December 9, 1995

RECORD

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Surprise Findings on SDA Families—10





Honest Police Rewarded in the West—9



Riches in the Chinese Church—6

Pizzas Win Prize for Longburn—13

Samoan Prince Becomes Adventist

The first Samoan of royal descent to join the Adventist Church did so recently at his baptism in the South Auckland Samoan church, North New Zealand. Afioga Laulusamamaia Nofoavaefa Tamasese, a son of paramount chief Tupua Tamases Lealofi III (pictured, left), was baptised by the assistant secretary for the North New Zealand Conference, Dr Erika Puni (pictured, right), with 23 others at the conclusion of an evangelistic campaign held at Manurewa.

Having had the influence of three different denominations in his life, the Afioga Laulusamamaia says he was always searching for more truth.

In his testimony after his baptism, the prince stated that he counted his privileged family heritage "a loss compared to the surpassing greatness of knowing Christ Jesus as my Lord." What is important to Afioga Laulusamamaia in the present is his worship and witness of Jesus.

He publicly confessed that Christ is Lord and is excited about his new status as heir to the heavenly kingdom through faith and obedience to Christ. Moreover, the prince claims that the Adventist faith provides for him the richness and fullness of God's word. Afioga Laulusamamaia Tamasese and his wife are now members of the Mangere Samoan company, North New Zealand Conference.

You Have Problems?



Spare a thought for Africa.

Some 50 per cent of the population lacks safe water; 60 per cent have no adequate sewerage; 75 per cent of all cultivable land is adversely affected by soil erosion; and 30 million people live under constant threat of drought and starvation as a result of environmental degradation.

In the decade of the 1980s, primary school enrolment fell from 79 per cent to 67 per cent.

Africa has a total of 11 million HIV/AIDS infections, over half of these are women of child-bearing age. In some towns and cities a quarter to a third of those aged 15-49 are infected.

Life expectancy is expected to fall. For instance, in Zimbabwe, a baby born in the year 2010 may have expected to live till 70, before HIV/AIDS struck. That child's life expectancy could now be as low as 40 years as a result of HIV/AIDS.

In sum, poverty is growing rapidly in Africa. By the year 2000 it is anticipated that some 40 per cent of the world's poor will be in Africa. Half of the continent's population will be living below the poverty line.

Jesus, as He detailed events before His second advent, foretold of an unprecedented intensity and severity of famines, wars and earthquakes. Then, in Matthew 24:8, He says, "All these are the beginning of sorrows."

Sorrow is a human emotion we're reminded of every day as we reflect on the impact on people of horrendous civil wars, frightening natural disasters and the often nonreversible diseases such as HIV/AIDS.

The growing extent of human suffering and sorrow caused by natural and civil emergencies (particularly in developing countries) is evidenced by the following graphic estimated data:

ADRA

The People People!

In the early 1970s around 50 million people a year were affected.

By the 1980s this had risen to around 125 million annually.

Now in the 1990s about 250 million people a year are affected.

ADRA (Adventist Development and Relief Agency) is committed to providing support and to help the poor and needy in developing countries to move from dependency to independence and self-support.

This is being achieved through assisting communities with health and sanitation projects, food security and revolving loans associated with small enterprise projects, and much more.

ADRA is deeply appreciative of those who have supported the poor and needy through participating in projects, or providing financial support.

In appreciation, ADRA is donating a calendar with this edition of the *Record*, which we trust will serve as a daily reminder of what your church's overseas aid agency is doing with your support in responding to the example of Jesus in addressing human need—irrespective of culture, creed, race or gender.

As we respond to human need, Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40).

Harry Halliday
Executive Director
ADRA-South Pacific

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Cover Photo: E Puni

Courageous Initiative

I congratulate the Lilydale church for their successful youth worship service (cover, November 11). This success is especially heartening in light of the findings of the National Church Life Survey that found Adventists to be the least willing to use new methods and the most likely to meet new initiatives with concern or mistrust (Report, November 11).

Having observed that similar endeavours at Lilydale become prime targets for "concern and mistrust" by elements of the greater membership, I applaud their courage in taking this step and pray for its continued success.

May we all continue to explore ways to meet the needs of members, former members and nonmembers.

Malcolm Butler, NSW

To Sanitarium Management:

I am writing on behalf of the Aore school to say "thank you very much" for your help in filling containers with Weet-Bix, peanut butter and protein foods. This is of great benefit in the students' diet. In fact, the students won nine trophies and 19 medals during the Independence Celebration sports competition in Luganville, Santo. A major portion of their diet is Weet-Bix. We are "powered by Weet-Bix."

Charles Viva, Principal,
Aore Adventist Academy,
Vanuatu

Reflections

I was amazed to see Lot's advice coming from your article "Shall We Call Down Fire?" (Features, November 4). In particular I refer to the closing comment: "A loving, noncritical spirit will 'work' both inside and outside the church."

Lot reflected his relationship with God by waiting by the gates of Sodom, offering hospitality to all—those within and those without the city. Beyond that, Lot possessed no qualities that placed him above the general populace. After all, he, too, resisted the prompting of the angels, but was eventually dragged from his malaise, protesting.

Before we can "speak well" of (love) our neighbours, we must first think well of (love) ourselves. Our dignity comes from the intervention of God into human experience and the indwelling of the Spirit in manifesting a Christ-centred life.

I feel sadness for those of His people who believe they are so "filled" with His Spirit and love that they can dwell on the faults of others. Let's not kid ourselves; to do so is an act of grieving the Spirit. As His people, if ever there was a need for the renewed actions of the Spirit to drag us from our malaise, it is now.

Have you ever wondered why some 26,000 people apostatised or went "missing" since 1990?

Dolf Boek (Rudolph Bakker), NSW

Remote Encouragement

The editorial "An Issue of Black and White" (July 1) contained a very interesting phrase that challenged me. It said: "As Seventh-day Adventists, we have a part to play in reconciliation, to show that Christianity is a verb (an action word)."

As for me, a volunteer layman working in a remote area of Papua New Guinea dominated by another denomination, many times I feel discouraged for the many things that I want and need. I feel like I could give up my ministry and return to the city and be like everybody else. But when I read the precious article, it gave me energy to go forward to propagate the great tidings of our soon coming King.

I wish every Seventh-day Adventist could be about our business in this very vital work.

Samuel Ase, Papua New Guinea

Because of delays involved in the Record *reaching Mr Ase (he gets to Port Moresby only once every three months), we have chosen to publish his letter even though the editorial appeared several months ago.*

Sensitivity Needed

I can relate to "Not With It" (November 4). I once had a similar experience when I visited an Adventist church after an absence of many years. At the end of the service I remained in my seat while others around me filed out.

The person in front of me then turned and asked if I was a Catholic. I realised then that I was wearing a small gold crucifix, given to me as a gift. I feel that if I had been a visiting Catholic, it would have been my last time.

Name Withheld

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.



Unchurched Met

Six churches for the unchurched are currently under way in the South Pacific Division: Calvary Community, North New Zealand; Campbells Creek, Werribee Community Church and Berwick, Vic; and Elanora and Southside Community Church in Brisbane, Qld. "Research focuses us to acknowledge two factors," says the Adventist Churches for the Unchurched coordinator, Pastor Peter Roennfeldt in *Vision*. "Local churches tend to quickly develop a culture that effectively screens out the average person—who usually neither understands nor wishes to be involved anyway; and churches and Christians need to be intentionally building lasting relationships and friendships in their communities." More than 20 churches in Australia and New Zealand are accepting the challenge.

Valued Pacific Artefacts Vaulted at PAC



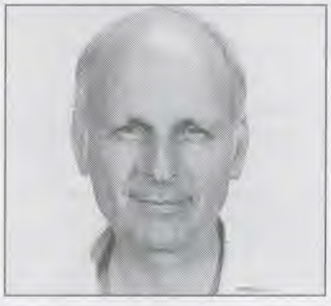
Photo: N Richardson

Artefacts of significant historical value were presented by Pastor Len Tolhurst for housing in the heritage vault of the Pacific Adventist College library, Papua New Guinea. Pastor Tolhurst, chairman of the PAC theology department, presented the principal, Dr Owen Hughes, with the items he collected on various trips around the Pacific islands. After serving 40 years in New Zealand, India, Australia, Fiji and Papua New Guinea, Pastor Tolhurst is to retire in June 1996.

Retirees

Valda Darko, Warburton Hospital, 41 years service. **Leonard Sharp**, Sanitarium Health Food Factory (SHF), Kilsyth, 35 years. **Edith (Evelyn) Waldvogel**, Warburton Hospital, 27 years. **Shirley Mitchell**, Sydney Adventist Hospital, 22 years. **Dr Ray Chapman**, Penang Adventist Hospital, 41 years. **Kenneth Broadhead**, Sydney Adventist Hospital, 45 years. **Raymond O'Hara**, Avondale College, 41 years. **Ray Fairall**, Sanitarium Health Food Factory, Warburton, 37 years. **Derwent Barber**, Signs Publishing Company, 45 years. **Timothy Duna**, Papua New Guinea Union Mission, 29 years.

Quick Fellow



Dr Graeme R Quick, PE, consulting engineer in Queensland, was elected a fellow of the American Society of Agricultural Engineers (ASAE) at the 1995 ASAE annual international fellowship meeting—the first Australian, and possibly the first Adventist, to have received the award. Dr Quick is recognised internationally for his expertise in the area of grain harvesting. While head of the Department of Agricultural Engineering at the International Rice Research Institute, he made significant contributions to the development of low-cost implements for developing world agriculture.

Did You Hear . . . ?

. . . About the holy water that became a commodity?

Russian Orthodox bishop Aleksandr, who needed funds to restore his church, was given the idea of marketing holy water after meeting US entrepreneur John King.

A natural spring near a monastery—blessed by the church's patriarch—provided the source. The Saint Springs Water Company has been successful in Russia; now Mr King plans to sell the commodity in the US. However, he does stress it is not a religious venture.—*On Being*

TAUC Elections

The new president of the Trans-Australian Union Conference (TAUC) is **Pastor David Currie.** He replaces Pastor Des Hills who is retiring. Appointed at the recent TAUC session were: church mission and development director, **Pastor Rob Steed;** education director, **Dr John Waters;** health and stewardship director, **Pastor Raymond Baird;** ministerial association secretary, **Pastor David Currie** with associate, **Pastor Andrew Kingston;** youth director, **Pastor Andrew Kingston.**

SA Session

The officers elected for the South Australian Conference at their recent session were: president, **Pastor Neil Watts;** secretary-treasurer, **Robert van Buuren;** departmental leaders: **Pastors John Kingston** and **Jim Zyderveld;** youth director, to be appointed.

WORLD CHURCH

Russian Church

Although still a minority, the Seventh-day Adventist Church is growing in the countries of the former Soviet Union. In 1990 there was one Seventh-day Adventist for every 8400 people, according to Pastor Bogdan Kachmar, communication director for the Euro-Asia Division. Today, there is one Adventist for every 2500. The Adventist Church now has churches in 90 per cent of cities with populations of 100,000 or more.

Disney Kids

High school students from the Seventh-day Adventist

Church's Forest Lake Academy (USA) gymnastics team performed seven times over a four-day period to enthusiastic crowds during Walt Disney World's "Kids Night Out." Disney created "Kids Night Out" to provide area youth with entertainment reflecting positive role models and lifestyles.

Top Hospital

Glendale Adventist Medical Center (USA) is one of the United States top-10 hospitals in terms of cost-effectiveness. In a story published in the July 31 issue of *Modern Healthcare*, Glendale Adventist was ranked ninth in a listing of the 50 most cost-effective hospitals in the nation, and first among the 16 Southern California hospitals. The results were based on 1993 hospital data.

Lithuanian First

Three men were ordained on November 4 in the first ordination to take place in Lithuania. In 1992 there were 46 Adventists in the country; now there are 1000. An evangelistic campaign in the university city of Tartu in Estonia at the time of printing was being run by Pastor David Currie (originally from the South Pacific Division).

Men's Monthly

Divine Appointments, a monthly devotional focusing on the needs of Christian men, is being published by Pacific Press, USA. Debuting with its September 1995 issue, the magazine is designed to appeal to busy people. The magazine features daily inspirational readings based on the personal experiences of the writers. Articles are presented in a nonpreachy, no-nonsense style that appeals to today's man. *Divine Appointments* seeks to address such concerns as the relationship of men to their children, their spouses, and to other men—as well as hobbies, personal devotions, fitness and exercise, and work-related issues, according to editor Dick Duerksen.

Con Man Visiting Australian Churches

A confidence man, wanted by police in New South Wales and Queensland, has targeted Adventists in Victoria and Queensland during September and October. He is described as "plausible and persuasive, with a genuine appearance," and has persuaded members to give him amounts of money ranging from $A700 to $A3000.

According to a report from a Queensland church, he particularly targets singles and the elderly. He seeks to talk to members in private to explain his situation (often a loan for a pressing debt, or to help with leaving behind a life of crime).

"He is expert in retaining information given about personal finances or other church members' details," warns the Queensland church.

He is described as being in his early 40s, about six feet or 180 centimetres tall, weighing about 90 kilograms (slightly overweight), with dark hair and ruddy cheeks.

He is reported to have fled from Manly Local Court, NSW, during proceedings against him last year. He has also been known to target Christians from other denominations.

Secular Taskforce

The General Conference (GC) has voted to establish a taskforce to study and create ways to increase church growth in Western societies. In a November 14 action, the GC administrative committee voted to "establish a taskforce to study, design and implement creative ways and means of enhancing and stimulating the growth of the church in the Western world." The taskforce was created in response to a request from four church divisions to help turn the tide of church growth in certain areas. The taskforce is necessary because of the changes in society in the past 50 years, says Pastor Jim Zackrison, Sabbath school and personal ministries director for the GC and project manager for the taskforce. "Secularism has become the norm as the world view of many of the nations that make up the church in the Euro-Africa, North American, South Pacific and Trans-European divisions. The secularisation and the urbanisation especially of these areas of the world affects the growth of the church."

Honduras FM

The Honduras Mission of the Seventh-day Adventist Church will inaugurate its first FM radio station, on December 16, 1995. The broadcasting studios will be located in Comayaguela, Tegucigalpa, the capital of Honduras, Central America. Under the call sign of "FM-*La Voz de la Esperanza*," and with a transmitting power of 1000 watts, the radio station will broadcast 16 hours a day to thousands of capital-city residents. Through its programming the station will share health, educational, cultural and family orientated messages, along with news items of local interest.—*ANN*

Haiti Halted

For security reasons, the Adventist Development and Relief Agency (ADRA) has suspended all operations in Haiti, according to Johan Van Bignoot, director of the ADRA in Haiti. "The city is full of roadblocks and burning tyres," he says. He reports that, for security reasons, and because of the general feeling of disorder, ADRA has suspended all normal operations. "People are not reporting for work; they are staying home," he says. "I was stopped and questioned after a roadblock; when I was in town I saw three people killed in the streets."—*ANN*

Bohemian VOH

The Seventh-day Adventist Church's "Voice of Hope" radio program is embarking on a new venture with the North Bohemia, Czech Republic, state-radio network. The "Voice of Hope" has already provided several 40-minute live programs.

CHURCH CALENDAR

February 17	*Record* Offering
March 9	Adventist World Radio Offering
March 16	Commencement of Youth Week

Unexpected Riches in the

by Barry Andersen

While many Chinese don't know if they can afford to buy their next meal, it's likely they'll own a television set.

When I think of China, I see people (masses of them), the Great Wall, Tiananmen Square and old, traditionally shaped palaces and temples—you know, the usual tourist images. However, I also hear voices, voices singing songs of praise.

One tune in particular comes to mind. The words of the refrain in Chinese sound like *chew boo chew.* Roughly translated, it's asking, "Go, no go?"

Its English title (number 368 of the 1941 edition of the *Church Hymnal*) is "We're Bound for the Land of the Pure," and its refrain begins, *Will you go, will you go, will you go, will you go?/ O say, will you go to the Eden above?*

I heard a Chinese congregation sing this when, recently, I worked in China as an English language teacher under the umbrella of Global Mission. During my stay I was blessed as a result of several visits to a local Chinese church.

Problems of the Church in China

I was also able to see first hand, and hear about some of the problems our Chinese brothers and sisters face in their daily struggles to follow their beliefs in that country.

Many of their problems stem from the political appointment of leadership to the churches. These appointees oversee all religions in China. The government authorises only two Christian groups—the Catholic Church and the Protestant body called the Three-Self Patriotic Movement Committee, or the Three-Self Church.

Three-Self Church

The term "three-self" aspect relates to the three principles on which the church is structured: self-administration, self-support, and self-propagation by Chinese nationals. This means that church networking is not allowed, so it is difficult for other than mainstream churches to survive.

Although the church I visited met and worshipped on Sabbath, it was not called a Seventh-day Adventist Church, for it was controlled by the Three-Self Church. It was, however, a church of Adventist believers—believers, because membership isn't permitted within subgroups of the overall Three-Self Church.

Thank God, the preaching at this church was led by Sabbath-keeping Adventist believers, unlike many other churches.

Nature of the State

The general population of China cries out for the basic human desires for love and happiness. Unfortunately, such aspiration is far from being realised. The communist state has imposed suffering on its own people. Instead of adhering to their more traditional values, the masses were and still are being taught to honour the country above anything else.

Mao Zedong, the founder of the People's Republic of China, is idolised by almost everyone, even though history records his leadership as being corrupt, discordant and, many suggest, a failure.

In that mighty land of contrasts, the inroads of capitalism and commercialism are also causing problems. While many people don't know if they can afford to buy their next meal, it's also likely they'll own a television set.

Outside the church, too often, I heard of marriage and family breakdowns. I saw faces long and creased with troubles and woes.

But what a contrast inside the church. The faces were happy, especially as they sang about the new Eden.

We're bound for the land of the pure and holy,/ The home of the happy, the kingdom of love;/ Ye wanderers from God, in the broad road of folly,/ O say, will you go to the Eden above?

Lives of Toil and Hardship

I recall seeing peasants heading for their fields at first light. I remember walking outside some two or three hours after sunset. To my amazement some peasants were still tending their fields using the moonlight to see. The harshness of their lives was clear to all. Most of the time they used hand tools and carried water for irrigation in large buckets hung on shoulder poles.

After working all day they returned to their homes, many of which hardly provided shelter from the elements. Floors often consisted of bare dirt or were made of cold, uncovered concrete. Windows were often without glazing. Water on tap was only infrequently available; hot, running water was rare. Since most of the believers are poor, they are from similarly deprived, working-class backgrounds.

I can't begin to imagine just how much they must enjoy singing of the new land.

In that blessed land, neither sighing nor anguish/ Can breathe in the fields where the glorified rove;/ Ye heart-burdened ones, who in misery languish,/ O say, will you go to the Eden above?

The Problem of Corruption

From the simple act of a fruit seller placing a sticker over a rotten part of an apple or a cab driver adding a few more kilometres to a metered journey, to the government using the army to quell a protest, China reeks of dishonesty and coercion.

Buying a train ticket was a nightmare, for example, unless you "knew someone," since most seats are sold to the relatives of the railway staff, who in turn sell them on the black market. This practice added about 50 per cent to the regular price of the fare during off-peak times, but increased it two- or threefold during the infrequent holiday periods.

While these problems were merely annoying, other more serious infringements also occur. A friend in America recently wrote to me about the death of a Chinese Christian because of her beliefs. The woman died from injuries sustained while in prison. Sadly such persecution isn't isolated. Neither is it about to end. It must be a comfort for

Chinese Church



our Chinese brothers and sisters to think of life in the new world above where:

Nor fraud, nor deceit, nor the hand of oppression,/ Can injure the dwellers in that holy grove;/ No wickedness there, not a shade of transgression;/ O say, will you go to the Eden above?

Poverty and Pollution

But other problems arise because of the poverty of the people. The church I visited was filled with poor folk, many of them elderly. There were no business people in evidence, there were no government leaders or high-flying, self-employed *nouveau riche* to be seen—just loving believers.

Poverty also hinders good health. I recall the constant coughing heard throughout the church services. I saw people struggling to walk because of lameness from improper treatment of disease and injury.

The countryside itself is also in need of saving. Pollution is everywhere. Rubbish is left to decay on roadsides, in schoolyards, in fields and alongside newly built, modern office towers. Waterways are dotted with debris and laced with heavier refuse. Industrial wastes are pumped directly into rivers and it is common to find them almost totally obscured with foaming by-products.

The sky, though often cloudless, was rarely blue. Industrial chimneys belch mixtures of smoke and chemicals, millions of poorly tuned vehicles pour out diesel and petrol fumes and domestic fires spew out smoke from coal fires.

Such a place is far removed from the beauty of the looked-for, heavenly home,

No poverty there, no, the saints are all wealthy,/ The heirs of His glory whose nature is love;/ No sickness can reach them, that country is healthy;/ O say, will you go to the Eden above?

Hope

I recall the first time I walked into the courtyard of this Chinese church. Hundreds of bicycles were neatly lined up, row after row. Upon entering the church, I encountered their owners. Well over a thousand believers sat closely packed together, side by side in row after row of pews. Tears of joy filled my eyes.

The building itself was an official church of the Three-Self Church. The Adventist believers were permitted, albeit begrudgingly, to use it on Sabbaths. Its walls were in need of repair and a fresh coat of whitewash. Many of the windows were broken, letting in cold air. Some had been crudely covered with clear plastic.

The squeaky floor needed new linoleum, the sound system was archaic, the ancient piano sounded like it had never been tuned, doors failed to shut, letting in even more cold air. The old heating system was able to warm only the few seated next to the walls. But this church generated its own warmth, a reminder of the love in God's heaven.

And yet, guilty sinner, we would not forsake thee,/ We halt yet a moment as onward we move;/ O, come to thy Lord! in His arms He will take thee,/ And bear thee along to the Eden above.

Times of Change

In 1994 associate *Adventist Review* editor Myron Widmer reported (October 13, page 10) on the first official delegation of Seventh-day Adventists to visit China since it became a communist state in 1949. He wrote that "the Protestant Christian Church must follow its three maxims—self-administration, self-support, and self-propagation—thereby almost guaranteeing its continued isolation from outside influences and resources. . . . But some things are changing—slightly and slowly."

I'm sure he had no idea how quickly some things are changing.

Dr Eugene Hsu, now the president of the East Asia Association, recently told me that Chinese officials have given permission for the Seventh-day Adventist Church to finance the building of 25 new churches in China. Praise God! Furthermore, financial donations to specific Chinese churches may now be made by foreigners [a Churches for China account has been opened at the South Pacific Division office].

Bamboo, one of the quickest growing grasses in the world, is a native of China. It is my prayer that the Seventh-day Adventist Church will establish these churches just as quickly as bamboo shoots rapidly grow large and strong in China.

And it will grow, for the strength of Christianity in China comes from the fact that there is nothing to detract from them knowing their spiritual poverty. In that sense we in the West are the impoverished ones, for our wealth hides our true needs.

My brief China experience has helped me see the truth of Christ's warning to the Laodicean church. While we may see ourselves as "rich, and increased with goods" with a "need of nothing," He tenderly counsels us to buy pure riches from Him, as our brothers and sisters are doing in China (Revelation 3:17).

O say, will you go to the Eden above? □

Barry Andersen and his wife, Heather, worked as English language teachers in China between March 1994 and March 1995. They are currently in Warburton, Victoria.

The New World Dilemma

by Ernest H J Steed

The issue of moral conduct is at the very heart of societal wellbeing.



Western culture, although theoretically solidly rooted in the Judeo-Christian ethic and on the Ten Commandments, has, however, been ambivalent in practice. Today these concepts have, or are, undergoing a meltdown, creating unsettling conditions among nations and in the homes of individuals.

Mao Zedong, who once said, "Mistakes must be criticised and poisonous weeds fought wherever they crop up," also expressed his belief that man's social being determines his thinking.

Lenin, another communist theoretician, often spoke of the moral worth of humans and of the "spiritual" restoration needed in him. But, of course, he did so without respect or reference to God. Work, brotherhood, party policy and united action toward creating a "new man for the new age" wasn't sufficient to build a morality capable of excluding corruption. Communism, and its morality along with it, exploded like a bomb, destroying its notions of a morality based in human effort.

West Is Best?

But the West is in no position to be smug, for here moral values have faded like the setting sun. Corruption plagues governments and individuals on a worldwide scale, regardless of ideology. It casts a shadow over almost every family. Most days the media is filled with reports of once unthinkable crimes.

Life is a lethal cocktail of disregard for human life, sensual perversion, alcohol and destructive drugs, crumbling societal values and the exploitation and corruption of minds through the mass media. In the midst of this dark moral vacuum we hear cries for a return to morality, even at the expense of liberty and justice.

Such a cause is doomed before it begins. On the authority of the Bible we know that humanity cannot achieve a return to morality without the injection of divine power.

The Way of Death—and Life

This loss of moral power came in the beginning, when Adam and Eve chose to believe the serpent's lie that humans could have "godhood" by mingling good and evil. As history records, corruption soon followed, trailing death, disease, decay, depression, deceit and despair in its wake. But all is not lost.

Jesus Christ, the God-man, the victor over corruption and sin, provides to all who will accept His victory, a return of moral power: "According as his divine power hath [he] given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:3, 4).

Blinded and Deluded

Despite this revelation, knowingly or unknowingly, humanity is pushing a humanistic solution—some even believing a solution may be found in a New Age religion.

Satan, as the great deceiver, is to make his final effort by corrupting religion from within. There's been a recent trend within religions to join with the compromised New Age philosophy that declares everyone OK, as they are.

Within this belief, felt needs will take precedence over principles, sensual perversion is called true love, and human life is equated as merely a higher form of animal life. Nature worship has become, in effect, the new god of the age (see Romans 1:20-32). We are told that the supreme power is within us, a divine force to elevate us to godhood. Sin, on the other hand, is irrelevant as an issue, for obedience to divine law is but a cultural determinant.

But God's law has been under such an assault in a thousand ways since the serpent first urged rebellion. The Christianity of the Bible is a religion of morals set out as basic to the character of the Eternal One. Buddhism, by comparison, is often called a philosophy of morals without a belief in God. And Hinduism is said to be a religion of many gods without morals.

Most humans crave a return to an ideal state of being. The issue of moral conduct, therefore, is at the very heart of societal wellbeing.

Without a return to moral power we cannot reach that goal. "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. . . . Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. . . . Humble yourselves in the sight of the Lord, and he shall lift you up" (James 3:11, 12; 4:7, 8, 10).

The Choice Is Ours

Those who make this choice for God and His ways may be regarded as peculiar by worldly standards. But, be assured, all the power of heaven will work on your behalf, and corruption will not be your ultimate end. Instead, your end will be love and truth, and a real life both now and forever. And all this to the glory and praise of the Eternal One, through Jesus Christ. □

Ernie Steed, an expatriate Australian who worked for many years in the South Pacific Division and for the General Conference in the area of temperance, writes from Florida, USA.

Honest Police Rewarded in West

Adventist police officer Senior Constable Mike Leijser and female officer Paula Johnson were rewarded with citations for honesty by the police service of Western Australia on October 27 for giving evidence against corrupt police officers. They were the first members of that state's police force to receive such an award.

Their citations read: "You are commended for your dedication, courage, determination in the performance of your duty. You have adhered to the principles of your code of ethics and acted with honesty and integrity under very difficult circumstances. You have shown devotion to duty, which has reflected credit upon yourself and the Western Australia police service. Accordingly I extend to you my personal congratulations." The citation was signed by Commissioner of Police Robert Falconer.

All four Perth television channels covered the award ceremony.

Senior Constable Leijser gave evidence against a detective who was charged but later acquitted of assault. He said the pressure to maintain the friendships forged in the force—regardless of the circumstances—was often too strong to withstand.

Police Commissioner Bob Falconer said the public presentation of the commendations was not designed to encourage police to dob in fellow officers.

"What I want people to do is tell the truth," he said.



Television reporters crowded Senior Constable Leijser after he received a commendation for honesty.

Senior Constable Leijser has been a police officer for 17 years, and was baptised by Pastor Pat Marshall on December 14, 1991. He is a member of Livingston church.

Women's Rural Retreat Praised



Photo: J Butler

Joy Butler (chaplain, Sydney Adventist Hospital), pictured at the left, organised a retreat for women outside Sydney where Carole Ferch-Johnson (South Pacific Division Women's Ministries coordinator) and Ann Campbell (president of Sydney's Association of Adventist Women) were guest speakers.

More than 65 women took part in a retreat at Kurmond (west of Sydney), NSW, from October 13 to 15. The theme was "Women and Spirituality."

"Powerful personal testimonies that women shared with the group illustrated the fact that God is a very real and present force in our lives today just as He has been in the lives of women through the ages," says Sharon Kenealy of Mount Ousley, who attended the program. "Kathy Campbell touched the souls of all—including four women who were not Adventists—through her praise of God with her singing on Sabbath.

"Choosing workshops to attend on the Sunday morning was not easy. Topics included: Effective Prayer, Fatigue, Understanding Emotional Responses, and Women's Health issues.

"A rural retreat is a wonderful way to enrich and rejuvenate the body and soul. I can recommend it."

Planning is under way for weekend retreats around the division in August 1996.

New Avondale Video Released

The Adventist Media Centre recently produced a video about Avondale College, NSW, entitled *A Great Vision.* Featuring presenter Dr Allan Lindsay, the video follows last year's award-winning video about Avondale called *It's Your Life.*

"We have an ongoing commitment to underscoring the significance of Avondale to the mission of the church in this division," says Pastor Lyell Heise, Avondale College public relations and development director. "We think that video is a great way to do it. We are pleased with the media centre's approach to video production."

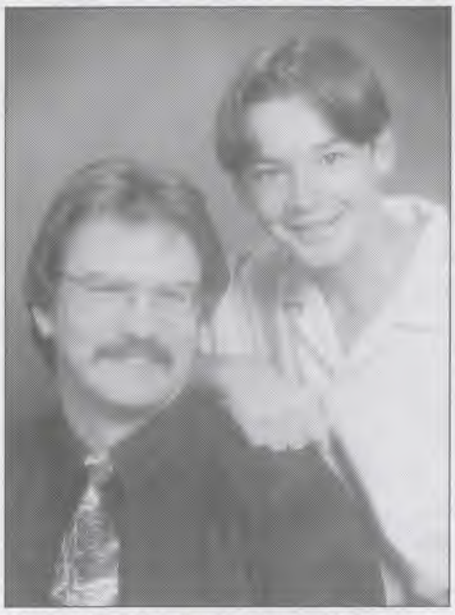


Photo: J Gibbs

Adventist Media Centre team members focus on Dr Allan Lindsay, as they work together on the promotional video, *A Great Vision.*

While *It's Your Life* targeted school students, *A Great Vision* focuses on church congregations and parents of potential students.

Surprise Findings on SDA Families



Pastor Brad Strahan (pictured with his son, Clinton), psychology lecturer at Avondale College, NSW, presented findings from his research at the recent division session.

The way that Adventists go about being religious is linked to differences in the quality of family relationships, according to a recently released Adventist family study. This study was a part of the Seventh-day Adventist Church's participation in the International Year of the Family (1994).

Almost 1000 active and supportive Adventist families were involved in the study conducted by Pastor Bryan Craig, director of the South Pacific Division's (SPD) Family Ministries Department, and Pastor Brad Strahan, a lecturer in religion and psychology at Avondale College, NSW.

The conclusions of this study are contained in the book *Marriage, Family and Religion,* co-authored by Pastors Craig and Strahan, which was released at the 1995 SPD session in Brisbane.

The research was also featured in local and national newspapers as a result of interviews conducted at that time. The *Australian* (November 3) gave prominence to the study under the headline, "Families That Pray Together, Don't Always Stay Together."

In his presentation at the session, Pastor Strahan pointed out that it isn't *how much* religion a person has, that counts, but what *kind* of religion a person experiences is related to the quality of family relationships.

"The results showed that a religious experience characterised by a literalistic approach to the Bible [see box, "How Much vs What Kind"], or is guilt driven and approval seeking, appears to be associated with family relationships that reflect excessive concern with control of others and self," said Pastor Strahan.

This style of religion tends to adopt a more rigid approach to relationships, emphasising control and stereotype roles, rather than engaging others in open, honest relationships.

"This controlling style of religion is

How Much vs What Kind

The Adventist Family Study made use of the distinction between *how much religion* and *what kind of religion* in exploring the connection between religion and the quality of family relationships. The study was based on a randomly selected sample of adult, Australian church members (996 baptised members, aged 19-93 years). Some 61 per cent of respondents held church office and 76 per cent reported attending church at least weekly.

The results of this study demonstrated that how much religion (the frequency of church attendance, the proportion of finance donated to the church etc) was *not* related to the quality of family relationships. Rather, it seems that how people go about being religious *is* a critical factor in determining the nature of their relationships to others.

Internalising Belief

Early studies investigating the relationship between religion and prejudice, and between religion and mental health revealed that the degree to which religion was internalised had an important influence on whether religion was a positive or negative influence in a person's life.

Internalisation is the process through which external values come to be our own. Children often experience religious values as external to themselves. As adolescents mature, the ideal is for religious values to become internalised—there is a personal appreciation of the value of religious practice and belief.

An early and immature phase of the internalisation of religious values is seen when a person is religious because he or she feels guilty if they are not. A later phase of the internalisation process is when a person is religious because they find religion meaningful—religious values have become a part of the inner sense of self.

From the study, religious experience that arose out of a person's sense of choice was related to very positive family relationships. This style of being religious was associated with parenting that fostered independence and responsibility in children, and was able to freely express warmth and affection. It avoided engaging children in angry and conflictive relationships. Personally identifying with religious belief and practice also tended to indicate higher levels of marital satisfaction.

Adventists who felt God would disapprove if they did not attend church or pray; or felt that they had to engage in a variety of religious practices, experienced family relationships of a quite different nature. This guilt-driven style of religious experience was often associated with the excessive control of children, a tendency to engage children in conflict and to push children to public performances.

In marriage, this guilt-driven style of being religious was associated with lower levels of marital satisfaction, support for traditional gender roles (for instance, agreeing with the item, "A woman's place is in the home"), and a tendency to solve conflict by avoiding the real issues.

more likely to be enslaving, and destructive in the lives of individuals and family relationships," said Pastor Strahan.

"Thus some forms of religion tend to promote individual growth and healthy family relationships, while others are associated with the quality of relationships typically associated with family dysfunction."

"The survey looked at a whole range of family matters," Pastor Craig said, "and also tried to find the connections between marriage satisfaction, parenting styles, religious faith and practice, and a variety of other family-related issues.

"It reveals that a significant amount of energy is being spent by individuals within the church who are seeking to survive traumatic experiences. These experiences often inhibit their ability to enjoy meaningful relationships and active service within the church.

"For example," added Pastor Craig, "about one-third of Adventist families had experienced marital conflict within the past three years; women report higher levels of abuse than men, and women under 50 years of age were vulnerable to feelings of depression."

Attitudes toward a variety of family issues were also surveyed. Almost half of the respondents felt that remarriage (within the church) should be allowed for reasons other than adultery or the death of one's partner. More than three-quarters supported abortion in certain situations. Almost 90 per cent supported the use of birth-control measures in family planning.

The survey also measured the level of marital satisfaction in Adventist marriages. It found that the quality of the marital relationship is the most significant predictor of marital satisfaction. It shows that marital satisfaction is lowest when there is an unrealistic avoidance of conflict, an adoption of traditional gender roles, and rigid, authoritarian religious attitudes.

The principal conclusion of the report suggests that religion can be either an enslaving or liberating influence in a person's life, and the way they engage in their religious experience tends to be mirrored in their inter-personal relationship style. The study showed that individuals need to feel they are autonomous and independent in order to make their own choices regarding the acceptance or rejection of religious faith and values.

"A religious experience that grows out of the individual's own choice seems to be associated with growth-promoting relationships. . . . It is more likely that this form of religion is a liberating and a constructive influence in people's lives and relationships," said Pastor Strahan.

At the meeting's end Dr Bryan Ball, SPD president, presented a "Statement on Families" (see next page). This outline of the church's attitude in regard to families includes ways in which the church sees itself being pro-active in meeting needs of families within both the church and the community.

The presentation at the session included a paper on the importance of the family, prepared by Dr Pat Noller, from the University of Queensland, who joined Dr Ball in the launching of the family study book.—*Lee Dunstan*

How We Read the Bible

Adventist religious experience is also greatly influenced by the way individuals read the Bible. In commenting on the recent tensions around the ordination of women issue, Dr William Johnsson suggests that the differing points of view really amount to differences in the way Adventists read the Bible.

He noted that some members read the Bible from a literalistic basis, while others adopt an approach aimed at finding the principles behind the words ("The Real Issue at Stake," *Record,* August 12). The degree to which Adventists read the Bible in such a literalistic way (where every text is seen in terms of black and white) tends to have an important influence on the nature of family relationships.

For Adventists who read the Bible in this literalistic way:

●It was associated with excessive control of children and difficulty in spontaneously enjoying time with children.

●It related to support for traditional gender roles in marriage (providing support for Dr Johnsson's observation), and lower levels of marital satisfaction.

●It was linked to resolving marital conflict in a way that tended to rely on avoidance rather than engaging in discussions about differences.

Other studies conducted at Avondale College (NSW) suggest that this same approach to the Bible is also associated with increased prejudice toward social minority groups and an intolerance of ambiguity.

The pattern of results in this and other studies suggest that a literalistic reading of the Bible is associated with a certain rigidity of personality that favours simplistic explanations of life over complex explanations of life and interpersonal relationships. It is perhaps this difficulty with tolerating some of the grey areas of life that lies beneath the connections between a literalistic approach and difficulties in relationships.

Religion as a Help

The results of the Adventist Family Study suggest that religion can be a help or a hindrance to families—it depends on how a person goes about being religious. Religious experience growing out of a person's sense of choice that provides meaning and purpose seems to be associated with productive human relationships where differences can be tolerated. Religious experience growing out of a sense of compulsion or guilt will probably be reflected in family relationships characterised by tension and conflict.

The findings from the Adventist Family Study have been released in the book *Marriage, Family and Religion.* The book details attitudinal differences within the Adventist Church toward divorce and remarriage, abortion, homosexuality, and other issues. Information is also tabulated about the occurrence of emotional, physical and sexual abuse among members of the church in Australia.

In publishing the research it has been our hope that the findings will help members of the church to better understand family relationships and these helpful aspects of religious experience. Most importantly, it is our hope that the results of the study will stimulate a deeper understanding of the vital but complex connection between our religious faith and our relationships with others.—*Bradley J Strahan*

Statement on Families Released

The following statement about families was presented by the South Pacific Division president, Dr Bryan Ball, to delegates at the recent division session held in Brisbane, Qld.

Seventh-day Adventists believe that God established the family as the primary unit of society. And we believe that marriage, based on mutual intimacy, forms the foundation on which strong, healthy families are built.

Further, we recognise that the family is responsible for the transmission of social, cultural and spiritual values from one generation to the next. By providing a secure and stable place where children and adults learn the skills of relating with openness, honesty, acceptance, tolerance and forgiveness, the family becomes a powerful agent for growth and change.

We believe that the dignity and worth of each family member is established and affirmed through family relationships that are both caring and respectful of individuality.

While upholding high ideals for marriage and family life, the Adventist Church also seeks to be responsive to the social changes and personal crises occurring within many families today. We recognise that there is an ongoing struggle for all churches to be loyal to biblical ideals while at the same time endeavouring to be relevant to a world in which there is hurt, dysfunction and brokenness. It grieves us that the anger, conflict, abuse and violence evident among some family members results in the breakdown of family life and creates so much personal trauma and tragedy.

As Christians we acknowledge and accept the extent to which abuse and family violence occurs within the church and the wider community. We decry all forms of physical, sexual and emotional abuse and family violence. We find this kind of behaviour totally unacceptable and we refuse to accept that it is possible to justify the abuse of any individual within any relationship, particularly children.

Furthermore, we accept our responsibility to cooperate with other professional services, to listen to and care for those suffering from family breakdown, abuse and violence. We are committed to understanding and preventing violent and abusive behaviours and to assisting individuals as they explore the possibilities of growth and change.



Photo: Lee Dunstan

Pastor Bryan Craig, the family ministries director for the division, endorsed a statement on the family at the recent South Pacific Division session in Brisbane. He is pictured with his wife, Maaike.

The recent research that we have conducted has enabled us to better understand the ways in which Adventist families function. We have been interested to observe the connections between marriage, parenting, religious faith and practice, and a variety of family-related issues.

While some in the helping professions have suggested that religion may actually foster abusive relationships, our research indicates that the connection between religion and the quality of all family relationships is related to *the way* in which individuals go about practising their religion, *not* whether they are simply religious people.

It seems that while there may be a form of religious practice that is associated with abusive relationships, there is also a form of religious practice that is associated with family interactions that foster healthy and open relationships. And it appears that the distinguishing features between these two approaches is the degree to which an individual's experience of religion is motivated by feelings of guilt, compulsion, rigidity, dogmatism, intolerance and the inability to deal with complexity.

Therefore, as a church, we want to state very clearly that we stand for the practice of religion that incorporates the great themes of human compassion, tolerance and justice and the need for community and relatedness.

We support those relationships that promote individual and corporate growth and healing. We take seriously our obligation to respond to families in need and to embrace those wounded by some of the more disabling and tragic aspects of life in a spirit of love and compassion. We accept that the measure of our compassion will ultimately be assessed by our corporate actions more than our expressed attitudes.

Our mission to families therefore involves three vital areas of response:

1. Education and experiential training in relationships skills that is offered to individuals and families through our local church programs and family support centres.

2. Enrichment programs and experiences that are offered to couples and families by professionals equipped with both educational and clinical skills.

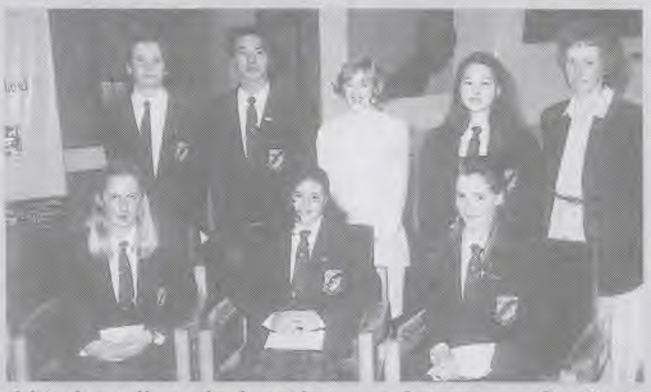
3. Remedial and clinical care to distressed families that is offered through our medical and counselling centres.

While our ministry to families has made significant progress in the past five years, we recognise that there is a real need to continue to invest our time, energy and finances into developing more adequate resources in this area. Our vision and plan is that the Seventh-day Adventist Church will provide a vibrant, caring community that fosters sense of inclusiveness, openness and relatedness for all individuals and families who come to worship and fellowship with us.

Pizza Wins Prize for Longburn

Longburn College students, North New Zealand, won a Young Enterprise Scheme award after forming a company Yes Pizzas!—producing and marketing vegetarian pizzas.

The team of Form 6 students won the FR Development Award for the best written presentation of their annual reports. Their oral presentation was made at a meeting of all regional teams from the schools in the surrounding area.



As the national award sponsored by Singapore Airlines was held on a Friday evening, the team decided not to enter. An explanation of the Sabbath was given when members of another team asked why they were not going to participate.

"One of the strengths of the team from Longburn Adventist College was their ability to work together, an attitude promoted by the college, in fostering care for one another," says Glenda Amos, teacher-adviser of the team. "This was made more evident as many of the teams reported difficulties in finding directors who could work together in harmony."

Jam Jars From Jesus

by Celia Moncrieff



Bubble, bubble, plop. The jam in the pot boiled sluggishly, occasionally spurting like an unmotivated volcano. Pouring it into jars could be a very sticky affair, but Mrs Willis was an expert. She was always cooking something to sell at the market in order to raise money for the church.

Kneed the dough—*thump, thump.*

Roll the cookies—*bump, bump.*

Mix the cakes—*whir, whir.*

Life went by in a blur in the kitchen of Mrs Willis.

"Oh no! . . . I have run out of jam jars, and look at all the jam left in the pot!" exclaimed Mrs Willis.

"Now what am I going to do, Lord? Would You please send me some jam jars?"

With all the activity in the kitchen at a standstill Mrs Willis decided to go and sit on the front veranda with her husband.

S c r e e e e c h! A car came to a sudden halt outside the Willis's house. A man got out of the car and looked around as if in a daze.

"Can I help you?" called Mr Willis.

"Yes," said the stranger. "Do you want some jam jars?"

What a question!?

The Willises followed the strangers to their house, and there in the garage were rows and rows of clean, sparkling jam jars.

"I didn't know what my husband was doing when he stopped the car," commented the stranger's wife. "We were just out for a drive."

Glub, glub, glop, plop . . . The jam jars filled one by one and stood in a row on the shelf.

Thanks, God.

Jars for jam, jam for the market, market for money, money for the church, church for the people, people for Jesus.

Celia Moncrieff is the principal of Yarrambat Adventist Primary School in Victoria. This is a true story from Goulburn, NSW, that happened recently.

Weddings

Borresen—Yee. Dion Scott Borresen, son of Bruce and Barbara Borresen (Ourimbah, NSW), and Jennifer Enid Yee, daughter of Alan and Hazel Yee (Cooranbong), were married on 19.11.95 at the Avondale College church, Cooranbong.
R E Possingham

Calais—Nielinger. Phillippe John Calais, son of Ronald and Valerie Calais (Bunbury, WA), and Martina Nielinger (Germany) were married on 10.11.95 at Darmstadt, Germany. They plan to set up home in Western Australia next year.

Dore—Scott. Glen Allan Dore and Kaylene Scott were married on 12.11.95 at Canberra National SDA church, ACT.
A M van Rensburg

Miletic—Barling. Michael John Miletic and Leanne Joy Barling (originally from Geelong, Vic) were married on 12.11.95 at the Geraldton SDA church, WA.
I H Royce, M N Ellmoos

Mitchell-Patel. Paul Vincent Mitchell, son of Bruce and Rae Mitchell (Kelston, Auckland, New Zealand), and Minaxi Patel, daughter of Rama and Ambaden Dullabh (Auckland), were married on 8.10.95 at the home of the bridegroom's parents.
Karl G Sorensen

Nash—Standish. Stephen Robert Nash, son of Bob and Faye Nash (North Shore, Sydney, NSW), and Wynette Ann Standish, daughter of Lloyd and Marilyn Standish (Regents Park, Brisbane, Qld), were married on 12.3.95 at Springwood SDA church, Brisbane.
Ross W Baines

Simpson—Mitchell. Gary Raymond Simpson, son of Raymond and Beverley Simpson (Umina, NSW), and Neroli Joy Mitchell, daughter of Graham and Joy Mitchell (Alstonville), were married on 12.11.95 at Bex Hill, Lismore, NSW.
Nelson W Palmer

Obituaries

Adams, Harold Downing, born 15.3.06 in Kalgoorlie, WA; died 3.9.95 at the Kings Langley Nursing Home, Sydney, NSW. He served in the 2nd 13th Field Ambulance in World War II. He was baptised in 1937 by Pastor W M R Scragg, and married Thelma Taylor in 1946. He faithfully served as treasurer (for 22 years) and elder of the Fairfield church, Sydney. He is survived by his daughters and sons-in-law, Shirley and Chris Bennett (SA) and Heather and Bill Webster (Sydney, NSW). His wife predeceased him in 1992.
H W Hollingsworth, R H Parr

Childs, Eric William, born 1.10.20, in Sydney, NSW; died suddenly on 3.11.95 at Royal Perth Hospital, WA. He married Grace Nalder on 17.2.43 in Melbourne, Vic. Eric attended the Victoria Park church for many years. He was one of God's gentlemen. He is survived by his wife (Perth); son and daughter-in-law, William and Fiona (Perth); daughters and sons-in-law, Janet and Charlie DaRonch (Perth), Roslyn and Bill Cocking (Mogumber) and Mary and John Elston (Tom Price); and nine grandchildren.
H W Gunter

Fry, Joan, born 30.9.27 at Paddington, Sydney, NSW; died 2.11.95 at Ipswich Hospital, Qld. Joan married Alan Lawrence Fry on 6.1.47. She was predeceased by her husband, and two grandchildren, Le Roy and Esther. She is survived by her children, John (Lillian Rock, NSW), Darryl (Hattonvale, Qld), Gary (Maryborough) and Kerry Ward (Maroochy River); and seven grandchildren.
L A O'Neill

Harrison, (Pastor) Roy Alec, born 30.3.14; died 21.10.95 at his home in Alstonville, NSW. He gave 32 years of pioneer missionary service in the Pacific islands: Samoa, Papua, Manus, New Britain, Solomon Islands, New Ireland—in several of these places he served as president of the mission. He also served as a teacher and pastor in Australia and New Zealand. In retirement, he became a well-known organic gardener and lecturer. He is survived by his wife, Lorna; daughter and son-in-law, Anne and (Pastor) Michael Browning; son and daughter-in-law, Peter and Dianne; and five grandchildren.
Grant Burton, Harold Grosse, Frank Pearce

Ludwig, Mary Jane (nee Fraser), better known as Jean, born 15.9.1899; died 14.10.95 at the Kings Langley Nursing Home, Sydney. She was the second of seven children born to David and Catherine Fraser. She married Fred Ludwig in 1966 and together they worshipped in the Concord and Gosford churches. She is survived by her siblings, Raymond, Dorrie and Thelma; and stepchildren, Anne Mitchell, Lorraine Lockyer and Lynn. She was predeceased by her husband in 1989, and brothers Dougal, Kenneth and Alex.
R H Parr, H W Hollingsworth

Mumford, Edith Florence, born 29.5.09 at Gloucester, NSW; died 27.10.95 at Warwick, Qld. Flo married Charles Ede in November 1930. Married Henry Mumford in 1940. He predeceased her in 1945. She is survived by her daughter, Joyce Rumble (Warwick); and daughter and son-in-law, Colleen and George Nuttall (Nobby).
Mark Pearce

Rowe, Olive Joyce, born 7.11.27 at Narrogin, WA; died 17.9.95 at her home in Albany. She married John Murray Rowe in 1950 at Albany. A dedicated teacher, Olive was favourably remembered by her past students. Following her retirement, she gave six months to Community Aid Abroad in India and two years with Volunteers Abroad in Papua New Guinea. She is survived by her five children.
Frank J Dyson



Advertisements

Are You Energetic? Well organised, adaptable? Interested in young people and their spiritual welfare? Into games and activities like camping? Keen to broaden your horizon, in the homeland mission field? Karalundi Aboriginal Centre is accepting applications for the position of both boys and girls dorm supervisors. You may contact Karalundi by phone (099) 81 2933 or (099) 81 2937, Principal, Administrator. Or write to PO Box 6, Meekatharra WA 6642 with résumé. Other positions available at Karalundi in 1996 include Accountant, Primary Teacher, Secondary Teacher—Science—ESL, Farm Manager/Maintenance.

ADVENTURES in the SNOWY MOUNTAINS
Adventist Alpine Village
ALL SEASONS RESORT
FOR SCHOOLS AND CHURCH GROUPS
WITH FAMILY CHALETS
at the
Adventist Alpine Village
Jindabyne
Phone or Fax: The Ranger
for further information and bookings on
064 562 738

Science Teacher—Applications are invited for a Science/Maths/Computing teacher at Mirriwinni Gardens Aboriginal Academy via Kempsey. Award wages are paid plus entitlement to years of service under the SDA Affiliation benefits. Please phone for information: Principal, Fay Oliver (065) 67 2011 **or** NNSW Education Director, Ray Faull (049) 51 8088.

Last Opportunity! Arizona Caravan Park, Brisbane, has a beautiful mobile home for sale. Non-child area. Self-contained, carpet throughout, toilet, shower, telephone, double carport, utility shed, landscaped. Three minutes from Adventist Book Centre and church. At give-away price of $18,000 to a church member. Phone (07) 888 1343 after 6 pm.

Warburton Hospital is seeking the services of a maintenance person, qualified as an electrician with a Class A electrical certificate or recognised equivalent. In addition, experience and/or certification for boilers and plumbing will be an advantage. Warburton Hospital is a 50-bed private hospital, and includes the 62-bed Warburton Health Care Centre, an alcohol and chemical dependency unit, and staff homes. Applications will close on December 18, 1995, and should be addressed to the Director of Finance and Support Services, Warburton Hospital, PO Box 300, Warburton Vic 3799.

Caloundra Company welcomes visitors to the Sunshine Coast, Queensland. Our hall is behind the indoor bowling club, Burke Street, Caloundra. Sabbath school commences at 10 am. For further details phone (074) 92 1387.

Former Kabiufa Staff Members and Students: The Ex-Kabiufa Staff and Student Association (EKSSA) needs you to send information, photos, written records, spoken messages, memorabilia etc, to help produce a Kabiufa history book, to be launched during the school's Golden Jubilee, 1996. Send what you have to John Ericho, EKSSA President, Kabiufa High School, PO Box 228, Goroka, Papua New Guinea.

Volunteers Needed

Volunteers are urgently needed to fill the following positions:

1. English Language Teacher, ADRA, Laos, to teach English at the Ministry of Health training facility. Volunteer must be mature, preferably with tertiary training and some experience teaching English as a second language. Position is for one year, pay own fares. ADRA will pay insurance, accommodation, local travel and $US250 per month living allowance.

2. Teacher, Tamworth Primary School, to care for this small rural school. Six students, K-6. Position is for 11 months, commencing January 30, 1996. Accommodation and allowance provided.

3. Computer Systems Administrator, Auckland Adventist Hospital, to support the DEC Alpha System, PC Network administration and Unix-OSF programming. Position is for one year, commencing January 1996. Accommodation and living allowance provided.

4. Pilot, Western Pacific Airline, Honiara. Qualifications—Australian Commercial Pilot's licence and Command Instrument Rating with a minimum of 1000 hours total experience, of which 200 hours must be in command of twin-engine aircraft along with 200 hours instrument time. Position is for one year, commencing January 1996. Accommodation and allowance of SBD1500 per month provided.

5. Volunteer Youth Worker/Assistant Pastor to serve the Lismore (NSW) and Eight Mile Plains (Qld) churches. Adventist tertiary student who would like a year off study to allow God to affirm their gift of ministry to variety of age groups including school, Pathfinders and tertiary students. Position is for 11 months, commencing January 1996. Accommodation, vehicle and living expenses provided.

6. Volunteer Teachers, China, to teach conversational English to students of the Beijing University. Position is for one year commencing February 1996. Accommodation and allowance available.

7. Volunteer Minister, Karalundi. Applications are invited for a volunteer minister at Karalundi in 1996. Function includes organisation of spiritual program, school community social activities program and some help to Meekatharra church. For further details or applications write to Tony Knight, WA Conference of SDA Church, PO Box 134, Gosnells WA 6110, or contact Pastor Eric White.

For any information on volunteer service, please contact Pastor Eric White, Volunteer Service Coordinator, 148 Fox Valley Road, Wahroonga NSW 2076; phone (02) 489 7122 or fax (02) 489 1713.

Work Wanted. 32-year-old single male needs permanent work in any of the following areas of experience: ●carpenter (by trade) ●farm experience ●truck driving ●machine operator (tractors, backhoes etc). Prepared to try anything. Keen to learn. Contact Colin Adams on (076) 25 3712 or write, PO Box 490, St George Qld 4487.

Teaching Positions—New Zealand SDA Schools. Teaching positions are available in a number of New Zealand SDA schools. Inquiries for vacancies may be obtained from the New Zealand SDA Schools National Office. Phone (09) 262 5620, fax (09) 262 5621.

For Sale. Oxford KJV Bible. Wide margin. Chain reference. Black leather with case (brown). Brand new. $120. Contact Janine Penrose (076) 62 8203.

For Sale. A very neat home, three minutes from SDA Primary School at Kempsey. Two BR and sleepout. Convenient position. Nice gardens etc. $77,000. Phone (065) 62 7898.

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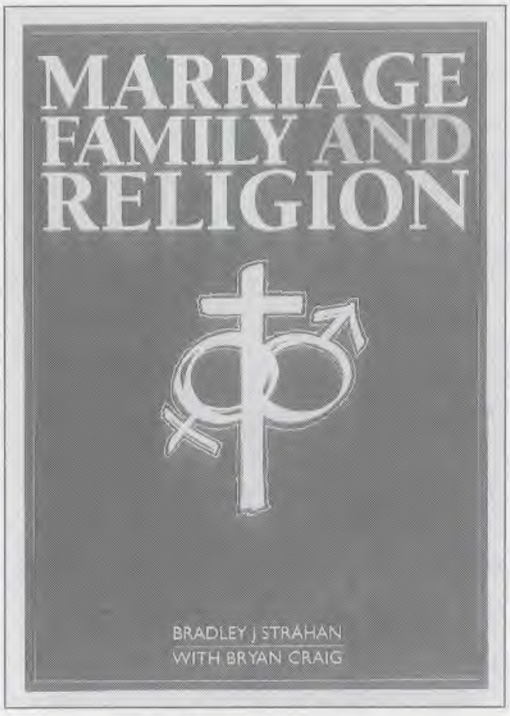
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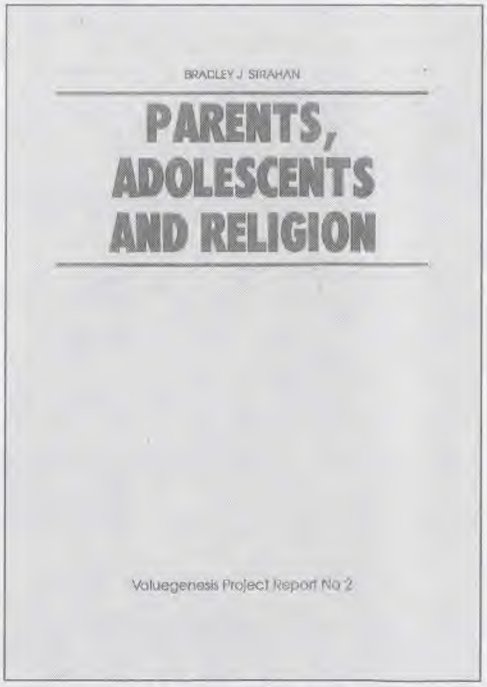
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