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STARTING WITH A VISION

What will this year be like? What will it mean for us individually? What does it hold in store? Some look with keen anticipation to the arrival of a babe. For others it's a wedding, or perhaps a long-awaited holiday overseas. Sadly, some will see the passing of a loved one or the diagnosis of some dreaded disease. Life is a mixture of sweet and bitter.

And what of the prognosis for this world? Will this year see a lessening of tensions in the trouble spots of earth? Perhaps fewer natural disasters, fewer terrorist attacks, a reduction in the millions dying of famine and malnutrition! (Oh, for the clairvoyant who could with certainty predict a better world for this planet in 1998!)

And what will this year mean for the church? The past few years, in many places, have seen tensions develop within churches over such matters as worship and music. Congregations have become divided, with many members becoming disillusioned and disheartened in their Christian walk.

Our church will be 154 years old in October and in many ways is showing its age. There are generations in our midst who have little understanding of our roots and that we have been raised up at this end-time with a divine mandate to fulfil, and a special message to proclaim.

In our relatively affluent Western world, time seems to have robbed us of a zeal and passion for why we are here. Too often we seem more con-

cerned with tradition than truth, with how we worship than who we worship and, regrettably, with the form rather than the substance of worship.

In common with organisations that have existed as long as we have, we're in danger of spending an inordinate amount of time and money maintaining the structure and servicing the institution, while forgetting that these only have relevance and can only be justified if they clearly contribute to our mission.

This year, for the church, can be more of the same or it can be the beginning of an exciting renewal and revival experience which, under the direction of the Holy Spirit, can set the church on the road to fulfilling its glorious destiny. I have a vision for the church that I would like to share, and invite you to be a part of.

In the future, I may expand on what this vision means and entails for the church. But for now, let me recommend the only cure for the church's lackadaisical and lukewarm condition. During this year, buy gold that's been through the Refiner's fire, purchase clothes with the "Heaven" designer label and ointment that has the ability to restore wonderful sight to fading eyes.

If, individually and corporately, we determine this year to do this and to know nothing among us "save Jesus Christ, and him crucified," the church will fulfil its potential and we, individually, can face this year—any year—with confidence and courage.



Laurie Evans
President
South Pacific Division

My vision for the church

My vision is for a healthy, revitalised and growing church, empowered by the Holy Spirit, and manifest:

- In the quiet assurance of salvation in Christ as seen in the lives of those that make up His body.
- In a vibrant and spontaneous Christ-centred worship experience that glories in His presence.
- In the desire of Christ's followers to lovingly share the gospel within the setting of the end-time message, and to invite people to become part of the fellowship of His remnant church.
- In the effective Christian witness of our many entities, organisations and institutions in support of the mission of the church.
- In the empowerment of church employees and the priesthood of all believers in administering their spiritual gifts in a personal, challenging and innovative manner.
- In an affirming and nonthreatening work environment engendered through the professional development and appraisal of the worker force that renders accountability on an informed, and open basis.
- In an effective and efficient administration.
- In a happy people anticipating translation and eternity with the One they love supremely.

Next week

"The future is now!" says TTUC president Pastor Harold Harker

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MY SEARCH; MY STORY

by Christine Amiet



The people featured in Christine's story are pictured (left to right): Sylvia and Pastor Graham White; Christine and Craig Amiet; Pastor David Lawson, who baptised Craig and Christine; and Uli and Lyn Paga.

I was getting nowhere. After many years of trying to run my life, I finally began reading the Bible.

That's when I met Craig. I'd been working at Fisher and Paykel for more than a year, and we started to talk about the Bible on a regular basis. We became good friends.

Craig gave me two books: *The Desire of Ages* and *The Great Controversy*. He'd found them at a second-hand shop. He'd been doing a lot of research on ancient history and these interested him. Through his research he became convinced that the Seventh-day Adventist Church was the true church.

Not that he wanted to become an Adventist. But he did have an Adventist friend, Uli Paga, who also worked at Fisher and Paykel. Uli encouraged Craig to go to church a number of times.

Craig played in a rock band and he asked me to watch him play. Then we began going out regularly and started to get serious about our relationship. He asked me to marry him.

We found a Seventh-day Adventist pastor to marry us (after all, Craig wanted to be married by someone connected to the "true church"). Pastor Bill Gerken married us on July 23, 1995.

We were studying the Bible on a

regular basis, but we still hadn't been fully converted. We were fighting worldly ways and our own self-centred ways. Our sins were still intact. Craig was still with his band and fighting a long-term drug habit.

Our marriage was in trouble. We separated. I believe Satan had helped our marriage break down, because I became very sick with a virus similar to Ross River fever.

Uli, who was now a literature evangelist, started to call and asked me to turn to the Lord and come to church. He also left some books for me to read.

After a few weeks I decided to go to the Capalaba (Qld) church where Uli and his wife, Lyn, attended. It was only a couple of weeks later that Pastor Graham White came to visit. We had a long talk. He invited me to have Bible studies with him, which I began the next week.

My life started to change. With Pastor White and his wife, Sylvia, visiting, with their encouragement and with the Bible study, my health started to improve. I found the more I read and studied, the more I wanted to know. I was changing from the selfish, worldly person I had been (not a very nice person at all).

As the weeks went on, I had an impression to ask Pastor White about baptism. Together we planned that I

would be baptised when I finished the Bible studies.

My health problems had not completely left me. The virus had brought with it asthma, something I'd never had before. One Tuesday night I had a bad attack, so bad I collapsed on my bed at 2 am and almost died. I believe my faith in Jesus saved me that night.

The next Sabbath I was able to go to church. To my surprise, Craig turned up. I didn't know what to think.

"I don't know what happened Tuesday night," he told me, "but at 2 o'clock in the morning I knew something had happened. And I was told to go to church."

My prayers were being answered. We were able to sort out our differences and put our marriage back on track. Without God on our side that could never have happened.

We gladly gave ourselves over to Jesus. Craig and I were baptised on July 12, 1997, in the Capalaba church. We praise God for giving sinners like us a brand-new start. God has a place in His kingdom for Craig and me. There's hope for anyone who believes in our Lord Jesus Christ. **R**

Christine Amiet writes her story from Thornlands, Qld.

Did you hear...?

■ ... About the Manilla (NSW) church member who has been reading the *Record* from cover to cover for more than 70 years?

Evelyn Smith, who used a dictionary to learn to read when she was five years old, started reading the magazine when she lived in Tonga.

"Reading material was very scarce, so Dad encouraged me to read the *Record*. But we received the magazine only once a month. Now it's lovely to get it weekly."

PS. It is not too late to give to the *Record* Offering. Just put your money in an envelope, label it "*Record* Offering," and place it in an offering bag at church.

■ ... About the mother-and-son church leadership team at the Nambour (Qld) church?

Betty Larwood and her son, Kelvin (pictured), were both ordained as elders recently and will hold office together this year.



Church calendar

- March 7 Women's Day of Prayer
- March 14 Adventist World Radio Offering
- March 14-21 Youth Week

Wrongpoint

■ John Bagnall's correct title is Judge Bagnall, not Justice Bagnall ("Adventist Appointed as NSW Judge," *Newsfront*, January 24), and he began at the law firm of Hickson, Lakeman & Holcombe as a clerk. Justice is used to describe judges in superior courts, such as the Supreme Court. Mr Bagnall is a judge of the Compensation Court of NSW.

Popular media medico awarded AM



Dr John Knight, better known publicly as Dr James Wright, became a Member of the Order of Australia (AM) on Australia Day (January 26). He received the award for establishing a foundation for elderly accommodation, and for his work in the media.

As well as his appearances on television, regular radio spots and a weekly program, and columns in newspapers and magazines, Dr Knight is the author of the medical books sold by literature evangelists in the South Pacific Division. He is also a columnist for *Signs of the Times*.

"All the stuff I write is basically the church's health program," he says. "That forms a large segment of all the media work."

Dr Knight says he "nearly had a heart seizure" when he was notified. Since receiving the award he's been inundated with faxes, letters and flowers. But he says his wife, Doreen, helps bring him down to earth by reminding him that the next time he gets this much attention will probably be at his funeral.

Of the award, he says, "It's sort of nice. I'd rather have it than not have it."

All royalties received from literature evangelist sales, which he says is a "considerable amount by now," have been channelled into his foundation.—Bruce Manners

Baker delivers Bread of Life



Pastor Heinrich Rusterholz, a former baker and pastry-cook, was ordained at the North New Zealand Conference camp-meeting on January 17. Since graduating from theology at Avondale College, Pastor Rusterholz (pictured with his wife, Gail) has cared for a number of churches in NNZ. He now ministers at the Kaikohe and Kaitaia churches, and the Kaeo company. South Pacific Division publishing director Pastor Bruce Campbell

preached the ordination sermon.

Prize-winners announced

The winners of two major prizes offered by the Adventist Discovery Centre (ADC) for completing the *Digging Up the Past* and *Health* correspondence courses have been announced. Cathy Hopkins from Leura, New South Wales, is the winner of the 21-day Middle East tour with Pastor David Down, and Amelia Chin from Hamilton, New Zealand, is the winner of the Warburton Health Resort holiday. "The incentives did not increase the number of people who applied for the courses," says ADC director Pastor John Gate, "but the number who continued on to complete the courses more than doubled." Both prizes are being offered

again in 1998.

Bioethics conference at SAH

The Christian Centre for Bioethics at Sydney Adventist Hospital is hosting the 11th National Bioethics Conference on March 29 and 30. Speakers include Professor Roger Higgs from the Department of General Practice and Primary Care at Kings College (London, England), and Professor James Cox from the Department of Medical Bioethics at Florida Hospital (Orlando, USA). For more information, phone Dr Tom Ludowici or Sue Price on (02) 9487 9411.



SDA Hymnal on CD at ABCs

Accompaniment music for the complete *SDA Hymnal* is now on a 33-

CD set called "Hymns Alive." The CDs feature organ and piano (the music is recorded so that the organ and piano can be played together or separately), and also include doxologies, responses and some songs from the *Crusade Song Book*. "Hymns Alive" is available at Adventist Book Centres.

Grant helps church feed poor The Geelong (Vic)



AdCare team recently received a \$A300 grant from the Apex group to help keep running a community kitchen. Since July 1992 AdCare has operated the kitchen (staffed by members of the Geelong church), serving, on average, 75 three-course meals one night a week to the underprivileged. The AdCare team also runs a Care'n'Share clothing and food-parcel service, and a Craft Chat. Pictured is Apex representative Bruce Hamill presenting the cheque to Share Kitchen coordinator Bev Boyd.

School helps tidy town

Manjimup (WA) Adventist Primary School received a special mention in January for their contribution to the town's Tidy Town rating. One of the judges, Troy Starcevich,

speaking in the Manjimup-Bridgetown Times, acknowledged the effort of the students in cleaning up approach roads to the town.

Review runs writing contest

Are you a writer and 35 years or younger? The *Adventist Review* is sponsoring a writing contest in connection with its Anchor-Points feature. The theme? The 27 fundamentals. The aim? To encourage younger Adventists to take ownership and articulate the basics of Adventist faith. The fine print? Each article must deal with just one fundamental. The deadline? July 31. Interested? Contact the *Record* for more information (see details on Letters page).



World news

Poland honours SDA leader

General Conference inter-church relations director Dr Bert Beach has been honoured by the president of Poland. Dr Beach received the Knight's Cross of the Order of Merit at a ceremony at the Polish Embassy in Washington, DC, on January 23. The cross recognises Dr Beach's work in developing international dialogue for peace, tolerance, religious liberty and human rights.—ANW

Adventists miss out in ballot

Two Adventists who nominated for election as delegates to the recently concluded Australian Constitutional Convention (*Record*, "Adventists on Election Ballots," Newsfront, November 29, 1997) have not been successful.

Frank Slade, a member of the Midland (WA) church, who nominated as a delegate for the "Elect the President" group, missed out on going to the convention by 48 votes.

"There were seven other delegates ahead of me in the 'Elect the President' group ticket," says Mr Slade, who was in Melbourne at the time of the counting, "and I passed all but the first two."

Nine delegates represented WA at the convention.

"I don't want change," says Mr Slade, "because our constitution protects Adventists and Christians. But we are going to have change—there's no way the vote won't be in favour of a republic. I want people to elect the president so we have a second arm, a right of appeal."

"People are not caring about religion. I don't know of one person from WA who went to the convention who was a Christian."

Dr Russell Standish nominated as an ungrouped independent delegate in support of the current constitution in Victoria.

He received almost 11,000 primary votes, placing him 17th out of the state's 158 candidates. However, after the distribution of preference votes, he was placed 27th.

Sixteen delegates represented Victoria at the convention.

Some 609 candidates nominated for election. There were 76 seats at the convention.—Brenton Stacey

Aborigines respond to statement

Members of the Kuranda (Qld) church have responded positively to a statement released by the Adventist Church in relation to the "stolen generation."

"We're relieved and happy the church is leading the way in the healing and recovery process for indigenous people," says church member Judy Enoch (who is also a member of the South Pacific Division Aboriginal and Torres Strait Islander Ministries executive committee). "Now we can work in harmony."

She says the saddest experience for many of the senior members at the church was being taken away from their mothers and put in the dormitory system. "They left their camps, but they were taught Christianity."

See "Apology to 'stolen generation,'" page 10.

SURVIVING ON A *secular* CAMPUS

by John Clark

*i*t's 6.30 am. Scattered around the laboratory are the fragile figures of my classmates, each staring red-eyed at their own tangle of wires. Tucked away in a corner is my own sleep-deprived form, full of fear at the possibility of an incomplete thesis.

In moments like these I longed for the day I'd walk from university and never return.

Most university student veterans will agree that uni life is different from any other phase of life. From the highs of lecture-hall antics and social events to the lows of exams, you sometimes find yourself bouncing off the walls of extremes like a rubber ball.

But never fear. After five years of study at two universities, I can safely say my university years will be remembered as some of the best of my life.

If you're about to begin tertiary study, you've probably been wondering what it's going to be like. I'm not going to try to explain it—that would be like trying to describe a Picasso in words—but I can offer some advice.

● Don't take it for granted.

Unfortunately, university education is not your right. Only 1 per cent of the world's population is fortunate enough to receive a university education. Out of that 1 per cent, the majority pay the full cost. Your Higher Education Contribution Scheme bill will probably be just a fraction of that—taxpayers contribute the rest.

● Choose your course wisely.

Ideally, you should be certain about which course you want to



take. But if you're one of the large number who don't, take a course that's demanding on your time and intellect. Why? Because a difficult course will at least demonstrate to your future employer that you possess intelligence and time-management skills. Better still, take time off to find out who you want to be.

● Relax.

I used to be under the impression that entering university was like entering the "den of evil." The reality is university is a place of great diversity, with proportions of good and bad. The scariest encounter I ever had didn't involve militant political revolutionary groups or drug dealers, but rather Bible-bashing, guilt-tripping, sidewalk-blocking "Christians."

One of my closest friends was a Buddhist, and most others were atheists. Maybe I was lucky, but I found my views were accepted more readily than they were through my years of Adventist schooling. That's not to say university friends won't challenge your views; you can be

sure they will. This will undoubtedly challenge you, and so it should.

● Seize the day.

Make lots of friends and spend time with them. This is your big chance to get to know people from other social, political and spiritual backgrounds. Your eyes will be opened by different ways of looking at the world and yourself. Get your hands dirty. Soak it up.

● Join an Adventist student society.

There are Adventist Students Association societies all over Australia and New Zealand. These provide a wide range of activities from camps to community service, a forum for open discussion on spiritual things, and a place to meet people with a similar background. Ask at your local conference office if there is a society nearby. If there isn't, join some other Christian society.

● Think for yourself.

Keep those cogs upstairs moving (maybe with the help of wise counsel), and you'll come out the winner. You'll come to own your beliefs, and they'll mean more to you. Use your own brain; don't borrow someone else's. You'll reap the rewards, especially at exam time.

Get involved, stay true to yourself and study hard, and you'll have some of the most memorable years of your life. **R**

John Clark, 24, completed a Bachelor of Engineering (Honours) last year through Monash University and the University of Queensland. He writes from Vermont, Vic.

FAR AWAY; SO CLOSE

by Nathan Brown

You . . . You whom we love . . . You cannot see us. You cannot hear us. You imagine us so far away and yet we are so close."

So says the angel in the opening scene of the film *In Weiter Ferne, So Nah* ("Far Away, So Close"). The angel looks across the city in a way that's reminiscent of Jesus lamenting over Jerusalem.

As the angel surveys the traffic

We can rejoice in the . . . greatness of God but, without a small God, a huge God is . . . terrifying.

and people going about their everyday business, he realises the distance at which they regard God. They have little consideration for the possibility of God and His angels playing any real role in their lives. God is a God of distance—removed from what they see as the real world around them.

The thoughts expressed by the angel identify our greatest difficulties in gaining a concept of God. We imagine Him far away, yet He is so close.

The first difficulty is in imagining a God big enough. In our frustration, we try to place God in a box shaped of our own ideas. "We degrade Providence by attributing our ideas to it out of annoyance at being unable to understand it," said Dostoyevsky in *The Idiot*.

This difficulty can be overcome through a realisation of our own smallness in a vast universe. Even our own insignificance in relation to this world can be instructive. From that we can extrapolate more of our true smallness through recognition

of the size of our earth in contrast to the vast expanse of the universe. We often forget that we are very, very small in a universe far bigger than our minds can comprehend.

A power so great as to create and perpetuate this vast array of galaxies and worlds can be recognised as worthy of our respect, our worship and our obedience. However, this is a God that is far away. He is a God that can be difficult to love. A God to be feared.

This leads to the second and greater difficulty. We humans need a God small enough to hug. This is the way we love. We need a God small enough to care—a God so close. C S Lewis suggests that God is so large as to be able to fit the whole of the universe inside Himself without being distended, but so small as to be able to fit inside the tiniest flower seed without being compressed. In this paradox lies the true greatness of God and His dealings with our world.

"'God is great' . . . is a truth which needed no supernatural being to teach men. That God is little, that is the truth which Jesus taught man,"



says Neville Figgis (quoted in Philip Yancey, *The Jesus I Never Knew*). In Jesus, we have the human face of God. God set up a branch office in our little corner of the universe. This God we can love and serve properly. He is a God who can feel our pain, our sorrow, our frustration, our joy and our hopes.

Too often we accept a faraway God without appreciating the closeness of God. We acknowledge the Almighty and await a coming King, but fail to recognise the God who dwelt among us and who is our present Friend. While the hope of final deliverance is real and should not be undervalued, it is only God's sacrificial stoop to our level, His identification with us and His sympathy with our predicament that makes "the blessed hope" blessed or hopeful.

We can rejoice in the incredible greatness of God but, without a small God, a huge God is truly terrifying. It is only through appreciation of the littleness of God that the even more incredible greatness of God is revealed. This is a God we can worship and love. He is a God who is more real than everything that we can see around us. He is a God who can and wants to be a part of our lives.

This is the glorious paradox of God: He is the ultimate and all-powerful ruler of the universe *and* our personal friend. Our distance from God is determined only by our response to Him and, even then, He will always be found if we turn and look for Him.

In His greatness, God is further from us than we can imagine, and yet He wants to be our closest friend. He is far away, yet so close. **R**

Nathan Brown writes from Walkerston, Qld.

READY TO RUMBLE!

by Andy Nash

i'd logged onto Adventists Online forum to find a discussion that angered me.

The discussion, "And Then There Were None," had been started by Oklahoma youth pastor James Buckmaster. His opening post read: "What can we do about the mass amounts of young adults leaving our church? What should the church as a whole do? What can *you* do?"

"In my humble opinion," respond-

They'd help fight the good fight—if they ever got the chance.

ed Allan Martin from California, "I have yet to see the church show a tangible interest in doing anything more than the minimum. . . . Young adults are leaving the Adventist Church, some to reaffiliate with more pertinent Christian communities, others leaving Christian and/or Adventist lifestyles altogether."

"Take back the church!" wrote Ray Tetz, from Maryland. "If young adults think that it will be handed over voluntarily, they couldn't be more wrong. . . . Don't wait out the mortality options. Take back the church."

I couldn't believe these guys. Were they fussing about "discrimination" Adventist youth and young adults faced? I hadn't had that experience, so I set about enlightening the Internet set.

"I'm tired of the griping," I wrote. "With enough energy and enthusiasm, youth and young adults can overcome anything—broken promises, antiquated ideas, whatever."

The ensuing three-week debate was bitter, painful—it kept me up at night. *How can these people be so crit-*

ical of the church? I wondered.

A year later I confess it freely: I was dead wrong. The underutilisation of Adventist youth and young adults, though certainly not universal, is greater than I'd realised. Though we're a church of the young in some regions, such as South America and Inter-America,¹ we aren't in so many.

I think what partially blinded me to the problem is the affirmation and acceptance I've found in the Adventist Church. I love the Adventist people in my life, and I'm indebted to them for the kindness they didn't have to show me, but did.

I'm beginning to understand, though, why my experience was more enjoyable than that of many of my peers: The fairly traditional package I came in was the package the church wanted. What I had to give matched what the church thought it needed.

But now, as I watch 38-50 per cent of my peers drift from the Adventist Church—and thousands more bob aimlessly on the edges—I'm convinced that the problem runs much deeper than "those selfish, slacking Gen Xers."

A disabled body

To put it simply: We haven't allowed God's kingdom to be as big as it needs to be.

Or, to use the language of 1 Corinthians 12, we've disabled the body of Christ. Sure, we recognise that "there are different kinds of gifts," "given for the common good" (verses 4, 7), but, to paraphrase Orwell, we have deemed some gifts more different than others. And because these "different" kinds of gifts (and service and working) are usually found within a "different" generation, we have decided we don't need either.

It isn't our decision to make.

"The eye," counselled Paul, "cannot say to the hand, 'I don't need you!' And the head cannot say to the feet, 'I don't need you!' On the contrary, those parts of the body that seem to be weaker are indispensable. . . . If one part suffers, every part suffers with it; if one part is honoured, every part rejoices with it" (verses 21-26).

We're suffering. We might not realise it, but we are. Too many feet are being waved away, leaving the body of Christ walking on its hands. Their gifts slighted, accused of wanting only to be entertained (a giant myth), thousands of young Adventists wander off.

There are, of course, glimmers of hope. It's refreshing, for example, to find many churches involving young adults in efforts to meet the various needs and learning styles existing within any congregation.

But inevitably, several self-designated "gatekeepers," instead of attending the worship service they like, will attend the service they don't like. Frowns on their faces, tongues clucking at the smiling young adult playing bass, they're determined that Ellen White's comment that church youth should be "rightly trained" means they must be clones of themselves—thinking, talking, dressing, praising exactly as they do.

Adding to the gatekeepers' fire is when a young, newly baptised Adventist, fresh from a drug-filled, heavy-metal background, testifies that all he needs is a King James Bible, a King James hymnbook, King James instruments, and other assorted King James items.

I don't question such testimonies; I affirm them. If some contemporary worship elements remind these people of their former lifestyle, they should steer clear of them—just as many war veterans steer clear of Anzac Day. But for this same mentali-

ty to be urged on every young Adventist goes against everything Paul counselled and the wonderful variety with which God created us.

This isn't to say that youth and young adults in your church won't ever be wrong. They will be. Some will be wrong, some lazy, some simply impossible. But please, long-time Adventists, don't judge the whole lot on the basis of a few bad eggs—or even several.

The same goes for young Adventists. Too often I see sweeping shots taken at older Adventists—and the things they love. "The organ is way outdated," some say, citing statistics that show the organ connects with a minority of people. But for that minority, the organ is a powerful worship tool and must be upheld.

To paraphrase Paul: "Neither can the feet say to the head, 'Because you haven't arrived as we feet have, you're no longer a part of the body.'"

Acceptance must work both ways.

Some will argue that youth and young adults are making their mark, but these are exceptions.

Walking the talk?

There are good intentions, yes.

At last year's General Conference Spring Meeting, a friend walked through a committee where the members sat wringing their hands as they contemplated how to minister better to today's youth and young adults. Not one youth or young adult was on the committee.

What's so difficult to understand? For this to be a church for young adults, this must be a church of young adults.

In a June editorial in *Adventist Review*, North American Division president Pastor Alfred McClure wrote: "Here comes the class of 1997. Let's not coddle them. Let's not make them prove themselves. Let's not make them watch from a stool in the corner. Let's not underestimate their ability to make a difference. . . . We need what they can bring us. Let's make sure they know that."³

Powerful words. And I hope Pastor McClure will support them with concrete steps—perhaps inviting a few of them to work closely with him.

It has been seven years since the General Conference (GC) president's, Pastor Robert Folkenberg, inaugural address—the one that brought so much hope to youth and youth ministers. "If we give [the youth] a piece of the pie," he told his mostly adult audience, "they will stay for dinner."⁴

The widely heralded speech was followed by the formation of the president's kitchen cabinet on youth, "a marvellous mix" of 18 North American Adventist youth, collegians, and young adults who met on April 10-13, 1991, at the GC.

"I want you to wrestle with the obstacles we face in this church," Pastor Folkenberg told the group. "Don't settle for superficial solutions."⁵

One of the cabinet's recommendations was that they "meet twice a year for two years," at which time "the frequency of the meetings could be re-evaluated."⁶ They met once more.

"While we were there we had great communication," says member Victoria (Mummert) Emde, "but afterward I



don't know what happened."

Recently Pastor Folkenberg clarified what he meant by the original "piece of the pie" speech. "When young people share with others what's in their heart," he wrote in an online conference, "they'll find their mouths filled with pie."

He expanded on that comment in a December 16, 1996, *Pacific Union Recorder* article titled "Stop! Wrong Pie, Wrong Bakers!"

"If you're wondering about getting your piece of the pie," he wrote, "maybe you're in the wrong bakery. Why not join the 23,000 Global Mis-

sion Pioneers around the world who have discovered that the 'real' pie isn't membership on committees or boards? It isn't in the order of [the worship] service, the routine, or the structure. If music, the order of the worship service, or if 'to celebrate, or not to celebrate' is your dominant question, maybe you're in the wrong bakers."

It's good counsel—for all ages.

There seems, though, to be two different kinds of pie: God's pie and the church's pie. And while youth and young adults can easily grab a piece of God's pie (witnessing, giving Bible studies, counselling summer campers), they need help getting a piece of the church's pie (holding a church job, serving on committees, crafting the worship service).

True, committees won't even appeal to most young people and seemingly aren't as integral to the mission of the church as Bible studies, but they're still important. If they aren't, why do we have so many of them?

Don't misunderstand me. The issue here is not talent or intelligence or wisdom, but simply ownership at every level. **B**

1. William G Johnson, "South Mexico: Baptisms and Bloodshed," *Adventist Review*, March 13, 1997. Members in their 30s and 40s dominate administrative posts. When they reach 50, they're moved back to the local levels. And the Adventist Church, amid persecution, is the fastest-growing church in southern Mexico.

2. Steve Case cites an estimate of 38 per cent attrition from active church participation in "Where Have All the Youth Gone?" *Giraffe News*, Spring 1993; Steve Daily estimates a 50 per cent attrition rate in his *Adventism for a New Generation*, page 3.

3. "Not Much Pomp in This Circumstance," *Adventist Review*, June, 1997, NAD Edition.

4. *General Conference Bulletin*, July 19, 1990.

5. See Chris Blake's "A Prayer and a Hope," *Adventist Review*, June 6, 1991.

6. *Proposal Summary Statement*, North American Division President's Youth Cabinet, July 10.

Andy Nash is an assistant editor of the *Adventist Review*. Adapted, with permission, from the *Adventist Review*.

APOLOGY TO "STOLEN GENERATION"

The Adventist Church has expressed "sincere concern, sympathy and deep regret" to Aboriginal and Torres Strait Islanders who were removed from their land and families—the so-called "stolen generation."

"We pray that Jesus, the Great Healer, will bring healing to those who hurt and are still grieving the loss of family," says a statement (see box below) released late last year in response to the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families.

"As Christians we apologise that this happened in our country and communities and offer those thus affected our moral, emotional and spiritual support."

Reaction to the statement has been positive.

South Pacific Division (SPD) president Pastor Laurie Evans is pleased the church made the statement, but regrets that it did not speak up at the time of the "stolen generation."

"I'm glad the church has officially recognised the trauma experienced by Aboriginal and Torres Strait Islanders as a consequence of what took place during this period of their



Karalundi Aboriginal Education Centre board vice-chair Edie Ulrich, with students from the school.

history, the effects of which are still evident.

"But it's regrettable we didn't voice our opposition to such un-Christian and inhumane behaviour.

"I'm gratified, though, that as a part of the wider Christian community we've now acknowledged that this practice took place."

SPD Aboriginal and Torres Strait Islander Ministries coordinator Pastor Eric Davey says the church did not just follow the lead of other religious groups.

"As a Christian church, we needed to make a statement once the population became aware of what used to happen to indigenous people, regard-

less of anyone else.

"If we're a caring church, we need to express it.

"Very few non-Aboriginal people have any idea of the tragic impact that previous government policies have had on so many indigenous people. So many lives have been permanently scarred."

Pastor Davey says the statement has helped in the healing process. "It's helped make Adventist Aboriginal and Torres Strait Islanders feel good. They think the church has done the right thing."

The vice-chair of the Karalundi Aboriginal Education Centre board, Edie Ulrich, a former Wiluna Mission student (she studied there in 1965), says the statement "lets Aborigines know the church is looking after their welfare and is trying to do the best for them.

"Nothing but good can come out of the statement. It will do a lot to heal the hurt."

Mrs Ulrich does not dwell on the past, although she says some Adventist Aborigines, even those who were not part of the "stolen generation," feel strongly about what happened and carry a lot of bitterness.

Her memories of the church's Aboriginal work are fond. "I can't remember the church doing anything but good things."

Former Karalundi Mission student and staff member Pearl Baumgarten (she started working at the mission in 1956, two years after it opened, and is now a member of the Karalundi Aboriginal Education Centre board) calls the statement "wonderful," but also asks whether it was necessary.

"It was lovely for the church to apologise, but at the same time I thought, *Why should they apologise?* I mean, we've got a new life ahead of us now."

Kuranda (Qld) church senior elder Milton Brim, who was born and raised at the Monamona Mission, agrees.

"What has been done has been done. We should look to the future."—Brenton Stacey

Church makes statement

Voted: To adopt the following as an official church statement in respect to the separation of Aboriginal and Torres Strait Islander children from their families:

During 1997 Australians have been made aware of forgotten aspects of their country's history. The removal of indigenous people from their land and families produced devastating flow-on effects. The National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children From Their Families, with its revelations of the trauma suffered by indigenous children, their parents and families, has distressed many. Removal included deliberate attempts to destroy individual identity by the destruction of language, culture and family relationships.

The Seventh-day Adventist Church expresses its sincere concern, sympathy and deep regret to all indigenous people and their families who suffered so much sadness and heartache under the "stolen generation" era. We pray that Jesus, the Great Healer, will bring healing to those who hurt and are still grieving the loss of family. As Christians we apologise that this happened in our country and communities and offer those thus affected our moral, emotional and spiritual support.

THE CHURCH AND ITS ABORIGINAL WORK

The Adventist Church used to operate three missions for Aborigines—Karlundi, Monamona and Wiluna.

The Monamona Mission (near Cairns, Queensland) was established in 1913 by Pastors Phillip Rudge and James Blandford. The first 14 Aborigines to arrive were brought forcibly by Queensland police (the Queensland Government, who had provided the land and offered grants for food and clothing, required the mission to receive all Aborigines sent by the police, courts and Native Affairs officers), but in time the two pastors encouraged others to make Monamona home voluntarily.

Families chose to live in bark huts rather than the timber-framed houses offered to them.

A school was established a year later by Miriam Roy—it grew to three teachers and more than 70 students at one stage.

The first baptism at Monamona was on July 21, 1916. The following day, the Monamona church was established. Ten years later the first church building was dedicated.

The history of the Karlundi and Wiluna missions is tied to the late Pastor Dudley Vaughan (who was awarded an MBE for his work with Aborigines and the community).

Pastor Vaughan helped establish Karlundi (820 km north-east of Perth) in 1954 after a request from local Aborigines—he travelled the outback in a Voice of Prophecy van.

The initial policy at Karlundi was for students to return to their homes each weekend. Later, with students coming from further away, they returned home only at term ends.

Parents and families of the students were able to stay at Karlundi for up to two weeks and take their children camping on the weekends. Students were allowed to speak their own language among themselves. Sometimes they even taught staff members to speak their language.

Pastor Vaughan also established Wiluna (900 km north-east of Perth) in 1955 in response to a request

from the Western Australian Government Department of Native Welfare.

A preschool was established in 1958 with a primary school, teaching children up to Year 3, following in 1960. Parents and families of the students lived on the mission. The policy at Wiluna was to not restrict the interaction between the students and their parents and families.

Monamona closed in the late 1950s (residents were moved to nearby communities and the Kuranda church was established); Karlundi and Wiluna closed in 1974.

Trans-Australian Union Conference secretary-treasurer Barbara Reynolds, daughter of Pastor Vaughan, worked at the Karlundi and Wiluna missions for a number of years.

"While the administrators at Karlundi and Wiluna were never involved in separating children from their families, there were occasions when children who had behavioural problems were given to the missions by the Department of Native Welfare as wards of the State," says Mrs Reynolds.

"When this occurred and the children went to live in non-Aboriginal homes, the policy was to deliberately integrate them back with Aboriginal

families when the circumstances were right. In all circumstances the policy was *not* to separate children from their families."

In 1983 a group of mostly former mission students prepared several petitions asking the church to reopen the Karlundi Mission.

"The parents said their children were worse off without the mission," says Mrs Reynolds. "They said education levels weren't as high and there was a bigger social breakdown."

"But the church felt it was best the Aborigines reopen the mission, with church support."

The Karlundi Aboriginal Education Centre opened in October 1986. More than 11 years and \$A6 million (all from government grants) later, it has 23 staff and more than 80 students, who range in age from five to 18 years and come from some of the most remote communities in the country. Each year a number of young people are baptised.

The school is run by a board of 15, most of whom are Aborigines. The current chair is John Kyanga, a former Karlundi Mission student. He was reelected for a 10th time in February last year.

Lives changed at Mirriwinni

Dorothy Shepherd, chief cook at Mirriwinni Gardens Aboriginal Academy (100 km west of Kempsey, New South Wales), is exercising the firm control that earns her respect. "When you're quiet we'll say the blessing. Caps off. Bow your heads."

A primary school student prays. "God, you bless us, make us go to classes and help us not to fight. Bless our food. Amen."

Mirriwinni opened about 1978 as an independent, parent-controlled Adventist school. Since 1995 it has been an affiliated Adventist school.

I spent a few months at the school two years ago attending to building requirements, and admired the dedication of the staff, most of whom are women.

Most of the school's 30 or so boarding students find themselves in a very different environment to what they've experienced before. I see them adapting very positively to Christian principles and kind discipline. I see lives being transformed—each year a baptism is conducted at the school.

I salute the staff at Mirriwinni for their devotion in sharing Christ with the students.—*Ken Boehm*

BUYER SOUGHT FOR WARBURTON HOSPITAL

The Warburton Adventist Hospital (Vic) has been placed in the hands of an agent to find a buyer, staff were told on January 30. The decision to search for a buyer was made on January 29 by the Trans-Australian Union Conference (TAUC) executive (the hospital is a TAUC institution).

The hospital has a debt of \$A1.5 million and, unless there is a turnaround, could lose up to \$A731,000 by the end of this financial year.

Pastor David Currie, the president of the TAUC and hospital board chair, said, in making the announcement, that the decision was historic, and could see the end of 88 years of Adventist involvement in the hospital and health resort. He noted, though, that the hospital and health resort had made strong contributions to the church's work in those years.

"This is a sad day for the staff, the community, the Victorian Conference and the TAUC," said Pastor Currie. "We will not close the institution, but we are looking for a buyer."

Pastor Currie stressed that while the TAUC executive had given permission for the sale of the property, it would sell only if a suitable price could be negotiated. While they had a bottom-line figure in mind, he said they wanted to wait to see where market forces would take it, rather than limit it to a particular price that could be too low.

"We're not going to give it away," Pastor Currie told the staff. The process is expected to take at least six months and probably nine months. In the meantime, the hospital would continue to function.

"Miracles have happened before and maybe we'll see one here before the contracts are signed," he said. "What the future holds depends on what happens in the next few months."

He encouraged staff members to attempt to help achieve a turnaround, or to come up with suggestions that could help the hospital trade out of its current position.

The institution (which includes a

hospital, the Warburton Health Resort and the Alcohol and Chemical Dependency Unit—ACDU) has been in financial trouble for some time (as reported in the *Record*, December 6 and June 14, last year). With redundancies completed by August last year, it had been expected that the hospital would make a profit for 1997-98.

In November, major medical funds adjusted their support for a significant number of patients who travelled from Melbourne to use the hospital. The estimated loss of these patients will reduce income by some \$A2 million a year.



Warburton Hospital and Health Resort.

By the end of December the hospital had made a loss of \$A462,109, which could grow to \$A731,000 by the end of the financial year.

The hospital's chief executive officer, Pastor Bob Manners, is more optimistic. He believes that strategies put in place will see a turnaround in the next few months.

"Before the executive decision, we had developed a specific strategy to counter the problem, and we're still hoping to see a turnaround," he said. "The money's not in the bank yet, but we'll keep working on it. There is still hope."

He expects the turnaround as a result of the second round of staff reductions in December, and an increase in the number of those attending the ACDU program.

To build the hospital extension in 1994 meant taking out a loan of \$A2 million. While the hospital was profitable until the recent health funds

decision, \$A1.5 million is still outstanding from the loan.

Since 1994, competition among hospitals has increased dramatically, with several being closed or taken over by large companies. And the hospital has failed to grow a strong, local patient base.

"Maybe if we had spent \$A1.5 million to put the health resort at the cutting edge instead, we wouldn't be looking at this scenario," he said. "But now we need to improve the resort and don't have the funds to do so."

"If this weren't a church institution, it may have closed 20 years ago," said Pastor Currie. He was referring to the fact that, over the years, the hospital had received generous grants from the South Pacific Division and the TAUC to keep it afloat.

He told the staff that the TAUC executive was keen to see health outreach as a priority in other forms if the hospital were sold. Particular mention was made of the ACDU continuing at another site. The ACDU is proving successful and has built up a strong reputation for its work in helping people recover from drugs and alcohol abuse.

"It's being referred to as the Betty Ford Clinic of Australia," said George Thompson, the hospital projects and planning manager.

If the sale goes ahead, this will be the loss of a second major church entity in Warburton within two years. The Sanitarium Health Food Company factory closed last year. While the sale of the hospital would not necessarily mean the loss of jobs for all staff members, the impact on the Adventist community could be significant. The denomination has a church, a primary school, a retirement village and the Signs Publishing Company at Warburton.

Pastor Lynn Weber, the associate pastor of Warburton church, called for churches throughout Australia and New Zealand to have a time of prayer and fasting for the hospital—to call upon the Lord to lead in a new direction to make the hospital a viable proposition.—Bruce Manners

“As a 17-year-old, a “spoilt, weakling youth,” I have a few words to say. . . .”

Great editorial

What an excellent editorial was “Encouraging the thinkers” by Brenton Stacey (January 17). Thinkers give a church life and backbone. Christopher Ind, SA

Thoughts on thinkers

There is “room in the Adventist Church for all sorts of thinkers” (Editorial, January 17)—because so many have left.

Brenton Stacey is probably correct in saying “most organisations move well behind their thinkers.” Meanwhile scientists, who are not so constrained, dominate thought and even religion. For example, the world is crying out for spiritual leadership and a credible, meaningful alternative to evolution. But you can’t lead from behind.

Evangelical Christian scholars are generally not free to offer contentious opinions, the seed for further thought; even their doctoral dissertations are sometimes searched for incipient heresy.

Ellen White urged “a most critical examination of the positions which we hold.” She cautioned those who “rest satisfied with the light already received,” who “become conservative and seek to avoid discussion” (*Testimonies for the Church*, Vol 5, pages 706-708).

When Mervyn Hardinge wanted to study vegetarianism for his doctorate, in the 1940s, his dean at Loma Linda demanded he do something else. Hardinge went ahead anyway. The rest is history. The church should take a punt and get into the frontline of spiritual warfare. David Chesney, Vic

products can be life threatening. (I read of a young man who died as a result of eating only packet noodles for months. Should this be reason to not eat noodles?)

Why should we, who believe in the Creator’s original diet, ridicule those who use carrot juice or aloe vera, and say they are being fooled by this “modern snake-oil remedy.” Rather, shouldn’t we be speaking out against the harmful effects of prescribed drugs, which we know weaken and destroy the immune system?

Is it any wonder that people (Adventists included) choose to supplement and use health foods when thousands die annually from prescribed drugs, medical procedures gone wrong and infections caught in hospital?

If we would only return to God’s original diet of fruit, vegetables, grains and nuts in their unprocessed form, we wouldn’t have the diseases we have today—or the need to supplement it. Stan Starkey, Qld

Nurtured natures

As a 17-year-old, a “spoilt, weakling youth,” I have a few words to say in response to “Woe unto the weaklings,” (Letters, January 17). Many of the baby-boomer generation *may* have been spoilt by their parents, but there are many who were abused, deprived or (and this is a shocker!) treated in a firm but loving manner.

I firmly believe in bringing up children in a manner that points them toward Christ. But if you look at the account of Samson (Judges 13-16), you find that a godly upbringing doesn’t guarantee that a child will make correct choices all the time. We are not the mindless result of our childhood.

It is my prayer that all parents will neither spoil nor deprive their children; that children would be involved in all aspects of church life; and that they be treated by everyone in the church as the precious treasures they are. Jessica Pellas, Vic

Just a Coincidence



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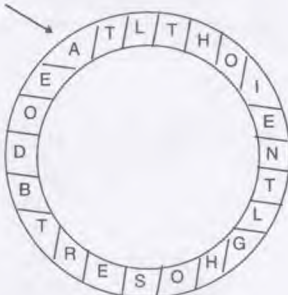
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Retirements

● **Dr Bryan Ball**, South Pacific Division (SPD) (41 years). ● **Ngairé Colquhoun**, SPD (36). ● **Dorothy Davison**, Greater Sydney Conference (GSC) (46). ● **Sione Fukofuka**, Tonga Mission, Central Pacific Union Mission (31). ● **Pastor Ross Goldstone**, North New South Wales Conference (36). ● **Lola Hill**, Sydney Adventist Hospital (37). ● **Pastor Bogdan Marshak**, GSC (37). ● **Barry Rose**, Sanitarium Health Food Company (SHF) (39). ● **Pastor Lyndon Schick**, GSC (34). ● **John Stackelroth**, SHF (35).

Wedding

Fatnowna—Hensley. Clifton Fatnowna, son of Mathew and Faith Fatnowna (Brisbane, Qld), and Vanessa Hensley, daughter of Dianne Harrison (Brisbane), were married on 5.12.97 at the Georgina Hostel in Morningside (Brisbane) and plan to live in Brisbane, where they will work as a nurse and unit officer respectively.

Henry Miller

Obituaries

Carins, Claude Colin William, born 4.12.23 at Launceston, Tas; died

22.12.97 at his home in Launceston. He is survived by his wife, Shirley; sons, Stephen (Launceston); Philip (Kalamantan, Indonesia); Scott (Brisbane, Qld); and daughter, Christine Burton (Perth, WA).
Don Fehlberg

Chalmers, Bernita Vida (Nita), born 4.10.25 on Pitcairn Island; died 3.12.97 in the Wellington Hospital, North New Zealand. She was predeceased by her husband, Arthur, and is survived by her daughter, Nuki (Wellington); and grandchildren.

Richard Felkel, Ben Timothy

Chartres, Ann Lenore, born 30.9.07 at Waverley, NSW; died 5.12.97 at Boronia, Vic. She was predeceased by her husband, David, in 1988, and is survived by Chris and Ruth Campbell-Hicks (Bunbury, WA); Jann and Alan Portbury (Lilydale, Vic); and four grandchildren.
Morris Krieg

Mountstephen, Gwenda Charlotte (nee Jordan), born 26.8.19 at Waikerie, SA; died 31.10.97. On 30.6.39 at Murray Bridge she married William, who predeceased her. She is survived by her children, Margaret, Bill, Joan, Heather, Lorna, Philip, Elizabeth, Sharon, John, Leanne and Jillian. On 3.11.97 she was buried at Victor Harbor. Charlotte was a true mother in Israel, and one who both in life and death had the words of Proverbs 31 applied to her in praise by her 11 children.
Graeme Olson

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❖ **Maths/Science Teacher**—urgently needed at Aore Adventist Academy, Vanuatu. A third-year student or BA qualified teacher with majors in Maths and Science to upper high school students. Term of service is for 11 months, commencing February 1998.

❖ **Maths/Science Teacher**—urgently needed at Betikama Adventist High School, Solomon Islands, for nine months, commencing ASAP.

❖ **Geography/History (Social Studies) Teacher**—needed at Betikama Adventist High School, Solomon Islands, for nine months, commencing ASAP.

❖ **Megalife Team—1998.** The North New South Wales Conference Youth Ministries Department is again looking for five youth volunteers to serve on the 1998 Megalife team. Experience in Creative Arts, eg Drama, Music, Mime and Puppetry, and a passion to work with school-age young people necessary. Position is for 10 months, commencing February 1998. Applications to Pastor Wayne French, PO Box 7, Walsend NSW 2287, or Pastor Eric White.

❖ **Assistant Dean of Women—Urgent**—Stanborough Secondary School, England. To assist dean in supervising dormitory life, arrange worship, teach physical education and organise outreach for school. Must be aged at least 20+, emotionally stable, able to relate well to young people and different cultures. Position for approximately six months, commencing ASAP.

❖ **Youth Pastor**—Adventist Community Church, Wamberal, New South Wales—a new, growing church on the Central Coast. Have a deep, infectious relationship with Jesus. Be enthusiastic and committed to build the kingdom of God in the lives of youth and teens. Be prepared to take an active role in the church and its outreach to the community. Position is for 12 months, commencing February 1998.

❖ **Youth Workers/Assistant Pastors**—The following churches have positions for young people in early 20s who believe they have a call to youth ministry and wish to serve for 10 months as part of the pastoral team and allow God to affirm this gift: The Grove, Adelaide, South Australia; Lismore, North New South Wales (NNSW); Kingscliff, near Gold Coast, NNSW; Papatoetoe, Auckland, North New Zealand; Papanui, Christchurch, South New Zealand; Preston, Victoria.

❖ **Assistant Pastor**—Margaret River, Western Australia, to support local church outreach. Follow up interests from all sources, eg Signs, Adventist Media Centre, conduct Bible studies with interested families and groups. Lead out in regular worship activities. Position is for 12 months, commencing ASAP.

❖ **Bangkok Adventist School, Thailand**—teaching opportunities for four teachers. Kindergarten, Grades 1 and 2, Grades 7 and 8, and an ESL teacher (English as a second language), commencing July/August 1998.

❖ **Ekamai School, Bangkok, Thailand**—opportunity for two English teachers, commencing July/August 1998.

❖ **Kauma Adventist School, Kiribati**—urgent need for a Science and English teacher (Forms 1-3), do not need degree, commence ASAP.

Contact Pastor Eric White, Coordinator Volunteer Services, South Pacific Division, 148 Fox Valley Road, Wahroonga NSW 2076. Phone (02) 9847 3333 or fax (02) 9489 0943. E-mail address: 74617.3462@compuserve.com or Pam_Pedder/SDASPD@SDASPD@notesw.compuserve.com

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tion Centre. All equipment and work-sheets included. Need Geography and Science teaching experience. \$16,000. Phone Lyndon (02) 9626 0716.

Wahroonga/North Shore.

For all your car servicing and repairs at your home or office. Licensed LPG conversions. Contact Shane Wooler from A1 Northside Mobile Mechanics. Phone 0419 855 899. AH (02) 9456 4945.

Cooranbong, First Town in Lake

Macquarie 1826-1996, including the history of Martinsville and Dora Creek, by Michael Chamberlain. Hardback, 288 pages, 300 photographs, A4 folio. \$49.95 plus postage \$5.05. MasterCard, Bankcard, Visa, by phone or mail. PO Box 11, Cooranbong NSW 2265. Phone (02) 4977 2680. Fax (02) 4977 2670.

Advertisers Please Note:

All advertisements should be sent to RECORD Editor, Signs Publishing Company, Warburton Vic 3799. Advertisements approved by the editor will be inserted at the following rates: first 30 words, \$A30; each additional word, \$A1.50. For your advertisement to appear, payment must be enclosed. Classified advertisements in the RECORD are available to Seventh-day Adventist members, churches and institutions only.

Finally

Success is often just an idea away.

Adventist Retirement Village

Caloundra

Lot 3 Sunset Drive
Little Mountain, Qld 4551

Situated on Queensland's Sunshine Coast, close to major shopping centres, hospitals and all medical facilities, is this unique retirement village.

There are Independent Living Units and single accommodation available for immediate occupancy.

For further information contact our Manager,

Mr Barry Hiscox
on (07) 5491 3544
or fax (07) 5491 3958

Asian Aid needs more sponsors for children

It's exciting to realise how many of the Asian Aid-supported children in the **Southern Asia Division** have received international recognition because their stories have been included in this quarter's *Mission* pamphlets (see page 3, children's; page 7, teen). Some are already sponsored by church members in our division. Some have no sponsor. And many hundreds more, who haven't had their story told, are also waiting for someone like you to be their sponsor.

Jabir
\$15 per month

Anubriya
\$25 per month

Prabhakar
\$10 per month

Mathew
\$10 per month

Srijana
\$30 per month

Sixon
\$30 per month

Parveena
\$10 per month

Nithamol
\$20 per month

Map labels: KASHMIR, HIMACHAL PRADESH, PUNJAB, HARYANA, RAJASTHAN, GUJARAT, MADYA PRADESH, MAHARASHTRA, KARNATAKA, KERALA, TAMIL NADU, NEPAL, SIKKIM, BIHAR, WEST BENGAL, BANGLADESH, ORISSA, ANDHRA PRADESH.

Please say: "Yes! I choose to be the means through whom God can show His love to these children. I want to sponsor a child through Asian Aid."

All donations are forwarded overseas in full. For more information please contact:

Asian Aid Organisation Ltd
PO Box 333
Wauchope NSW 2446
Phone: (02) 6587 6196
Fax: (02) 6587 6000
E-mail: asianaid@nor.com.au

Yes, I would like to sponsor the education of a child at:

- | | |
|--|---------------------------------|
| <input type="checkbox"/> \$10 per month | India Day School |
| <input type="checkbox"/> \$15 per month | India Day School with Meal Plan |
| <input type="checkbox"/> \$15 per month | Bangladesh Day School |
| <input type="checkbox"/> \$20 per month | Boarding School—Junior Grades |
| <input type="checkbox"/> \$25 per month | Boarding School—Senior Grades |
| <input type="checkbox"/> \$30 per month | Tertiary Students |
| <input type="checkbox"/> \$30 per month | Orphanage Children |
| <input type="checkbox"/> Please send more information on Child Sponsorship | |

Name
Address
Postcode

Please post your application and sponsorship money to:

FREEPOST 9
Asian Aid Organisation Ltd
PO Box 333
Wauchope, NSW 2446

FREEPOST 65046
Asian Aid Organisation Ltd
PO Box 7090
Palmerston North, New Zealand



Help a Child - TODAY!

Payments may be made by credit card though FREEPOST or by phone on (02) 6587 6196.

Bankcard ☐ MasterCard ☐ Visa ☐ Expiry Date Amount

Card No

Card Name Signature

Regular monthly payment ☐ Single payment ☐

ASIAN AID ORGANISATION LTD

All donations over \$2.00 are tax-deductible in Australia.

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