williams and Maisie Warwick (previously Sedgman) were married on January 6 at Elizabeth Lodge, Normanhurst, NSW. Fred and Maisie will continue as residents of Elizabeth Lodge Retirement Home. D J Silver

Windeyer—Hall. Hal Windeyer, of the Adventist Retirement Village, Rossmoyne, WA, and Esta Hall, of Port Macquarie, NSW, were married on March 13 at the Sherwin Lodge chapel, Rossmoyne. Hal and Esta will live at the village, where Hal has been a resident for many years. H W Gunter

Obituaries

Awde, Joseph, born July 28, 1915, in Darlington, United Kingdom; died December 24, 1993, in Hobart, Tas. Jo is survived by his wife, Elma (Bridgewater); daughters, Josephine Belansk (Hobart), Bronwyn Davies, Ellen Roulstone (NSW), Brenda Cooper and Linda (Hobart); and sons, Timothy and Phillip (Hobart). Graeme A Brown

Beasley, Nancy, born March 20, 1935, at Mandalong, NSW; died January 24 in the John Hunter Hospital, Newcastle. Nancy married Desmond Beasley in 1967. She is survived by her husband (Cooranbong); and her cousins, Bill Toepfer (Cooranbong), Margaret Searle (Coffs Harbour), Joy Lloyd, Les Toepfer (Warburton, Vic), Harry Toepfer (Port Macquarie, NSW) and Cecil Toepfer (Cooranbong). Wilfred Pascoe

Biggs, Brandon Leonard Desmond, born April 26, 1989; died March 2 in a motor-vehicle accident in Auckland, North New Zealand. Brandon is survived by his parents, Paul and Lorraine; and his sisters, Melanie and Lorissa (Papatoetoe). John and Lyn Denne

Blewer, Ellen Jane, born April 17, 1891, in Kerry, Ireland; died March 6 at Charles Harrison Home, Cooranbong, NSW. Ellen married Charles Blewer in 1912. She was predeceased by her husband in 1936; her

daughter, Nancy, in 1957; and her son, Keith, in 1991. She is survived by her son, Laurie; and her daughters, Molly Ferguson, Josie Erdman and Bertha O'Neill; 19 grandchildren; 29 great-grandchildren; and 13 great-great-grandchildren. Wilfred Pascoe, Les Coombe

Bryham, Mary Jeannette (Sineti) (nee Galloway), born April 24, 1934, at Va'vau, Tonga; died March 2 in a motor-vehicle accident in Auckland, North New Zealand. Jeannette left Tonga when 17 and attended Longburn Adventist College. She married Colin Bryham 40 years ago. She is survived by her husband (Mercer); sons, Kevin (Karaka) and Stephen (Papatoetoe); daughters, Lorraine, Kim, Christine (Papatoetoe) and Linnette (Manurewa). John and Lyn Denne

Budarick, Florence Annie, born April 6, 1896, at Wall Flat, SA; died March 5 in the Royal Adelaide Hospital, and was buried in the Mannum Cemetery. Flo was a loved and respected member of the Mannum SDA church since her baptism in 1932. Her husband, Arthur, predeceased her 58 years ago. She is survived by her son, Horace (Mannum); daughter, Joan Wilkinson (Adelaide); sister, Rose Appleyard (Adelaide); 11 great-grandchildren; and one great-great-grandchild. Harold G Josephs

Clark, Gizelle Annika, born January 26, 1991; died March 2 in a motor-vehicle accident in Auckland, North New Zealand. Gizelle is survived by her parents, Roger and Linnette (nee Bryham); and her four step brothers and sisters. John and Lyn Denne

Davies, Amelia Emma, born January 27, 1907, at Cessnock, NSW; died March 1 at Carey Bay Nursing Home. Amelia was predeceased in 1953 by both her husband, Thomas William, and son, Noel. She is survived by Norma and Neville, Bettina, Thomas and Sheila, Collin and Judith; 20 grandchildren and 31 great-grandchildren. Ray Gerrard

Frost, Lela Elice (nee Anderson), born October 2, 1898; died February 20 at Corowa, NSW, and was buried in the Corowa Cemetery. Lela was a charter member of the Waitara church in Sydney. She is survived by her son, Lance (Mullumbimby); daughter, Verner (Maroochydore, Qld); and daughter-in-law, Evelyn (Corowa). She was predeceased by her son, Cliff. F Miroslav Stilinovic

Gibbons, Eric Francis John, born March 20, 1908, at Bexley, NSW; died March 2 in the Grand United Centenary Centre, Toongabbie. He served as elder in a number of churches over many years. He is survived by his sons, Ellis, John and Alan; daughters, Lorna McCluskey and Daphne Misbren; and their families. Ken R Low

Gorman (Bower), Albert Bailey, born December 16, 1958, at Tammin, WA; died February 26 at Jarrahdale. At 10 months of age, Bert was fostered by Doreen and George Bower of Bickley. He was educated at Bickley and Victoria Park SDA schools, and was baptised in 1972. He is survived by his long-time companion, Georgia Nichol (Byford); foster-mother, Doreen Dunkley (Bower) and her husband, Aubrey (Perth); foster-sister, June Doubikin (Adelaide, SA); and foster-brother, Clifton Bower (Melbourne, Vic). Merv Chapman

Higgins, Kathleen, born September 26, 1930, in England; died March 5 in Bunbury, WA. Kath is survived by her husband, Leslie (Bunbury, WA); daughters, Vicki Neil (Tom Price) and Michelle Bowden (Capel); and sons, John (Warroona) and Stephen (Boyanup). She was predeceased by her son Mark. Norm Hardy

Horne, Norman Joseph, born December 19, 1920, at Biggenden, Qld; died December 2, 1993, at Bairnsdale, Vic. He is survived by his wife, Helen; son, Terry; daughter, Linden; and five grandchildren. Tim Kingston

Linsley, Margaret-Rose (nee Miller), born November

10, 1940, at Wynnum, Qld; died February 26 in the Wesley Hospital, Auchenflower, Qld. Margaret married Norman-Linsley in 1969. She was active in the church, serving as a kindergarten teacher and in Happy Holiday Hour programs. She is survived by her husband; daughters, Amanda and Michelle; sister, Joyce Thompson; and her mother, Eunice Miller (all of Brisbane).

M M Kennaway

McMahon, Muriel (nee Hardy), born November 4, 1917, at Redbank via Stratford, Vic; died November 7, 1993, at Sale. Her husband, Percy, predeceased her in 1988. Muriel is survived by her sons, Colin, Raymond and David; stepchildren, Lola, Vincent and Ian; seven grandchildren; and two brothers, Jeff and Arnold.

Colin Lockyer, Tim Kingston

Ray, Gladys, born June 21, 1908, in Wallsend, NSW; died February 28 in the Gosford Hospital. Gladys was the last of seven children, all of whom predeceased her. She joined the church in her teens, when her family became Adventists, and was a loyal member of the Erina church. She is survived by her cousins, nephews and nieces.

Bert Godfrey

Rickards, Rupert John, born April 6, 1915, in Mildura, Vic; died March 1 in Mildura Base Hospital. Rupert is survived by his sister, Vera Hunt (Robinsvale); and brother, Owen (Cooranbong, NSW).

Anthony Kent, Malcolm Reid

Rimoni, Mosololo Derek Iula, born December 7, 1958, in Auckland, North New Zealand; died January 17 in Auckland. Derek is survived by his parents, Fuimaeno Iula and Merila; sister, Ellen (Auckland); brothers, Grant (Papua New Guinea) and Raymon (Sydney, NSW).

Sioutu Okesene, Erika Puni, Paul Siopo

Ryan, Lefau Poutoa Jack Patrick, born August 10, 1924, in Apia, Western Samoa; died December 2, 1993, in Auckland, North New Zealand. Lefau married Isabella Stehlin in 1950, was baptised in 1968 and migrated to New Zealand in 1969. He was an elder of the New Lynn Samoan SDA church. He is survived by his wife (Auckland); children, Toa, Seiuli, Fonda (USA), Rita (Auckland), Louisa (USA), Desmond, Derek, Mark, Ricky, Jack (Auckland), Antoinette (Australia) and Paul (Auckland); brother, Papalii John (Western Samoa); and 19 grandchildren.

Ativale Multilat, Sioutu Okesene, Erika Puni, Tau Sauni

Simpson, Jean, born July 4, 1938, at Leeds, England; died March 3 in the Sir Charles Gairdner Hospital, Perth, WA. A member of the Bindoon church, Jean witnessed through letter writing. She is survived by her husband, Alan; sons, Robert, David, Stephen and Alan; and daughters, Susan, Jean, Lydia and Julie.

Les Barrett, John Chan

Vonow, Coral Joan, born December 20, 1933, at Port Pirie, SA; died March 2 in Adelaide. She is survived by her mother, Eva Vonow; son, Leon; and brother, Colin (Adelaide).

George Hirst, Peter Jaensch, Trevor Launer

Wilson, Elsie Alice (nee Mitchell), born May 16, 1913, at Beaudesert, Qld; died March 4 in the Toronto Private Hospital, NSW. In the early '30s Elsie attended Avondale College, where she met Jim Wilson, whom she married in 1936. The Wilsons gave 45 years service to Sanitarium, covering every state of Australia and New Zealand. She is survived by her husband (Cooranbong); daughters, Maureen Cutting (Adelaide, SA) and Pat Frazer (Canberra, ACT); six grandchildren and four great-grandchildren.

Les Coombe, Rex Robinson

Wood, Clinton Collard, born March 10, 1974; died February 3 in Brisbane, Qld. Clinton attended Brisbane Adventist Primary and High Schools. In 1990 he received the Springwood church Pathfinder Award of Excellence, and was baptised in 1992. He is survived by his parents, James and Pam; and his sister, Annalee.

Peter Cousins

Advertisements

General Conference 1995—Individual Travel Arrangements. Are you considering travelling to the Netherlands to attend all or part of the 1995 General Conference in Utrecht (June 29 - August 8)? Are you interested in an individually tailored tour being prepared for you? Maybe to include a fly-drive or coach tour through Europe? Maybe discounted air travel and accommodation in the Netherlands during the conference? Whatever your individual requirements may be, we can assist. Contact SPD Travel Service, 148 Fox Valley Road, Wahroonga NSW 2076. Phone (02) 489 1888. Fax (02) 489 0943.

Outdoor Educator—Assistant Camp Ranger. The Western Australian Conference is looking for a Taskforce volunteer to serve at Camp Logue Brook from July 1994 through to June 1995. The volunteer will instruct in abseiling, horsemanship, waterskiing and serve as assistant camp ranger. Contact Pastor Eric White, Volunteer Service Coordinator, South Pacific Division, 148 Fox Valley Road, Wahroonga NSW 2076, or phone (02) 489 7122.

Canberra Outreach '94—A contemporary evangelistic series, designed to attract and involve former members, relatives and friends living in the Canberra region. For those known to you to receive personal invitations to both the monthly preliminary programs as well as the main feature presentations by Pastor Graeme Bradford in July, please send names and addresses without delay to: Outreach '94, PO Box 800, Canberra ACT 2601.

Retirees Fellowship, Greater Sydney Conference. All retired people in and around Greater Sydney area are invited to our next Fellowship and Luncheon planned for Monday, May 2, 1994, at Mount Colah SDA church hall, cnr Belmont Parade and Cowan Road, Mount Colah, just a short walk from the Mount Colah station. The doors will open at 11 am for pre-luncheon drinks and friendly chatter. The program commences at 12 noon. Please bring a plate of savouries and/or cakes and help to make this luncheon a special occasion. All drinks are provided. We know you will enjoy the program planned and look forward to seeing you there. A small charge of \$3 at the door will help to defray expenses. If you need further information, phone Pastor Ken Low on (02) 487 3640.

50th Anniversary. The Yandina Seventh-day Adventist church, North Street, has planned a special weekend program to observe its 50th anniversary on May 28, 29. All past members, pastors and friends are invited to this happy occasion, commencing Sabbath, 9.15 am. Phone (074) 41 2254.

Back to Dubbo 40th Anniversary July 30, 1994. All former pastors and members are invited to worship, fellowship and a time of nostalgia. Contact Margaret Webster, 144 Cobra Street. Phone (068) 82 2501. Catering deadline July 15.

Home, Goulburn, NSW. 3-BR brick-veneer home and garage, 15 years old, \$A98,000. Near Adventist primary school and new church. Phone Wal Phillips on (048) 21 8035.

Alawara Adventist Retirement Village, situated in Bendigo, central Victoria, has three brand-new resident-funded units available—one ready immediately and two soon to be constructed. These units represent excellent value in price and space. For more information on great living conditions, please phone Trevor Winter on (054) 43 7902 or fax (054) 43 7988.

Alstonville Adventist Retirement Village. We can offer you a quality home in a quiet, rural setting close to the sunny North Coast. Features include two bedrooms plus garage with SDA church handy. Some available now. Phone Brian Sparke on (066) 28 1532 or

A/H (066) 28 1887. Fax (066) 28 5602.

Adventist Retirement Village, Toowoomba, has available a 2-bedroom unit in excellent condition. The unit is conveniently located close to the church and opposite picturesque parklands, within walking distance of the city centre. May be either purchased or leased. Contact: D Peers (076) 35 3638 AH, or H Leins (076) 32 5411 BH.

Dr Hans Diehl: Better Health Video Series. Weigh Less, Disarm Diabetes, Beat Hypertension, Lower Cholesterol, Reverse Heart Disease—9 presentations \$A99. Write Better Lifestyle Resources, La Mancha, Lindendale Road, Lismore NSW 2480. Phone (066) 29 5222.

La Mancha Health Centre. For medical help or holiday. \$425 single, \$625 double pw. Private accommodation, health assessments, vegetarian meals, health lectures, cooking demonstrations, massage, hydrotherapy. Brochures, phone (066) 29 5138.

Discounted Prices on Power Tools, Pumps, Compressors, Generators, Welders, Lathes, Pressure Washers, Hand Tools etc. Most brands. We already supply Sanitarium, ADRA, Telecom, government depts. Just ask for SDA discount! We deliver Australia-wide. Phone Ross on (043) 23 6639. Rossline Pumps and Machinery.

WTS Furniture Removal. Local, country and long-distance. Storage provided and packing supplied. All goods insured. Free quote. PO Box 214, Williamstown Vic 3016. Phone (03) 397 7190 all hours. Mobile phone (018) 38 3140.

Don't Make a Move Without Us! If you are thinking of selling your home or moving into the Hills District, then don't make a move without calling Peter Hilton at L J Hooker Castle Hill on (02) 680 1888 or (018) 479 991 (mobile) or (02) 634 4369 (AH).

Conveyancing—Melbourne. Professional and personal service. Save on solicitor's costs—only \$A295 (and searches). Contact Della Gough at Legal & General Conveyancing on (03) 727 1373.

Real Estate—Sydney. Are you selling, buying, renting, or in need of a Property Manager? We specialise in the Hornsby Shire. However, free advice given irrespective of area. Phone John Pye, Raine & Horne, Hornsby, on (02) 476 2066.

Long Arm of the Law. If you're buying a home or a business, reappraising your Will and you want the Long arm of the law on your side, contact Ken Long, Solicitor, Long & Company, 16-20 Barrack Street, Sydney NSW 2000. Phone (02) 299 4081.

Adventist Lawyers. Covering all aspects of Australian law. **Ronald Bower LLB** of Corser & Corser, First Floor, 256 Adelaide Terrace, Perth WA 6000. Telephone: (09) 224 6222 or AH (09) 316 2086. **Kenneth Eastman LLB** of John Wojtowicz & Associates, 1171 Hay Street, West Perth WA 6005. Telephone: (09) 481 4262 or AH (09) 459 6509.

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Finally: Experience is the substitute for the advice you didn't take.

☆☆☆☆ DON'T BE CAUGHT WITHOUT. ☆☆☆☆

Water, water everywhere and not a drop to drink.
(Fiction or prophecy)

**ACT
NOW**

We all need
Fresh, Safe Drinking Water
every day and we have always
taken it for granted but
Soon, very soon

**IT'S
TIME**

When \$89 will be of little use to Seventh-day Adventists, we will still need safe, fresh drinking water each day. Consequently a shipment of 1,000 of the new Pro II Portable Water Filters is being prepared right now in the U.S.A., and a special discounted price of Aus. \$89 has been negotiated for this ad. (Normal Price \$119)

This new Pro II Revolutionary Water Filter is the travel filter leader of the World weighing only 32 oz. with a height of 8 inches and a diameter of 4.5 inches. It has the capacity to filter 22,500 litres of water at a cost of 1/3 cent per litre. It is capable of filtering 17 litres of water every day for 1260 days, giving you 42 months of fresh, safe drinking water. That's right 3.5 years of safe, drinking water for you and your family. Every Seventh-day Adventist needs one.

"This water filter effectively removes lead, chlorine and many other harmful chemicals which can be found in tap water. In addition this unit is bacteriostatic, eliminating the growth of bacteria within the unit. This professional unit contains KDF, which is a unique medium blend which by catalytic action, reduces unwanted chlorine residue and other contaminants. KDF medium works on the Redox principal of dissimilar metals and lasts from ten to twenty times longer than other bacteriostatic media. KDF does not foster the growth of bacteria. KDF also controls algae growth. In addition there to, this Pro II unit, through spontaneous oxidation reduction, removes H₂S from water. It is interesting to note that KDF has demonstrated, through numerous field tests, that the medium within the unit needs no regeneration."

All "Record" readers, wherever you live, are invited and encouraged to send your orders with payment of Aus. \$99 (\$89 + \$10 postage) to reach our office by Friday 6th May* as the shipment will leave U.S.A. on Monday 9th May, arriving in Australia Wednesday 25th May to be individually posted to your home address.

* Remember Friday 6th May is the deadline. Write NOW.

Who knows if this opportunity will ever be repeated.

EVERY FAMILY WILL NEED ONE

Aus.

\$99

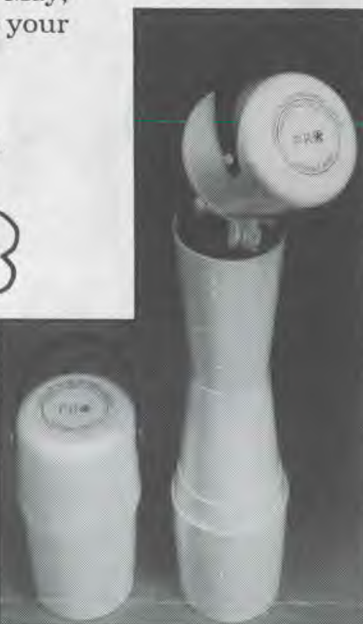
To: LAYMAN'S EFFORT,
P.O. Box 5063,
Maroochydore South. Qld. 4558

Please send me one Portable 11 Water Filter.
Enclosed is payment of Aus. \$99.00 to cover
purchase price and postage.

Name

Address:

Post Code:



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COULD CHANGE A LIFE!

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