

June 4, 1994

# RECORD

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## Clowns Share Jesus With Children

**C**hristian clowning brings a new dimension to sharing Jesus," says Robyn Weslake, communication secretary for Charlestown church, NSW. "A team of young people aged 11-22 years regularly visits local nursing homes, the children's wards of Newcastle's John Hunter Hospital and young cancer patients at Ronald McDonald House.

"Behind clown paint and bright costumes the inhibitions of youth are forgotten, barriers removed and opportunities to share their love for Jesus opened. Many parents of children the youth visit ask, "Who are these young people who will give up TV and sport on a Saturday afternoon to cheer up my child? Where do they come from?"

Traumatized by radical treatment for her illness, one small girl at Ronald McDonald House had not spoken for a whole day—until clown Monique Wawrzonek sat beside her. Said the girl's tearful mother, "Thank you so much."



# What's the Real Issue?



**W**hat are the real issues facing the church? If 1000 RECORD readers sent in answers to this question, there would be dozens

of different issues supplied. The list would no doubt include the following:

The unity of the church; the need for the fruit and gifts of the Holy Spirit; the need for revival; the need for additional money for nurture and evangelism; the lack of unconditional love for God and others; the members with hurts and unresolved concerns; the worship services in our churches; the priority of Bible-based, Christ-centred, Adventist preaching; the organisational structure of the church; the expenditure of church money; the calibre of denominational employees and the leadership of the church

All are real issues affecting the church. We need to pray earnestly and address each one. Our discussions and prayers need to be for all of God's people to do God's work in God's way.

However, "the *real* issue facing the Seventh-day Adventist Church is whether or not we're really going to let God run the church."

This analysis of the real issue was given by a former secretary of the Ministerial Association of the General Conference—Floyd Bresee. When I heard him state it to Victorian Conference pastors, it riveted my attention (see *Ministry* magazine, August 1983).

William G. Johnsson, the Australian editor of the *Adventist Review*, at the meetings for local church elders held at Avondale College, January 1994, also commented in depth on the real issue facing the church. In one of his enlightening lectures (now available on videotape), he gave seven suggestions for addressing the issues facing the church. The real issue, he concludes, is to "let God run the church." In answer to the question, "What can we do?" he states, "Remember God is in charge."

Leaders from local church to General Conference love to lead, commented Floyd Bresee. "We're leaders. I don't know whether we're willing to admit it, but I think the truth is, we love to lead."

So what does it mean to let God lead the church? Ellen G. White helps to answer the question. "We must keep close to our great Leader," she says, "or we shall become bewildered, and lose sight of the Providence which presides over the church and the world, and over each individual. There will be profound mysteries in the divine dealings."—*Testimonies to Ministers and Gospel Workers*, page 432.

We can keep close to our Leader, or Master, by:

1. Reading, studying, meditating on and memorising Scripture.
2. Praying for guidance, wisdom and for empowerment of the Holy Spirit.
3. Possessing and being possessed by the Holy Spirit.
4. Demonstrating the fruit of the Spirit and the gifts of the Spirit.
5. Being of one accord, in unity, which is not necessarily uniformity.
6. Practising practical godliness as specified in Micah 6:8.
7. Remembering "Providence presides over

the church and the world and over each individual."

While in Alaska Pastor Bresee heard the following story.

"A man was training a new lead dog for his sled. Now this man had an old female dog that was as dependable, but she was getting old, and it was time he trained another. So he put the new lead dog by himself—a young, strong, vivacious, energetic dog. The old leader he put behind his untried dog.

As the Alaskan moved across the snow, his shoe came untied. So he stopped the team, and reached down to tie his shoe. Now that's something you don't do—for when he looked up the dogs were gone. There is a routine—you give the command to turn, and the lead dog brings the team around. As they make the circle you grab hold. The untrained leader was heading for home; however, the old lead dog heard the command, and knew what it meant. She started to pull to the left. But the first dog was strong, and she was old, and the whole pack was behind. She couldn't turn the sled. But she tried.

The people in the little village looked up, and they saw a driverless sled coming into town. And just behind the lead dog they saw something bouncing, lifeless, up and down, carried by the energy of the team. That old lead dog had pulled and pulled until she was choked to death, trying to bring the team back to the master.

"Let your heart respond," said Pastor Bresee after telling the story. "Are you willing to make that kind of sacrifice? We've got to get closer to the Master."

It's only as we get closer to the Master that we'll be able to let Him run the church.

Desmond B. Hills, President  
Trans-Australian Union Conference

Official Paper  
Seventh-day Adventist Church  
South Pacific Division



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Vol 99 No 21



### Plea of Abused

Thank you for bringing the subject of abuse ("It Isn't True, Is It?" April 23) into the open. It has surprised me that no one has yet sued the church for allowing proved abusers free reign to repeat the abuse.

I've just come out of an emotionally and sexually abusive marriage after years of pain, and believing that adultery is the only reason for divorce. Words cannot describe the agony and depth of despair one is dragged down to.

I strongly believe that it's time Christians stopped making allowances for such people. It is hard to forgive someone who can't admit they have a problem, but I know it's possible. Unfortunately, the wounds don't magically heal when you do.

So many times people only see the charming, religious side of the abuser, the pain of the victim being exhibited in "unacceptable" behaviour—for which they are condemned. When someone—either child or adult, male or female—is behaving in such a way, look beyond the obvious and realise there is a hurting, despairing and frightened person behind it.

Name withheld

### Forum for Fears

Thank you for printing "It Isn't True, Is It?" It was comforting to read this article as it gives those who have suffered abuse in silence the opportunity to begin reaching out and, hopefully, to be believed and understood.

Jesus always demonstrated a very special care toward women and children. Those women were not weak. Any woman in the same situation may take months or years before speaking out, acting, and then regaining control of their lives. The fear, the low self-esteem and the confusion can render one powerless for too long. Please keep this subject open.

Name withheld

### Singly Invited

Between Christmas and New Year, my daughter and I flew from King Island to Canberra for the singles convention. We would like to thank our church for preparing such a program that ministered to our needs.

On behalf of our King Island church, I'd like to invite singles and their families to visit with us. We have excellent

facilities in our church to accommodate visitors. Those interested to visit individually or as an organised group can contact me by writing to RSD 433, Currie, King Island, or phone (004) 63 1146.

Diane McKenzie, King Island

### Memory's Door

The Newsfront item "Burnside: A Life of Evangelism" (April 30) opened memory's door.

Never shall I forget our first meeting of about 50 years ago. I was, at that time, manager of Sanitarium Health Food Company in Wellington, South New Zealand. I was sitting in my office on a Monday morning when in walked a stranger.

"I'm George Burnside," he said. "I've come to Wellington to run an evangelistic campaign."

I reminded him of some good men who'd run missions in Wellington before him, and not with particular success.

"Well," responded George, with what became to me a familiar gesture of rubbing his bald head, "the Lord will give us 100 souls here."

I watched closely as he worked in the district for three years and saw *100 souls baptised!* Lord, give us all such faith as that—a faith producing confident and competent Bible preaching backed by that kind of living.

George Burnside was an inspiring

man. Thank you for a review of his life.

W A Townend, NSW

### Spiritual Giant

With the passing of Pastor Burnside, the South Pacific has lost one of its spiritual giants. The author of the Newsfront eulogy is to be congratulated for his candour in reporting that many pulpits were closed to Pastor Burnside in the latter years of his ministry.

His experience was similar to that of another great Adventist preacher, Alonzo T Jones, who was refused permission to preach in Battle Creek in 1891.

In the current climate in which the activities of independent ministries are being viewed with increasing suspicion, Ellen White's reaction to Jones's problem is interesting to note. "We will secure a hall in the city, and the words God has given Bro Jones to speak the people shall have them" (1881 *Materials*, pages 847, 848).

The golden voice of George Burnside has been stilled by death. Yet his message, the great Advent message, lives on. May it long be preached in Adventist pulpits.

Les Tooby, NSW

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## Reye's Students

Dr John Godfrey of Edith Cowan University, Perth, is researching the history of Carmel College (formerly West Australian Missionary College) during the principalship of the late Pastor Raimund Reye (1951-58, 60-65). He is interested in the comments, impressions etc of any staff members, teachers or students who were at Carmel during Mr Reye's principalship. Anyone who wishes to contribute to this study by being interviewed or responding to a few written questions can do so by contacting: Dr J Godfrey, Edith Cowan University, Churchlands WA 6018; fax (09) 387 7095; or phone (09) 383 8410 (BH), (09) 401 3320 (AH).

## Volunteer Needed

A volunteer laboratory technician, preferably a single person, is urgently required at Atoifi Hospital, Solomon Islands, to care for the hospital's pathology department for the remainder of 1994. Please contact Pastor Eric White, Volunteer Service, South Pacific Division, 148 Fox Valley Road, Wahroonga NSW 2076. Phone (02) 489 7122.

## AMC Evangelism

Adventist Media Centre evangelist Geoff Youlden will be presenting pro-

## Warby Bikers Ride for Hospital



Four Warburton Hospital (Vic) staff (pictured, left to right), Kristen Brown, Craig Boyd, Jonathan Duffy and Bruce Simpson, joined 1160 other cyclists as they rode in the Murray-to-Moyne cycle relay. By special arrangement the team joined the others after Sabbath at Ouyen, and rode to Hamilton-Port Fairy, where the relay finished at about 1 pm on the Sunday. Hospital teams regularly enter in the Graham Woodrup Memorial Cycle Rally to raise funds for their hospital through donations and sponsorship. The Warburton team is raising funds for a foetal heart monitor for the hospital's new birthing suites.

grams in Wellington and Lower Hutt, North New Zealand, commencing on July 23. These will be followed by Prophecy Seminars.

## Bradford in NNZ

Pastor Graeme Bradford, a Trans-Tasman Union Conference evangelist, is currently presenting two outreach programs on the west coast of South New Zealand. About 60 people who are not

Seventh-day Adventists are attending the program in the Nelson church and more than 20 in Greymouth.

## Tithe

An anonymous tithe donation of \$A70,000 was received recently by the South Queensland Conference treasurer, Steve Whitson. "I would like to acknowledge receipt of the \$A70,000," says Mr Whitson. "This donation to the Lord's treasury will greatly benefit His work in southern Queensland." The funds were receipted on May 9, 1994.

## Personal Request

Some 72 youth, including many who do not attend church, responded to personal letters and

invitations to attend the Innisfail church, Queensland, Week of Prayer dinner. There are about 20 church youth who regularly attend church. Glenda Robinson and other Innisfail church youth leaders set aside a time of daily prayer for the youth. Pastor Bob Possingham, youth director for the Trans-Tasman Union Conference, was guest speaker at the dinner. The Week of Prayer's theme was "Risky Business."

## NEWS EXTRA

## Coming Closer

A 25-page "declaration" recently signed by 39 leading evangelical Protestant and Roman Catholic leaders calls for a closer working relationship between the two groups regarding mission, affirms each other as full-fledged Christian brothers and sisters, vows to reduce conflict between the groups, and makes a call for an end of "stealing sheep" from each other. Well-known signatories include Charles Colson, Pat Robertson, John Cardinal O'Connor of New York, two leaders of the Southern Baptist Convention, and others ranging from archbishops to theologians. The document clearly spells out numerous theological differences between evangelical Protestants and Roman Catholics, but suggests that unity in mission would be a fulfilment of Christ's prayer that all be one in Him. Part of the driving force behind the document appears to be the common interests of both groups in promoting social issues such as their anti-abortion, pro-family and parochial school agendas. —Adventist Review

## Did You Hear . . . ?

. . . About the new theme park to be built in Israel? According to *On Being*, tenders are soon to be taken to create a biblical theme park at King Solomon's mines in the Negev Desert. It will be modelled on Disney-style attractions, so that future generations of children will perhaps dream about giant puppet prophets and Old Testament lands.



## College Rebuilt by Home and School

The twice-devastated Samoa Adventist College, Apia, Western Samoa, is being rebuilt through the efforts of their Home and School Association members.

Despite the two cyclones, taro blight and additional taxes affecting the earning power of church members, the Home and School Association in eight months has raised \$WS6000. Some 20 ceiling fans have been installed in the high school; eight truckloads of coral-sand and extensive drainage and grading has transformed a muddy playground and assembly area; and some of the best playground equipment in Apia was built and installed by Owen Ryan's (president of the Home and School) engineers and mechanics. Fundraising continues to provide assistance for the 380 students in Years 1-13.



Photo: M Tarburton

## Church Shopping

Some implications of the National Church Life Survey conducted in Australia regarding people's tendency to "shop for a church" are:

- congregations must now compete with other congregations for church members within 10 or 20 minutes drive or more—people will go to a church that serves them best;

- larger churches serving a region are replacing smaller churches that served a local area;

- people are less interested in the affairs of their denomination, identifying instead with their congregation and meaning they are

less willing to put money into denominational activities—meaning denominations may need to scale down their activities but encourage it at the local level;

- an authority shift has been made from the centralized body to the individual congregation;

- members are from a diverse background of denominations, meaning ministers cannot make assumptions on member understanding or knowledge.

Great flexibility will be needed by denominations to adapt to these changes.

—*Christian Research Association Bulletin*

## Tuvalu School Opens New Buildings

A new building at the Funafuti Adventist Primary School, Tuvalu, was opened on April 11 by Lady Segalima Malaefali Sione and her husband the Governor-General.

Volunteer builders from Fiji and Tuvalu, using funds from the Missions Extension Offering and the Adventist Development and Relief Agency, completed the building for the 40 students, one-third of whom are not Adventists. "Our church members had beautifully prepared the school district office and district director's home for inspection," says Central Pacific Union representative Pastor Murray House. "The wife of the Prime Minister and the former Governor-General and his wife were present."



Photo: M House

## Why They Leave the Church

Why do Seventh-day Adventist young people drop out of the church? In a recent survey, 86 young adults who said that they were no longer Adventists were asked that question. Here are the percentages that claimed the following factors had a strong influence on their decision: Lack of fellowship in the church (48 per cent); don't believe in the church's teachings (40 per cent); church's teachings and practice don't match (37 per cent); standards too strict (35 per cent); church doesn't seem relevant to my life (35 per cent); church doesn't meet my spiritual needs (31 per cent); mistreated by members (29 per cent); social pressure from non-Adventist friends and relatives (25 per cent); disagreement with pastor (20 per cent). The most important factor indicates poor human relationships. This shows up not only in lack of fellowship, but in those who believed they were mistreated and in those who clashed with the pastor. A second broad problem area is standards. Those who didn't believe some of the teachings of the church, when asked which ones, did not list basic doctrines, but areas like jewellery, diet, Sabbath observance and movies. It also appears that their congregations made little effort to keep these youth from dropping out—only 15 per cent received a pastoral visit, only 13 per cent a visit by a member, less than 9 per cent a letter of appeal, and 16 per cent a phone call. Clearly, youth dropout could be prevented by a more caring membership and leaders.—*Adventist View*

## CHURCH CALENDAR

<b>June 11</b>	Evangelism Sabbath Sabbath School Community Guest Day ADRA Disaster and Famine Relief Offering
<b>June 18</b>	Religious Liberty Day
<b>June 25</b>	Thirteenth Sabbath Offering



# An Affair to Remember

by Carolin Pawlak

It's hard to say when it all started. . . . My first memory is centred on Mrs Bennett's Sabbath school class where we created Bible stories using plastic animals and cut-out paper people in the sandbox and learned about the sacredness of the Bible.

Perhaps it was when my little brother, then aged five, and I, just six, stood trembling in front of our 20-member church, singing "I Will Early Seek the Saviour," or when I stuttered through my first mission story, or when I broke into giggling while leading the song service at 12, because my friends in the audience kept making faces.

But sometime before I turned 15 I fell hopelessly in love with my Seventh-day Adventist Church. Whether my home church was in the frozen north of Canada or the jungles of Belize, it was a warm, supportive environment, where I was encouraged to be involved. The older people took an interest in us and helped us grow and feel important.

At 21 I had to move from northern Canada to continue my nursing studies in a larger centre. My uncle contacted his friend there and, before I'd arrived, a couple from the church had offered me a room where I could live at an affordable rate in a Christian environment.

I'll never forget the warm welcome I received when I first attended the New Westminster church in Vancouver. The first time I went, I could hardly make it to the sanctuary for handshakes and welcomes. This continued every week. Soon I was youth leader, on the music committee, assisting the Pathfinder leader, singing in the choir, in sunshine bands and helping give out soup with the street ministry.

Church was the highlight of my life. Missing church was the worst thing in the world. Why, I would miss Mr Cunningham's handshake and warm words. I would miss seeing Mrs Lewellen and hearing the latest news about her neck problem. I would miss prayer bands, the great song services, hugs, handshakes and, most of all, the great lesson study discussion. I was just

dying to share the new understanding of that verse and that answered prayer. . . .

For the weary missionaries travelling for three weeks in a ute and caravan, from northern Canada to Belize, Central America, Sabbath always meant warm fellowship, invitations to lunch, and often a washing machine to wash our dirty clothes after Sabbath.

For a lonely pastor's wife in Poland, with language and cultural barriers, the church again is a warm welcoming committee, where hugs, smiles and kisses need not be translated, and kind

people offer to show me where the wild mushrooms grow, where to buy good potatoes and cheap apples.

I've lived all over the world, and no matter where I have been—Switzerland, USA, Poland, Arctic Canada or Belize—while my non-Christian friends were struggling to get into the culture, I was already knee-deep. The church has been an instant source of welcome, support, friends and involvement. I love my church. Don't you? □

*Carolin Pawlak, pastor's wife, writes from Swiebodzin, Poland.*

## Led by His Grace

by Raphael Otoase

I and my twin sister, Mary, were born on September 23, 1964, at the St Theresa Catholic Hospital, Port Moresby, PNG.

Sadly, my sister was also buried that day.

An Australian nurse had washed us and placed us in a crib, but after only 15 minutes my sister died. The nurse had named us after her uncle and aunt. We were both underweight (Mary weighed just 1.5 kilograms; I weighed 1.8 kilograms), and I have always been handicapped because of this poor start to life.

I stayed in the hospital nursery gaining strength for nine months, struggling to live without my mother who'd gone home to Cape Rodney. When I was strong enough and my health improved, my parents took me home, but not without my first being baptised into the Catholic Church.

The church superiors learned while my parents were at the hospital that it was they who'd been responsible for carrying the Catholic faith into the Cape Rodney area in 1965. So they honoured them by naming the local school the "St Raphael Community School" after their son—me!

I attended this "my-own-name" school until 1974 when for some reason

the church changed the school's name. It saddened and confused me. I'd always felt I was a blessed and special boy because of being handicapped, and because a school was named after me. And later, when the school was demolished, my faith seemed demolished as well.

In despair I turned to my Bible. There I found many truths I hadn't known before. My interest in the Seventh-day Adventist Church, which I'd observed through the '80s, was again aroused.

I became a Seventh-day Adventist and eventually was one of the first youth missionaries to enter One-One, in the Mailu area. It was on the beautiful shore of One-One that I was baptised by Pastor Wagi Maru in November 1990, aged 26.

Today I am a strong Seventh-day Adventist. □

*Raphael Otoase writes from Port Moresby, PNG.*



Raphael Otoase gives thanks to God for his conversion.



# To Love to Hate to Miss

by A Superintendent

**Having trouble getting your Sabbath school attendance up? Here's a true story from a superintendent who was, but doesn't any longer.**

**R**ather than throwing out the Sabbath school as an anachronistic tradition of Adventism, as some have suggested recently, our church decided to do something about it.

Our Sabbath school was almost dead with an attendance of between eight and 12—and that was on the good days. Today it is closer to 70, with no fewer than 10 visitors.

How have we performed this small miracle? Simple. First, we made *every* phase of it relevant and interesting. Second, we involve as many people as possible.

As a first step toward this, we substitute an overworked superintendent (who'd performed single-handedly till then) with an eager committee. Next we changed our start time beginning our song service at 9:15 am, so that it didn't encroach on the actual Sabbath school program time. We had a calligrapher write an invitation and sent them to everyone who'd ever been to our Sabbath school. We begin at 9.15 regardless of how many are there. The

Sabbath school program proper always starts promptly.

For prayer time we ask people to share their burdens and victories and their answered prayers. At times we have a prayer poem or hymn. At others we have some background music with it.

Unpractised mission stories can be boring. We allow people to choose the story they like from the range available. We use "Mission Spotlight" regularly. One week our two three-year-olds were dressed in the apparel of Saudi women. While their teacher told a mission story, the two little girls distributed dates, felafel and tabouli among the congregation (see photo). We know a few missionaries personally and so we write to them asking for stories. It makes it more interesting if we know the people involved.

We lack musicians as small churches often do. Those who can play are often used for special music. We also invite piano students from our nearest church school to come and play—good experience for them, and it helps us too.

Our superintendent's remarks are not just remarks. We'll have visiting speakers, stories, book reviews, quizzes and a sharing time.

We feature the special days such as the New Year, Spirit of Prophecy, Australia Day, Anzac Day ("Australia-New Zealand Arise for Christ"). One day we were privileged to have a hymn played on an original Edison Phonograph (1906), which has been restored by one of our members. On Mother's Day our youth led out in both the Sabbath school and worship services. Some were dressed as Bible mothers and told their story. They all publicly thanked their own mothers for their special love and care. There was



Two young girls in Eastern dress help create the atmosphere for a meaningful mission news in the church featured in this article.

hardly a dry eye that day. On another occasion we invited all who'd attended the recently held "big camp" to tell what they'd enjoyed about it.

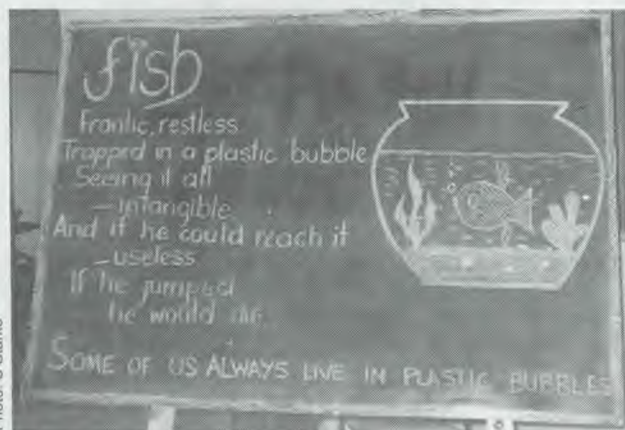
As we are located in a poorer area, our Community Services stocks are usually low, so about three times a year we have a "harvest thanksgiving." People bring along goods or money to restock the Community Services warehouse. In spring we had a "flower day." Everyone brought flowers from their own gardens that were then distributed to the old or sick in the local area.

Lesson study is combined for most, but there are also youth and foreign language groups. We vary our presenters for variety's sake.

One feature we never like to miss is our "thought for the day." This is usually related to the lesson or the day's theme. It is attractively written in large chalk letters at the front of the church.

We have people volunteering to be take a part in our Sabbath school. People love it and hate to miss it. □

*A Superintendent is a generic name. It could be you—and your Sabbath school.*



"Some of us always live in plastic bubbles."—People drop in just to check the week's chalkboard feature.



# Needed: Preaching of the Distinctives

(Part 3 of 3 parts)

by Robert S Folkenberg

**What is it that the Seventh-day Adventist Church has to say that other churches don't? And how is it best said?**

In previous articles in this series I've shared two convictions about preaching by and for Seventh-day Adventists. Our preaching should be biblical and should present the gospel clearly and convincingly. Here I share another concern: Our preachers, also, should proclaim those truths that set us apart as a people.

We are called to preach "the everlasting gospel" (see Revelation 14:6, 7)—but in a particular setting. God's messengers have proclaimed His one way of saving men and women throughout human history, and while the essential message hasn't changed, its context has.

In Noah's time, the gospel came in the setting of the approaching flood. In Moses' day, the Exodus experience shaped it. For the people of John the Baptist's era, the message was cast in the expectation of the Messiah's appearance. Jesus, the Word made flesh, proclaimed the gospel in terms of the kingdom of heaven that was breaking through in His life and work.

So today God commissions us to preach the good news in the setting of a worldwide call to "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Revelation 14:7).

Seventh-day Adventist preaching, then, cannot be just like that of the Baptists, Presbyterians or Methodists. We're a prophetic people with a prophetic message.

## What Are the Adventist Distinctives?

The three angels' messages of Revelation 14:6-14 give us our marching orders. For us, the everlasting gospel comes in the setting of:

### 1. A Global Mission

Every congregation, no matter how small or how humble, is part of our worldwide fellowship. Our message is indeed going to every nation, kindred, tongue and people. God has brought the remnant church together in a unique blend of people in more than 200 countries.

Seventh-day Adventist preaching should lift the sights of the hearers, helping them to think big, plan big, do

**Our strongest sermon will be our lives.**

big—to be global in its outlook. Further, our preaching should call us all to rejoice in the incredible diversity of God's people, as we respect and love one another regardless of colour, race, language, age, gender or social standing. We are one in Christ.

### 2. The Judgment Hour

This truth opens up the understanding of the heavenly sanctuary, with Jesus as our Great High Priest who represents us before the throne of God. It sweeps our mind away from the petty things of this earth to the very headquarters of the universe.

### 3. Worship of the Creator

In an age when men and women worship themselves, sex, sports and

money, Seventh-day Adventist preaching must exalt God as the only true object of adoration. It must proclaim Him as the Creator and Source of all things, as well as our Redeemer and Lord.

### 4. The Law of God

God's last-day people will love and follow Him, no matter what the cost. "Here are they that keep the commandments of God, and the faith of Jesus" (14:12). We are law-keepers, not in order to be saved, but because we have been saved. For us, obedience is the expression of who we are as children of the King of heaven.

### 5. The Sabbath

Of all the commandments, the Sabbath is the seal of our love and allegiance to our loving heavenly Father. By choosing to set aside for Him the day that He set aside and blessed, we honour Him as Creator and Lord of time and space. For us, Sabbath-keeping isn't a burden, but a privilege and blessing. More than ever, we look forward to its sacred, peaceful hours in the midst of the frantic pace of modern living.

### 6. The Great Controversy

We believe we're engaged in a cosmic struggle between good and evil. The "beast" mentioned in Revelation 14:9-11 represents the forces that oppose God's last-day people. But we serve One who is far greater, One who holds the destiny of the world in His hands and who will bring us through any and all troubles. By His cross He has won the decisive battle in the strug-



gle with the demonic powers, and His triumph is assured.

## 7. The Second Coming

"I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle" (Revelation 14:14). We are Seventh-day Adventists—we believe Jesus will come again. We know He will keep His promise (John 14:1-3). We believe that the great prophetic time lines and the signs all around point to the climax of the ages when God will send forth His Son a second time, just as He sent Him to earth 2000 years ago in the fullness of time (Galatians 4:4).

## 8. The Spirit of Prophecy

Another Seventh-day Adventist distinctive (not found in the three angels' messages, but identified in Revelation 12:17; 19:10), is our belief that God has revealed Himself to His end-time church through the Spirit of Prophecy. We believe that God used Ellen White to bring His messages to the Seventh-day Adventist Church. Her counsels do not add to or take the place of Scripture, but we accept them as a continuing source of guidance and nurture. Preaching, while it should be utterly biblical in its foundation and content, should affirm confidence in the Spirit of Prophecy.

What breathtaking themes these are. They speak powerfully to life in our times. Seventh-day Adventist preaching cannot help but be relevant.

In several places Ellen White describes our distinctive teachings as "the pillars," "the landmarks," or "the foundations." These she specifically identifies as: the sanctuary and its cleansing, the three angels' messages, the law of God, the Sabbath, and the non-immortality of the soul (see *Counsels to Writers and Editors*, pages 30, 31).

"Let the truths that are the foundation of our faith be kept before the people," she urges. "We are now to understand what the pillars of our faith are—the truths that have made us as a people what we are, leading us on step by step" (*Ibid.*, page 29).

She further counsels: "Ministers

should present the sure word of prophecy as the foundation of the faith

of Seventh-day Adventists.

... The twenty-fourth chapter of Matthew is presented to me again and



again as something that is to be brought to the attention of all. . . . The time in which we are living calls for constant vigilance, and God's ministers are to present the light on the Sabbath question. They should warn the inhabitants of the world that Christ is soon to come with power and great glory. The last message of warning to the world is to lead men to see the importance that God attaches to his law" (*Gospel Workers*, page 148).

## How to Present the Distinctives

We should always and only present our distinctive truths in terms of the everlasting gospel. This means that Christ will be the centre of every doctrine, whether it be the sanctuary, the Sabbath, the law, or the state of the dead. Christ must not be added as an afterthought. He must be the foundation, the heart, the alpha and the omega, the first and the last.

Sometimes I find that some Seventh-day Adventists do not seem interested in doctrinal presentations. The reason, I think, isn't because our distinctives don't touch people's lives. What could be more relevant than the Sabbath and the

Second Coming? Too often in the past we have preached these truths in a dry, theoretical or argumentative manner. We haven't presented them with the love of Jesus. We haven't applied them to daily living so people see the difference such doctrines can make.

So, we must all study and pray much if we are to present our distinctive truths effectively. We must ask the Lord to set aside our pride. Our purpose isn't to prove that we're right and someone else is wrong. It isn't to put down someone we know, perhaps even one of our own members. We aren't called to preach *at* people but to *proclaim* the everlasting gospel, which is always *good* news no matter what the specific subject.

## The Spirit Gives Power to Preaching

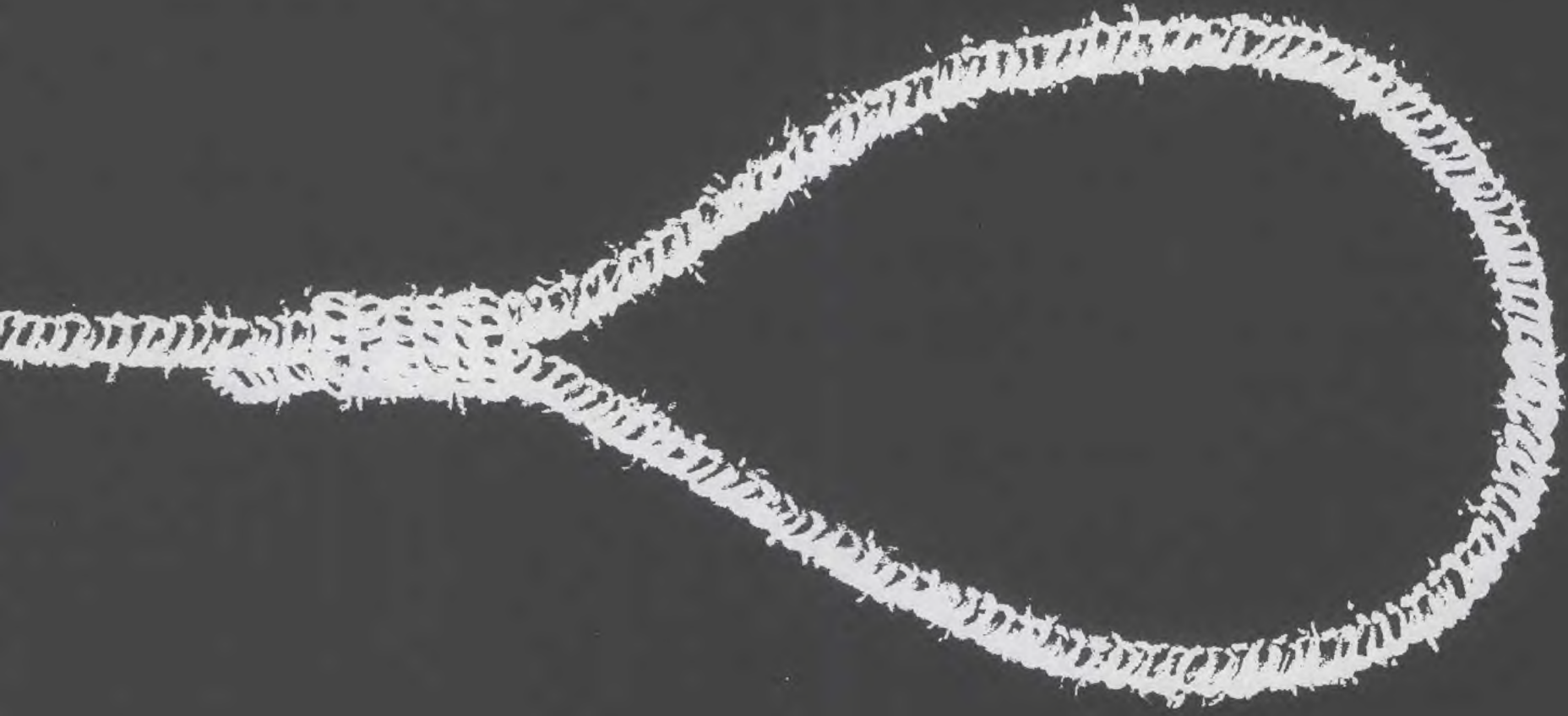
Finally, if we want our preaching to have power, we'd better plead with the Holy Spirit for power to *live* the distinctives as well as speak about them. We must treasure the Sabbath as a precious, gracious gift from our loving Father. The Second Coming must be "the blessed hope" when we will meet our Saviour face to face, not an event of terror and anxiety. The judgment must give us hope as we trust in the One who speaks on our behalf and frees us from all uncertainty and apprehension. The great controversy must focus on the power and victory of Jesus, not the deceptions of Satan and the trials of the last days.

What we *are* will mean more than what we *preach*. Our strongest sermon will be our lives overflowing with Christian love for all.

May the Lord send His Spirit to revive His people. May our preaching be *biblical* preaching that comes from the Word and centres in the Word. May our preaching be *gospel* preaching that points listeners to the Lamb of God who takes away our sins and gives us the assurance of salvation *now*. And may our preaching faithfully portray the Seventh-day Adventist *distinctives* that provide the setting for the proclamation of the everlasting gospel in our day. □

Robert S Folkenberg is president of the General Conference of the Seventh-day Adventist Church.





DON'T LET ADRA HANG



**ADRA** (Adventist Development and Relief Agency), a long trusted and respected friend to thousands in need, may hang. Our Disaster and Famine Relief Fund has been spent ... and without it, ADRA cannot respond to disasters. Today, as you read this, another disaster could strike. It could be national, it could be a disaster overseas. It could even hit you. But our hands are tied.



#### DON'T LET ADRA HANG

Untie our hands and give us a well earned reprieve. We urgently need the collective support of all members of the Church in a one-off, emergency offering to boost funding available so ADRA can respond to the needs of disaster victims. We need your pledge to help today ... and we will be collecting these pledges next week. We're hanging on your decision.

#### LIVES ARE HANGING IN THE BALANCE

Unlike other relief organisations, ADRA's Disaster and Famine Relief Fund serves the needs of those hit by disaster in the first critical hours and days. We provide fresh water when all that is locally available is contaminated by disease and filth. We provide tarpolines when a roof has been torn off by cyclones. We provide accommodation when disaster tears the home away. We respond to overseas disasters as well as national disasters declared by Government in Australia and New Zealand. Your pledge will give hope to innocent victims.



Please don't stand by and watch them suffer.



#### A WORD OF THANKS

We would publicly like to thank those dedicated individuals who have helped loosen the strangling grip of famine, flood and fire. Yet, your efforts alone simply aren't enough.

Without the ADRA Disaster and Famine Relief Fund, people will die. Without your help, ADRA will hang. Remember our offering by making a tax deductible donation next week. Please help us ... OUR life depends on it.

ADRA DISASTER AND FAMINE RELIEF FUND OFFERING

JUNE 11, 1994



# OFFERING JUNE 11. HELP.



# Leaders Vote Financial Actions

The General Conference Executive Committee recently voted three actions that impact the church's finances. Voted at the committee's annual Spring Meeting on March 30, in Silver Spring, Maryland, USA, were the new Personal Choice Giving plan, a tithe definition statement, and a change in where the Annual Sacrifice Offering goes.

## Personal Choice Giving

A new plan for members' giving, Personal Choice Giving (PCG), was adopted as the worldwide giving plan of the Seventh-day Adventist Church. In addition to tithe (10 per cent of increase), this optional plan recom-

mends that members give 5 per cent for local church needs, 2 per cent for local conference needs, and 3 per cent for world missions through the Sabbath school and annual appeals, and support for special projects.

Pastor Charles Griffin, co-director of stewardship ministries and an associate director of the General Conference Church Ministries Department, says PCG is a deliberate attempt to give members a choice in how they distribute offerings.

"PCG is similar to the Personal Giving Plan initiated three years ago in North America, but PCG gives members the option of designating specific projects they want to support."

## Definition of Tithing Principle

A new statement adopted will give guidance to members wondering how to figure a faithful tithe (see box).

Though not voted as either a policy item or official guidelines, the tithing principle will be used in the church's stewardship education programs around the world.



Michael Ryan, the director of the Office of Global Mission, announced that 100 per cent of the Annual Sacrifice Offering, next year, will go Global Mission.

## Faithful Tithe Is Defined

**Voted:** To approve the following principle: What constitutes a faithful tithe?

The principle that has been followed since the beginning of the Seventh-day Adventist Church is that a faithful tithe is a full tithe returned to God in recognition that we and all creation belong to Him. "All the tithe of the land, whether the seed of the land or the fruit of the trees, is the Lord's; it is holy to the Lord" (Leviticus 27:30, RSV).

"Bring the full tithes into the storehouse, that here may be food in my house . . . says the Lord of hosts" (Malachi 3:10, RSV). The tithe is as holy as the Sabbath is holy. Because all tithe belongs to God, human beings have only one responsibility—to return full tithe to God, the Owner of the universe. "This is a matter of simple honesty" (*Education*, page 139).

A faithful tithe on a personal income means returning the tithe as first fruits of personal income. The tithe is "to be given from the first fruits of all the increase" (*Counsels on Stewardship*, page 71; Proverbs 3:9).

The following recommendations are based on the biblical principles of tithing. A faithful tithe on personal income should be computed on the gross amount of wage of salary earners income before legally required (federal or state) income taxes or employee authorised deductions. (Personal income includes: salary, hourly wages, tips, commissions, prerequisites, job-related allowances, benefits, pension income, investment income, trusts, inheritances, annuities, net gain on the sale of securities and real estate etc. Allowances and benefits are personal income to the extent that they are not offset by actual job-related expenses.)

A faithful tithe on business or professional operations is based on net income after having deducted all expenses involved in running the business or profession. Business tithe should also include net income received on sale of capital assets such as capital gains realised on investments sold or gain on the sale of securities. In businesses in which actual net income is determined only at the end of a long accounting period, tithe should be returned on a systematic and timely basis based on estimated income.

An adjustment should be made at the end of an accounting period as to the actual tithe due. In determining profits from business or professions, accepted accounting procedures applied in consistent manner from year to year should be followed.

## Annual Sacrifice Offering

Beginning with 1995, 100 per cent of the Annual Sacrifice Offering received during the Week of Prayer will fund Global Mission projects.

The Annual Sacrifice Offering, which raises between \$A2.5 and \$3 million annually, currently is divided among Global Mission (37.5 per cent) and regular mission offerings (62.5 per cent). Nearly half the money raised each year comes from Adventists in Germany, who have a strong tradition of giving to this offering.

Michael Ryan, director of the Office of Global Mission at the General Conference, says the church leaders' desire to give 100 per cent of the offering to the Global Mission projects is because the church is unable to respond to the numerous outreach opportunities in unentered areas and the church leaders want to clarify the offering's purpose.

The entire offering will go for Global Mission projects, not for the upkeep of the Global Mission office, which will now be funded by the proceeds of the \$US12.8 million endowment fund created from the sale of Loma Linda Foods and La Loma Foods.—*Adventist Review*



# Burwood Initiates New Church

**B**urwood church members, with the support of the Victorian Conference executive, have taken the initiative in moving to a new church site to further their mission of reaching the secular Australian.

The new office-showroom is in a prominent position on the corner of two main roads, Highbury and Huntingdale, in Burwood. As a mortgagee sale it was purchased for less than a third of its replacement cost.

"The Burwood Adventist Community Church [BACC] members have shown a consistent interest in the secular Australian," says Pastor Darrell Croft, president of the Victorian Conference. "This is what has led them to the purchase of this type of building; it is not threatening to those who have not attended church before. BACC are not just bringing in others who are already Christians of another denomination, but are reaching out to those who do not attend church."

BACC has shown growth over the past few years from 60 to more than 200 members. The current facilities cannot hold any more people, which is having an effect on the church's growth.

New council restrictions on street parking on Saturday mornings made moving more urgent. People who could not readily find a parking space were attending less often. In order for growth, a larger venue specifically suited to unchurched people was sought.

A proposal was prepared by church members in accordance with their mission statement, and presented to the Victorian Conference officers.

"After the initial shock wore off, clearly our early concern was expense. Could a congregation of 200 service a loan for something of that size?" says Pastor Croft. "We asked many questions and realised they had done their homework well. The conference executive worked through various issues until they felt they could support it completely."

The building is large, with a floor space larger than that of the car park and church floor space of their "old"

church. It has the potential to seat 400-500 people. There is also space for a hall and Sabbath school rooms. It has a contemporary appearance. The front third of the building will be leased to provide income to assist servicing the loan.



The new Burwood Adventist Community Church, in Melbourne, Victoria.

Pastor Peter Roenfeldt, the previous minister, and now Pastor Branimir Schubert, their present minister, have led the church in its strong vision for reaching those in our community who do not know about Christ. The members are actively supporting the purchase of the church.

"It is important to stress that BACC is preaching the same Seventh-day Adventist message we have always preached; it is just in a different package," says Pastor Schubert. "People are used to going into offices and seminar rooms. Hopefully they are not going to feel threatened by walking into the new Burwood church. There are enough obstacles to Christianity, in particular Seventh-day Adventism in the minds of some, for us to make sure we remove as many obstacles as we can to a person walking through the doorway of a church. Our culture and tradition should never stand between the sinner and Christ."

"Our standard is Jesus Christ Himself, and our purpose is to connect people with Him. We accept people because Christ loves them and died so that they can have eternal life."

The church wants to be part of the community and provide services for it. A six-week community-service program for the unemployed, sponsored by the Commonwealth Employment Service, has already begun. Planned are cooking

demonstrations and perhaps a child-minding centre to help parents while they are shopping.

"We do believe God led in the decision to buy the building," says Pastor Croft. "BACC members have been praying for a few years to find a solution to their overcrowded situation."

"When they came to us with their proposal we had to move through all the correct channels before we could proceed with the purchase. But agents needed a quick decision or the building would sell. It was almost two months before

the purchase was approved—and by then the building sold.

"BACC members felt frustrated, and spent time in prayer again asking God to lead them. Then we had word the other sale had fallen through and so we immediately made the deposit. We and the BACC members really felt that was the Lord's leading."

Objections lodged by neighbouring residents and other offices were all removed when they understood the benefits of having a church complex close by with the area being used on a weekend.

"It is an exciting experience. There is an element of adventure with it being such a big project, and the BACC has a visionary outlook. It has tremendous potential," says Pastor Croft.

Unfortunately it seems that the church will lose its physical presence in Burwood as the "old" church area may be sold to another denomination or destroyed by developers. Although there are some interested Adventist Church groups currently meeting on the Victorian campground who have been searching for a church, they cannot afford to purchase the old Burwood church.—Karen Miller



# Denial of Religious Liberty Claims

The Fiji Mission strongly denies the claims of a retired Adventist pastor, issued with deportation orders from Fiji, that the Adventist Church used the power of the state to silence him.

Retired minister Pastor Tom Turner and Dr Russell Standish had advertised meetings in Fiji for May 9-11 in Suva, without realising they would need permits to conduct meetings.

"What they didn't tell me when I came through immigrations," said Pastor Turner, speaking from Fiji, "was that I needed a permit for this. I put on the immigration form that I was coming to conventions because it was the only thing they've got there, really, that would fit."

The public meetings were advertised widely and the two men identified themselves as retired Adventist pastors and the invitation was addressed to faithful Seventh-day Adventists.

"We received many inquiries from our people," reported Fiji Mission president Pastor Roger Nixon, "understandably so."

Because the Fiji Mission has to work with the immigration department to gain permission for expatriate church workers and visiting speakers to conduct meetings in Fiji, the secretary of the mission, Pastor Waisea Vuniwa, wrote to the department explaining that Pastor Turner and Dr Standish had not requested permits through the church, nor had they come at the invitation of the church.

The *Fiji Times* reported that the two men had been invited by the "Eleventh Hour," a group that broke away from the "Build on the Rock" group that broke away from the Adventist Church in the mid-1980s.

The mission felt that the presence of these two men could be disruptive and placed an advertisement in the newspaper: "In response to inquiries, the Seventh-day Adventist Church of Fiji wishes to advise its membership that neither Pastor Russell Standish nor Pastor Tom Turner of Australia have been invited to conduct public or church meetings in Fiji. Pastor Standish does not hold ministerial credentials with the Seventh-day Adventist Church."

Dr Standish did not arrive in Fiji.

Pastor Turner said he actually applied for a permit when he discovered it was needed. He blames the negative response on the letter from the Fiji Mission.

"I felt like Paul or Silas," said Pastor Turner. "You can't silence the word of God. So I simply stuck my neck out and began to preach anyway."

The Immigration Department contacted Pastor Turner on Thursday, May 5, and told him that he was not to conduct meetings and he was to leave Fiji by Sunday morning. He conducted two meetings in Lautoka, one on Friday night and another on Sabbath. He appealed the deportation order in an

**"Neither Pastor Turner nor Dr Standish communicated with me. . . ."**

attempt to delay his departure until the following Thursday.

Saturday's *Fiji Times* front-page headline declared, "Pastor told to leave." The report quoted immigration officials saying they were looking for Pastor Turner and that he should have applied for a permit to conduct meetings. The paper also reported that Pastor Turner "said he was going ahead with a meeting last night [Friday night] and would continue to hold meetings in Suva next week 'if all goes well.'"

"I said [to the paper], I can't deny it if the state orders me out—they gave me an order to depart the country—so I can't disagree with the civil law, I must obey that law," said Pastor Turner. "But as far as silencing me—the statement also said that I should not take any more services—I felt that, in harmony with Acts 5:29, we ought to obey God rather than man. So I went ahead anyway. The *Fiji Times* printed it as though I was defying the order to depart."

The media in Australia picked up the story and it was broadcast on SBS television and reported briefly in national papers.

Pastor Turner said his real concern was a religious liberty one. "For a church to go to the power of the civil state and report a man like this is using

the power of the state to silence me," Pastor Turner said. "And I said [to the newspaper] that it's wrong according to religious liberty principles."

"Religious liberty is not involved in this issue," responded Pastor Nixon. "Our secretary informed them [the immigration department] that the two men running public meetings were not invited by the Seventh-day Adventist Church. The secretary told immigration that he wanted them to be sure and certain that we were doing things the right way."

Pastor Nixon said they made no request to the immigration department to deport Pastor Turner. He added that if Pastor Turner had come to Fiji with permission from immigration to take meetings, the church would not argue with that.

"We had little idea about their meetings or what they planned to do, but their advertising made it appear as if they were sponsored by the church. Under those circumstances we couldn't afford to risk damaging our good, ongoing relationship with the immigration department."

"Neither Pastor Turner nor Dr Standish communicated with me. There was no phone call, letter, or any attempt to contact administration."

"I've written a letter to our pastors alerting them that independent ministries people have arrived and may continue to come," added Pastor Nixon. "But, in the same letter, I also stated that our people are free to choose if they attend these meetings or not. The mission administration has never said to our people, 'Don't go.'"

He also said that on at least two occasions he had sent messages to Pastor Turner to talk with him: "The message back was, 'He feels there's not much point in talking to the leadership.'"

Another issue at stake, said Pastor Nixon, was highlighted during the Religious Liberty Congress in Fiji (June 7-10, 1993) when a small group of dissidents distributed *The Protestant*. It was considered an Adventist document and, he said, caused the church many problems because it proved to be highly offensive to many Fijians.

—Bruce Mannors



# The NZ School of Twins



Photo: New Zealand Herald

**T**he seven sets of twins attending Papatoetoe Adventist School were recently featured in the following article in a Saturday edition of the *New Zealand Herald*:

Anne Nicholson could be excused for thinking she has double vision every time she walks into her South Auckland classroom.

Nearly a third of her mixed class of form one and form two students are identical twins. Her dilemma is shared with other teachers, as two more sets of identical twins attend the school.

The principal, Mr John Fraser, said his school might have achieved a New Zealand record with a total of seven sets of identical twins out of a roll of 208.

"I don't know whether to put it down to the water, the air, the Weet-Bix or what," he said.

Needless to say, the teachers were often confused as to who was who.

For Nicola Rennie, aged 12, and her sister Kelly, it was a nice change attending school where there are other

twins.

For identical twins there are unique problems to be confronted at school.

"They call your name and it's the wrong person, and you get the blame," says Kelly Rennie. "It's such a pain."

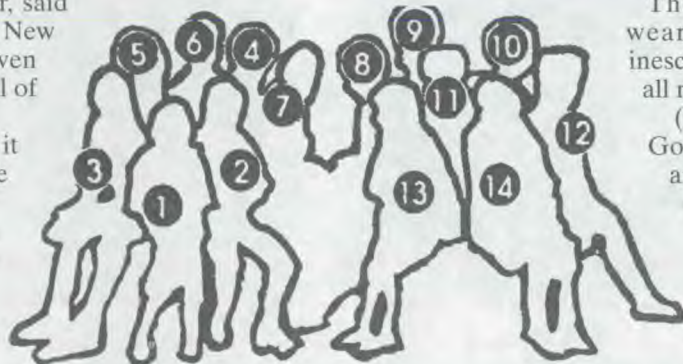
Even loving mothers are not immune to making the odd mistake.

"My mum got me mixed up," says Setaleki Latu, aged 12.

Setaleki had to do the dishes when it was the turn of his brother Sione.

The twins share a dislike of wearing the same clothing was inescapable at school, as they are all required to wear a uniform.

(1), (2), Joel and Joshua Gordon aged 5; (3), (4), Nicola and Kelly Rennie aged 12; (5), (6), Rebecca and Sarah Cooper aged 11; (7), (8), Setaleki and Sione Latu aged 13; (11), (12), Manu and Tai Etuale aged 13; (13), (14), Natasha and Nadine Tomokino, aged 6.





# Sydney Gives to Global Mission

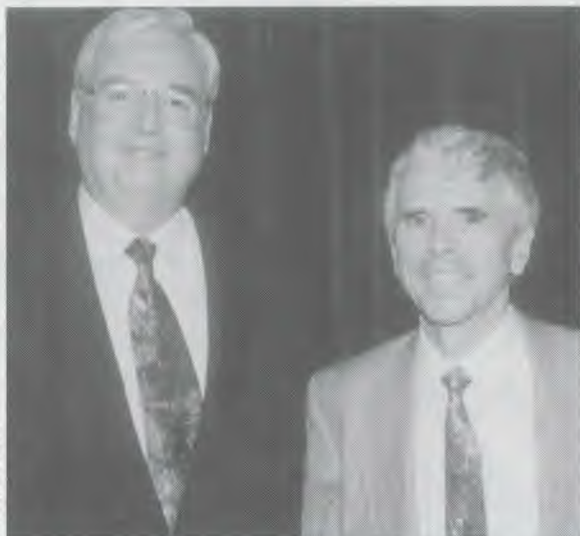


Photo: L. Schick

General Conference president Pastor Robert Folkenberg (left), pictured with Pastor Adrian Craig, president of the Greater Sydney Conference, emphasised the need of the church to be committed to Global Mission.

**A**n \$A87,000 offering, double the amount ever received for one purpose in the Greater Sydney Conference, was given for the work of Global Mission, both in the South Pacific Division and overseas, at the Global Mission rally held in Sydney's Olympic Sports Centre on April 22.

"The \$A87,000 offering demonstrates the delight Seventh-day Adventists feel in hearing of the spread of the gospel in all areas of the globe," says Pastor Adrian Craig,

president of Greater Sydney Conference.

The growth of the church worldwide was shown by Global Mission coordinator Pastor Mike Ryan, assisted by Pastor Robert Folkenberg, General Conference president, to the people attending the rally.

"There is life, vitality and enthusiasm when the church is focused on its mission and making inroads into areas of zero Adventist presence," says Pastor Craig.

The 5500 people attending the program gave 50 per cent of the \$A87,000 offering to special evangelistic projects on Malaita, Solomon Islands. The rest of the offering was given for

Global Mission projects.

Malaita has been more closely linked to Australia since the death of Australian missionary-nurse Brian Dunn, 11 days after his arrival with his wife, Valmae, to serve the people of Uru Harbour.

The yet-to-be-built Atoifi Hospital, situated now where Mr Dunn was speared on December 19, 1965, was earmarked that quarter to receive the Thirteenth Sabbath Mission Offering overflow. His prayer, according to

Valmae, was of forgiveness for his unknown attacker; his personal commitment was to the spreading of the gospel to the area.

The staff of Atoifi Hospital also believe, reports Pastor Lyndon Schick, health and communication director of the Greater Sydney Conference, "that the healing of the body is only part of the gospel commission for them. Each member of the team at the Atoifi Hospital is dedicated to carrying the gospel to as many as will listen to the good news of salvation."

Atoifi is a 120-bed hospital caring for 3000 inpatients and more than 24,000 outpatients over a one-year period. They have a staff of three physicians and 26 registered nurses. Their nurses are recognised as some of the best in the Solomon Islands—seven of the Atoifi School of Nursing graduates were among the top 10 nurse graduates in the nation.

Dr Chester Kuma has been the Chief Executive Officer of the hospital for the past seven years. The son of Pastor Daniel Kuma, Dr Kuma is a surgeon and graduate of the Papua New Guinea Medical School.

The hospital, in addition to providing ancillary services such as X-ray, pharmacy and a pathology laboratory, has also established 16 medical clinics on the surrounding islands.

Malaita, about the size of King



Photo: L. Schick

Thousands of Sydneysiders attended the Global Mission Rally day, with many expressing their appreciation for an opportunity to meet together (the Greater Sydney Conference has no annual camp). This style of rally has taken place only three times over the past five years.



Photo: L. Schick

The Sabbath worship service was presented by Pastor Mark Finley (pictured here with his wife, "Teenie") who is the speaker and director of the "It Is Written" television program.



## Thousands Attend City Archaeology Series

**S**ome 8500 people attended the first night of an archaeology series that began in Sydney in 12 separate venues, simultaneously, on April 17. The speakers were: Pastor Geoff Youlden, Adventist Media Centre evangelist; Pastor Graeme Bradford, Trans-Tasman Union evangelist; Pastors Peter Jack and Bert Metcalf; and Ray Archer, an Adventist lay preacher. The meetings were held in the Sydney Town Hall and various other centres in Wahroonga, Warwick Farm and Wentworthville.

Prophecy seminars began at the

conclusion of the archeology series. More than 1000 people applied for the first night of meetings.

"People are now meeting in more than 100 small groups throughout Sydney," says Pastor Adrian Craig, Greater Sydney Conference president. "The group I meet with is small, about 25 people, with the attendance varying only slightly. The overall figures for people meeting in and around Sydney are, as yet, unavailable. It is quite thrilling to see people come into homes in small groups to learn of God."



The Atoifi Hospital, with its Chief Executive Officer being Dr Chester Kuma (pictured above), and the Adventists of Malaita, received \$A40,000 for special evangelistic work from the rally's offering.

Malaita, about the size of King Island in Bass Strait, is one of the 30 islands making up the Solomon Islands nation. It has a population of some 75,000 people, 3500 of whom are Adventists. The Atoifi team, and

other Malaitan Adventists, are committed to evangelising the rest of their population.

Commenting on the Global Mission weekend, Pastor Craig said, "It's good to get the church family together. The

health of the family is reflected in the Global Mission Offering. A time of focus on the evangelism of the world is vital, and our people love to be inspired by the church's advance worldwide."

## CHILDREN

# Something to Do

**B**ible stories from long ago show us what God is like. So do stories of people living today.

We'd like to print stories in the RECORD about people you know. For example: How has God been a good friend to them?

Why is God a part of their life?

How old were they when they found out God loved them and wanted to save them?

Even though they can't see God, how do they know He is with them anyway?

➤ Find one of God's friends. It could be mum or dad, a grandparent, teacher, pastor or any other person you know.

➤ Interview the person. (You'll need to take notes or record your talk on a cassette player.) Ask them each of the questions above and any others you think of.

➤ Take a photo of the person.

➤ Use your notes or cassette recording to write the person's story. Remember to tell us the name of your

friend. The story should be from 350 to 800 words in length.

➤ Let the person read the story before you send it to us. That way they can check whether or not they need to change something you've written.

➤ Send the story and photo to the Children's Ministries Director, 148 Fox Valley Road, Wahroonga NSW 2076, Australia. Please include your own name, age and address.



The writer of every story printed will receive a special surprise. We hope lots of you write to me!



# Weddings

**Banda—Progomet.** Michael Tony Banda, son of Dragan and Ljubica Banda (Sydney, NSW), and Marina Progomet, daughter of Mijo and Borka Progomet (Makarska, Croatia), were married on April 24 in the South Brisbane SDA church, Qld.

Keith D Grolimund

**Boxshall—Webb.** Paul David Boxshall, son of Maxwell and Cynthia Boxshall (Longwarry, Vic), and Tracey Leanne Webb, daughter of John and Betty Webb (Lismore, NSW), were married on April 3 in the Springwood SDA church, Qld.

Peter B Cousins

**Chilcott—Caparas.** Donald Allan Chilcott, son of Maxwell and Enid Chilcott (Tas), and Evelyn Caparas, daughter of Nicolas and Virginia Caparas (St Cruz, Zambales, Philippines), were married on April 17 in the Spotswood SDA church, Vic.

Apostolos Maglis

**Dickson—Monson.** Gary Lawrence Dickson, son of Laurie and Betty Dickson (Nannup, WA), and Renee Kristelle Monson, daughter of Lyle and Beverley Monson (Lismore), were married on April 24 in the Bickley SDA church.

Gordon Smith

**Evans—Close.** Elwyn (Horace) Evans, son of Laurie and Robyn Evans (Sydney, NSW), married Sandra Iris Close, daughter of Ralph (Lismore) and Grace Close (Sydney), on April 10 in the Avondale College church, Cooranbong.

Laurie Evans, George Quinlin

**Farley—Ruiz.** Douglas Farley and Aida Ruiz were married on April 24 at "Clover Cottage," Berwick, Vic.

B G Whelan

**Greenham—Billings.** Stephen Alfred Greenham, son of Gordon and Beatrice Greenham (Albury, NSW), and June Patricia Billings, daughter of Noel and Joan Bolst (Melbourne, Vic), were married on April 24 at "The Foot Hills," Talgarno, Vic.

F Miroslav Stulinovic

**Kiria—Teariki.** Tumaru Reremoana Kiria, son of Lydia Kiria (Clayton, Vic), and Mary-Anne Teariki, daughter of Joe and Shirley Teariki (Chelsea Heights), were married on March 27 in the Springvale SDA church.

Errol De Silva

**Lawson—Hahn.** David John Lawson, son of Jacqueline Lawson (Busselton, WA) and the late George Lawson, and Natalie Estelle Hahn, daughter of Alan and Estelle Hahn (Fremantle), were married on April 10 in the Fremantle SDA church.

Milton Gray, Pat Marshall

**McKay—Bannister.** Donald Richard McKay, son of Charles McKay (Dunedin, South New Zealand) and the late Ethel McKay, and Suzanne Mary Bannister, daughter of Edmund and Dorothy Bannister (Masterton), were married on April 8 at Blenheim.

Colin Dunn

**McPherson—Swain.** Adrian McPherson, son of Ray and Janet McPherson (Goulburn, NSW), and Jennifer Swain, daughter of Robert and Rhonda Swain (Goulburn),

were married on March 27 at "Riversdale," Goulburn.

T D Kingston

**Maglis—Zotalis.** Antonios Maglis, son of Apostolos and Georgina Maglis (Melbourne, Vic), and Katerina Zotalis, daughter of Eustratios and Stamata Zotalis (Melbourne), were married on March 20 at the Greek SDA church, North Fitzroy.

Apostolos Maglis

**Mansfield—McCullum.** Murray Mansfield, son of Beverley Mansfield (Auckland, North New Zealand) and the late Gordon Mansfield, and Kay McCullum, daughter of Lance and Elizabeth McCullum (Auckland), were married on April 24 in the Chapel of the Good Shepherd, Western Springs, Auckland.

Ritchie Way

**Schmidt—Dyer.** Konrad Schmidt, son of Maria Wasilewska (Endeavour Hills, Vic), and Monique Dyer, daughter of Michael and Ludmila Tokar (Noble Park), were married on March 6 in the Dandenong SDA Polish church.

Ray Southon

**Stratford—Hinze.** Jonathan Wayne Stratford, son of Robert and Laraine Stratford (Wahroonga, NSW), and Deborah Gay Hinze, daughter of Jeffrey and Pamela Hinze (Kempsey), were married on April 24 in the Parramatta SDA church.

Roy Stratford

**Touch—Phat.** Leo Touch, son of Yuth and Gabriel Eng (Adelaide, SA), and Janet Phat, daughter of Phat and Koeurm Phat (Adelaide), were married on March 20 in the Prospect SDA church.

David Macdonald

**Wilson—Duffy.** Lyle Andrew Wilson, son of Leo and Decema Wilson (Toowoomba, Qld), and Jillian Fay Duffy, daughter of Tony and Margaret Duffy (Kleinton), were married on April 24 in the Hiltons' garden, Highfields, Toowoomba.

Maurice L Woods

# Obituaries

**Booth,** Isabella, b 7.10.04 at Queenstown, SA; d 24.4.94 in Mount Barker Hospital. Married Reginald Booth 7.9.29. Survived by her daughters, Betty Williams (Kangaroo Island, SA) and Susanne Emmerson (Mount Barker); six grandchildren and nine great-grandchildren.

Lee Bowditch

**Hannah,** Edward Charles, b 19.3.17 at Chinderah, NSW; d 23.4.94 in Murwillumbah Nursing Home. Married Beryl 22.7.39. Predeceased by a son, Lawrence. Survived by his wife (Kingscliff); sons, Percival, Raymond and Ernie; and daughters, June and Karen.

Jim Cherry

**Jakes,** Leslie James, b 10.3.24 at Kilcoy, Qld; d 23.4.94 in PA Hospital, Brisbane. Married Margaret 21.4.45. Predeceased by son, Keith, in 1988. Survived by his wife (Brisbane); sons, Sydney (Sydney, NSW), Clarence and Calvin; daughter, Maralyn (all of Brisbane); and brothers, Norman (Newcastle, NSW) and Jack (Sydney).

Gary C Roberts, Laurie Nash

**Jennings,** Jean Charlton, b 10.12.18 in Glasgow, Scotland; d 24.3.94 at Canterbury Lodge, Ringwood, Vic. Predeceased 25.9.84 by her husband, Norman. Survived by her daughters, Jeanette Polat (Mount Evelyn), Helen Jennings (South Yarra), Rosalie

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**King,** Ethel Jane Harriet (Jean), b 15.5.12 in England; d 17.4.94 at Bunbury, WA. Married Bill King 22.5.41. Predeceased by a son, Roy. Survived by her husband (Bunbury); and son, Michael (Sydney, NSW).

Norm Hardy

**Micklethwaite,** Eric Vernon Bardner, b 1908 at Ladysmith, South Africa; d 6.4.94 at Goulburn, NSW. Married Edna 16.8.38. Survived by his wife; son, Jack; daughters, Wilma and Jennifer; 10 grandchildren and five great-grandchildren.

T D Kingston

**Parkyn,** Allen Wilson (Bill), b 10.12.12 in Adelaide, SA; d 16.4.94 in Mary Potter Hospice, Adelaide. Married Edna in 1940. Survived by his wife, Edna (Magill); sons, Raymond, Allen, James and Graham; and daughters, Margaret Ritchie, Dorothy Ingham, Glenys Pierlk and Lorraine Barnes.

A M van Rensburg

**Rowell,** James Peter, b 22.11.16 in Surrey, England; d 18.4.94 at Sherwin Lodge Hostel, Rossmoyne, WA. Married Dorothy Orr 6.10.43. Survived by his wife (Rossmoyne); son, Kenneth (Geraldton); daughters, Wendy Masters (Collie), Judith Rotter (Morley) and Robyn Kristofferson (Manjimup).

Maurice C Bland

**Sangster,** Clement Edgar, b 12.10.18 at Prospect, SA; d 24.3.94 in Adelaide. Married Barbara Jones in 1944. Predeceased by daughter, Adrienne. Survived by his wife (Adelaide); sons, Brian (Kingston SE) and Malcolm (Adelaide); and daughters, Beverley Diak and Helen Goodfellow (both of Adelaide).

David Macdonald, Cyril Were

**Simpson,** Florence Selwyn, b 28.1.13 in Adelaide, SA; d 10.4.94 at Wanganui, North New Zealand. Survived by her daughters, Suzanne and Elizabeth; and son, Douglas.

Ben Timothy

**Taylor,** Ian, b 28.5.39 in Melbourne, Vic; d 29.4.94 in Southport, Qld. Survived by his wife, Elsee (Southport); and sons, Shane, Craig, Darren, Scott and Trent (all of Gold Coast).

Leigh Rice



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