

# RECORD

How Sweet  
the Sound!—6



**The Demons  
That Are  
Among Us—8**

JESUS IN A SUIT  
IF  
YOU MET JESUS  
WHAT  
WOULD BE SAID



SATURDAY 11 AM

**Jesus in a Suit  
for Church's  
Outreach—10**

**Experimental  
Church  
Break-up—10**



## Outreach Program Revs Up Youth

**A**n Adventist minister planned and organised an ambitious interdenominational youth outreach program that finished recently in Bairnsdale (Vic).

About 250 young people attended the October 8-11 program, called Sky rally, which featured Christian music group Iron and Clay, well-known Adventist youth speaker Pastor Grenville Kent (pictured) and a drama team from the United States of America.

Pastor Phil Bishop, the minister of the Bairnsdale and Sale churches, went from one church to another suggesting an interdenominational youth outreach program aimed at high school students. "I began each conversation with, 'I have a dream. . .'"

What happened? Turn to page 11.

# Abandoning Ourselves to God



out. She finds it's hard to think positively.

## "What is God's will for my life?"

Very few know exactly what God's will is for their lives.

I was going to ease through university, get good marks and walk straight into a job. I studied, I failed. I studied different subjects at different institutions; I failed again. A career? A year ago I was umpiring indoor cricket matches (I still do, it's my second job—the pay is ordinary) and struggling to pay bills. Then I was offered a temporary job on the *Record* team. A one-year contract followed. Then another.

Am I lucky? Sure. At the start I had little experience and no qualifications. Does God have a will for my life? I'm sure He does, but I'm not always sure what it is.

## "Can't I let God make the big decisions?"

The I'm-not-playing game doesn't work. We've got to keep making decisions.

Some tips for making good decisions: Combine prayer with Bible study, trust your gut feeling, weigh up the circumstances, ask for advice, use common sense and think of the consequences.

Making a good decision is choosing the best possible option. (This means

**M**y friend is angry. God is dumping on her, she says. She prays for guidance, then, for a sign. But things aren't working

choosing the best from a bad lot sometimes.)\*

## "But the decisions I'm making lead to unhappiness."

Things don't always work out for the best. Life is, well, tough. We're living in a sinful world, and the results of sin affect everyone, including Christians.

## "So if Christians have no advantage, why do we pray?"

Because we want to do as much as we can to help those who suffer (and it makes us feel better). Try praying for spiritual healing, understanding and strength instead of miracles.

The Bible talks more about God's will than about our needs. Read the Lord's prayer, the model of how we should pray.

"Our Father in heaven, reveal who you are. Set the world right; do what's best—as above, so below. Keep us alive with three square meals. Keep us forgiven with you and forgiving others. Keep us safe from ourselves and the Devil. You're in charge! You can do anything you want! You're ablaze in beauty! Yes. Yes. Yes" (Matthew 6:9-13, *The Message*).

The theme? God's going to help us deal with whatever hard things come up when the time comes. Believe it.

## "I'm confused."

David, who conspired to murder a friend before sleeping with the friend's wife, and who lost a son soon after birth and another in cold-blooded murder was, at times during his life, devastated, depressed and guilt-ridden. In Psalms he pleads to God to stop the suffering. He

writes about waiting and waiting and waiting for God to answer his prayers, and to make things better.

"Hurry and help me," he says, "listen to my prayer, my cry—open your ears. Give me a break, cut me some slack before it's too late and I'm out of here" (see Psalms 38:22 and 39:12,13, *The Message*).

What happened? God didn't stop the suffering, but He helped David deal with it. "At last he looked; finally he listened. He lifted me out of the ditch, pulled me from deep mud. He stood me up on a solid rock to make sure I wouldn't slip" (Psalms 40:1, 2, *The Message*).

## "How does this apply to me?"

It's OK to make bad decisions. God only asks we do our best to make good ones. If you include Him in your decision-making process, it's more likely you'll feel good about what you decide. You might even be happy; it's one of the few certain things we know about His plan for our lives. The rest can be a bit of a mystery.

David challenges us to enter the mystery, abandoning ourselves to God.

A 16-year-old Christian once said this: "At youth group I was really challenged by one of the leaders. Since that day of saying, 'God, whatever you want,' it has been a roller-coaster."

Accepting uncertainty as a blessing? That's not easy. But abandoning yourself to God? That *is* a challenge.

Brenton Stacey

\* Ask for the *God's Will and Decision Making* brochure by phoning the South Pacific Division Youth Department on (02) 9847 3333.

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**Next Week:**  
**Social justice and the  
Adventist Church.**

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# Removing the Thorns

by Karen Miller

**W**atching my mother die was like losing a part of myself. The hushed hospital room cradled my sisters, myself and Mum. As her breathing stopped, for just a moment, so did ours.

As the weeks pass I find something of her re-entering my life as I begin to laugh again. Her long struggle with cancer is finally over, although someone's somewhere is just beginning.

Life is not fair.

I wish I'd hugged Mum more.

\* \* \* \* \*

She was a mixture of browns: dirty brown clothes, dirty brown skin and imploring brown eyes. She's my private memory of an Indian railway siding stacked with diesel engines, their smoke choked those squatting and begging.

I was 12—I think she was too. I noticed as she passed her tin begging plate toward me that she was much smaller than me. I handed my lunch to her through the train window, worrying all the time the train pulled out of the yard—would she like it?

Life is not fair.

I wish I could have given more.

\* \* \* \* \*

It was recess and his teenage exuberance was stilled as he sat on the desk opposite me.

"Miss," he said, "I want to tell you something."

His head bent, the black hair gleaming, I watched as his shoulders began to shake. His breaking voice expressed the pain of his parents decision to divorce. They had told him the night before. I was the first person he told.

Life is not fair.

I wish all marriages were heaven.

\* \* \* \* \*

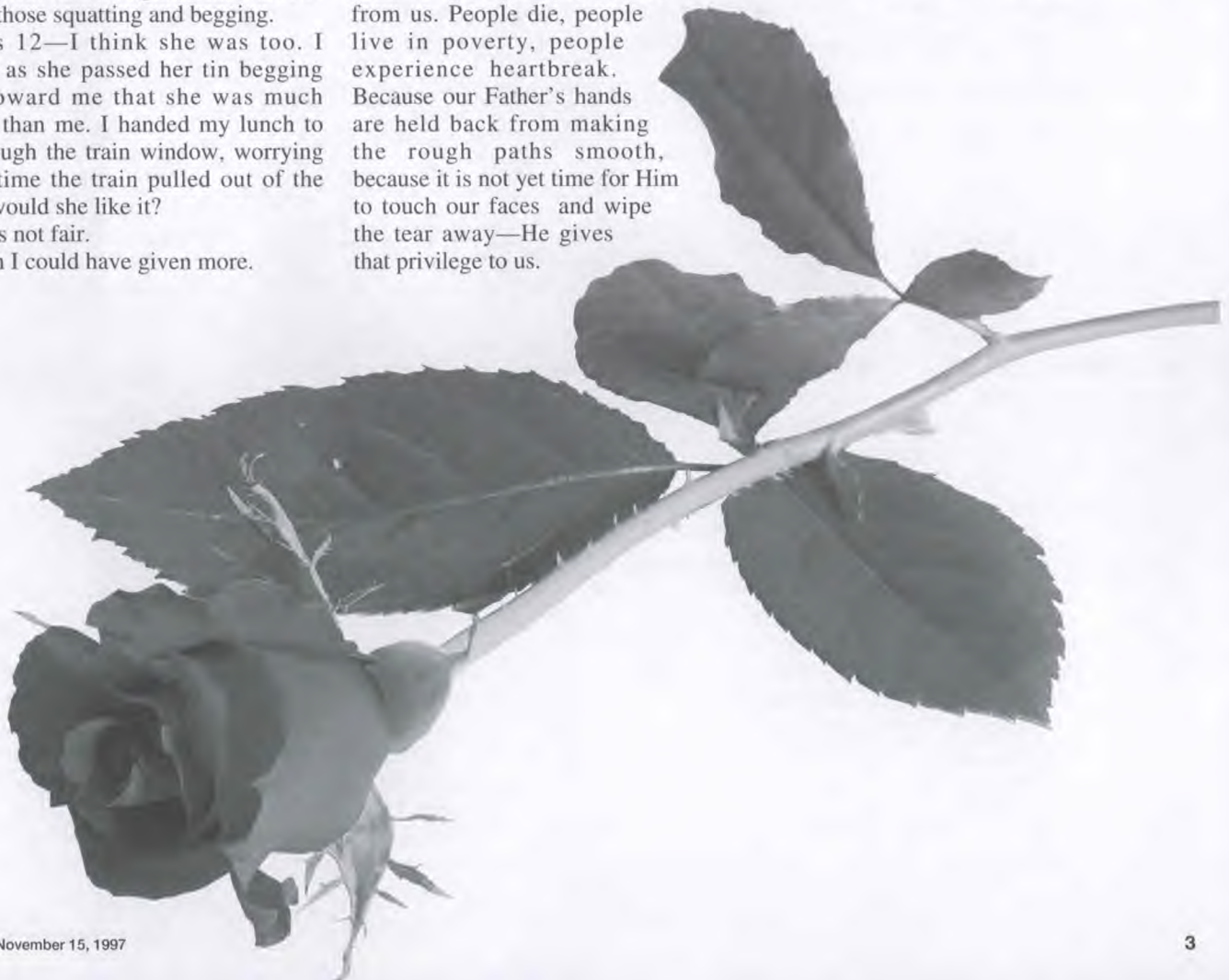
So I guess that's why we children of God are here. Because life isn't fair. Because God does not, today, always remove the outcomes of life from us. People die, people live in poverty, people experience heartbreak. Because our Father's hands are held back from making the rough paths smooth, because it is not yet time for Him to touch our faces and wipe the tear away—He gives that privilege to us.

Once I asked for an easy life, light on pain, light on sadness, empty of regrets. But now I ask Him for the gift of compassion. I ask Him to save me from the lull of TV. I ask Him to save me from thinking about my life, my needs, how others can best take care of me. I ask Him to show me where I can make another life a little fairer. I ask not to be wasted.

I know God wants for us a life of abundant joy. And when He uses us to care for others, we know we're part of His love, a part of His joy.

Someone once said we should slow down and smell the roses, and I know that's true. But I think He also wants us to remove the thorns. □

*Karen Miller is a departmental director for the South New South Wales Conference.*



## Winners Cross the Tasman



Photo: M Anderson

It was not all games when the Auckland Adventist High School senior boys basketball team recently completed a tour of the east coast of Australia. The team played against Avondale College, Avondale High School, Sydney Adventist College, Lilydale Academy and Nunawading Adventist College.

They also attended classes and participated in chapels, vespers and church programs. The tour was a reward for the team winning the Auckland Secondary Schools Championship, but they had to raise more than \$NZ6000 to cover expenses.

## DID YOU HEAR...?

● . . . About the Great Pathfinder Uniform Search? **Dr Alex Currie**, the Global Mission coordinator for the South Pacific Division, reports that there is an urgent need for Pathfinder uniforms in the **Malaita Mission**.

Here's the request: If you have an unwanted uniform at your house, please send it to Dr Alex Currie, 148 Fox Valley Road, Wahroonga, NSW 2076; or direct to Lloyd Gwee, SDA Mission, PO Box 42, Auki, Malaita, Solomon Islands.

● . . . About the sea captain who bought a horse? **Danny Fezamo** (one of the very few Highlanders to become a sea captain—there is no ocean in the Highlands) was sitting in Lae's Top Town One church when **Pastor Philip Daboyan**, the stewardship director for the Papua New Guinea (PNG) Union Mission, told a story that touched his heart.

Seven remote villages in the Morehead Plains area of PNG are cared for by **David Din** and his wife. Mr Din is a volunteer, a

Kiungaman from the Star Mountains, and it takes up to three days on foot to reach the villages from where he lives.

Pastor Daboyan told how Mr Din had been praying for a horse (at a cost of about K300—\$A300) to help cut down his travelling time.

A week later, when Mr Fezamo learned that no-one had come forward to help with the request, he handed K300 to Pastor Daboyan.

The plan is to buy a mare and breed others for **horseback evangelism**.

## Quotable

“After 50,000 spliffs [joints], you too would imagine that God wanted you to serenade the Pope.”

—*The Observer* on Bob Dylan performing for the Pope, quoted in *The Bulletin*

## PNG Drought Relief

The Southport (Qld) church has initiated a Papua New Guinea Drought Relief appeal through their *AdCare* shop. The minister, Pastor Peter Stojanovic, says the church is now working on gaining publicity for the project through the media. The *AdCare* shop has donated \$A1000 toward the appeal (the shop has run at a profit for the past few years). Working with the Adventist Development and Relief Agency (ADRA), all donations are tax-deductible. (Donations can also be sent directly to ADRA.)

## Adventist Admiral

Barry C Black (pictured), an Adventist minister who has served for 21 years as a chaplain in the United States Navy, was recently appointed Deputy Chief of Chaplains for the Navy. He carries the rank of rear admiral and assumes the number two position over nearly 1000 active duty chaplains from 175 faith groups in the United States.—*Adventist Review*



Photo: Adventist Review

## New SNZ President

Pastor Garry Hodgkin (pictured), most recently a minister in the North New South Wales Conference, is the new president of the South New Zealand Conference. He replaces Pastor Don Hosken, who is under appointment as the new president of the South Australian Conference.



## WA Appoints

The Western Australian Conference session (held from October 17 to 19) re-elected Pastor Ken Vogel (pictured) as president. Stephen Whitson (currently the South Queensland Conference treasurer) is the new secretary-treasurer. Mr Whitson replaces Bob Louk who is under appointment as the manager of Maranatha Retirement Homes, Tasmania.



## Avondale Graduates

**Sean Berkeley**, to ministerial intern, Greater Sydney Conference; **Brad Cox**, to teacher, Macquarie College (NSW); **Rebecca Green**, to secretary and receptionist, Trans-Tasman Union Conference; **Brendon Guest**, to teacher, Auckland Adventist High School (NNZ); **Lyndell Hardy**, to teacher, Henderson College (Mildura, Vic); **Stephen Kane**, to Avondale Memorial (NSW) church; **Derek McCutcheon**, to ministerial intern, Victorian Conference; **Rachel Sargent**, to secretary, Sydney Adventist Hospital; **Lynette Sinclair**, to teacher, Border Christian College (Albury, NSW); **Sharee Stirling**, to teacher, Longburn

Adventist College (NNZ); **Leanne Walker**, to teacher, Mountain View College (Doonside, NSW).

## SDAs Sponsor Van

The Adventist Church is helping to sponsor the only mobile health promotion van in Tasmania. The van, launched at the Royal Hobart Show on October 22, will help promote up-to-date healthful lifestyle information, particularly in rural areas.

## Women Meet

For the first time at North New South Wales Conference camp, women met on a daily basis for meetings sponsored by the Women's Ministries Department. Guest speaker Ginny Allen, from the General Conference Women's Ministry Committee, spoke of what women can do to change lives.

## SPD Transfers

**Garnet Dale**, from associate manager, property and services, Pacific Adventist University (Papua New Guinea) (PNG), to maintenance manager and property supervisor, Warburton Adventist Hospital (Vic); **Abdul Hafiz**, from teacher, Fulton College (Fiji), to assistant lecturer, mathematics and accounting, Pacific Adventist University (PNG); **Tina Lynn**, from secretary, Sydney Adventist Hospital, to clerk, Technical Services Division, Sanitarium Health Food Company (Cooranbong).

## Pacific Islands

### Samoan Winners

Four students from Samoa Adventist College (Samoa)

## Ironbark Christian School Harvests Gold



**S**tudents at Ironbark Christian School (Yarrambat, Vic) grew flowers in their garden this year and are now harvesting golden flowers. Jessia and Ebony are pictured picking bunches of flowers for a nearby senior citizens home.

won honours in the recent Australian Maths Competition. Winning a prize placed them in the top 1 per cent category. A total of 1296 Samoan students sat the exam and the levels were adjusted to Australian school levels. The principal of the college, Dr Michael Tarburton, told the *Samoa Observer* that any praise should be shared by the students, teachers and parents.

### Plane for Kiribati

"Search for One," an Adventist group, has purchased a plane to be flown to Kiribati to help in medical work. For the past 18 months the group has worked from a

motor sailor with their medical care and health education. They supplied a medical doctor on the island of Abemama for three months, and helped coordinate Adventist Development and Relief Agency dental teams.

## News Extra Cuba and JWs

Cuba is normalising its relations with Jehovah's Witnesses. After dialogue with the government, Jehovah's Witnesses may now receive Bibles and religious literature. They have been authorised to meet in local churches and to operate freely.

## CHURCH CALENDAR

**November 22** Spirit of Prophecy Day

# How Sweet the Sound!

by John Newton

He'd shipwrecked his life, but during an ocean storm John Newton began to discover amazing grace.

## KNOWING & SHARING

the

## Joy of Salvation

**W**e left Cape Lopez (Africa) and, after a few days stay at the island of Annabona to lay in provisions, we sailed homeward. This was about the beginning of January 1748. From Annabona to England, without touching at any intermediate port, is more than 11,000 kilometres when you follow the trade winds.

We sailed west until near the coast of Brazil, then northward, to the banks of Newfoundland. We stopped half a day to fish for cod. This was chiefly for diversion; we felt we had provisions enough.

We left the banks on March 1, with a hard westerly wind that pushed us fast homeward. Because of the length of this voyage in a hot climate, the vessel was greatly out of repair and unfit for stormy weather. The sails and cordage were worn.

On March 9, I carelessly took up Stanhope's *Thomas à Kempis* to pass the time. I read it with indifference. However, while I was reading this time an involuntary suggestion arose in my mind: What if these things should be true?

My conscience witnessed against me once more. I concluded that, true or false, I must abide the consequences of my own choice. I abruptly ended these reflections and joined in some vain conversation.

### The Lord's Time

But the Lord's time was come. I went to bed that night in my usual security and indifference, but was awakened from sound sleep by the force of a violent sea, which broke on us. Much of it came down below and filled the cabin where I lay.

A cry from the deck said that ship was going down. I started to go up on deck,

but was met on the ladder by the captain. He told me to bring a knife.

I returned for the knife and another went up in my place. He was instantly washed overboard. We had no leisure to lament him, nor did we expect to survive him long. The sea had torn away the upper timbers on one side and made the ship a mere wreck in a few minutes.

It was astonishing, and almost miraculous, that any of us survived. We immediately manned the pumps, but the water increased. Some of us were sent to bail out another part of the vessel. We had 11 or 12 people bailing, but she was full, or near it.

With a common cargo she would have sunk, but we had a great quantity of beeswax and wood on board, which were lighter than the water.

The day began to break and the wind abated. We used most of our clothes and bedding to stop the leaks, though the weather was exceedingly cold—especially to us who had so lately left a hot climate. Over our clothes and bedding we nailed pieces of boards. At last the water abated.

At the beginning I was little affected. I pumped hard and endeavoured to animate myself and my companions. I told one of

them that in a few days this distress would serve us for talk of over a glass of wine. He, being a less hardened sinner, replied with tears, "No, it is too late now."



About nine o'clock, almost spent with cold and labour, I went to speak with the captain. As I returned, I said, "If this will not do, the Lord have mercy on us!" This (though spoken with little reflection) was the first desire I'd breathed for mercy for many years.

I was instantly struck with my own words: What mercy can there be for me?

I was obliged to return to the pump, and there continued until noon. Almost every wave broke over my head, but we fastened ourselves with ropes that we might not be washed away. Every time the vessel descended into the sea, I expected she would rise no more.

I dreaded death, and my heart feared the worst if the Scriptures, which I had long opposed, were true. Still I was but half convinced and remained for a time in a sullen frame, a mixture of despair and impatience. I thought that if the Christian religion were true, I couldn't be forgiven.

### A Day to Remember

I have never allowed March 21 to pass unnoticed since 1748. On that day the Lord delivered us from deep waters. I continued at the pump from three in the morning till near noon, and then I could do no more. I lay down upon my bed, uncertain, and almost indifferent, whether I should rise again. An hour later I was called. Not being able to pump, I went to the helm and steered the ship till midnight.

I had the opportunity to think of my former religious professions, the calls, warnings and deliverances I'd had; the licentious course of my life, particularly in making the gospel the subject of ridicule. I thought there never was, nor could be, such a sinner as myself. I concluded that my sins were too great to be forgiven.

I waited with fear and impatience to receive my inevitable doom.

About six in the evening the ship was freed from water, and there arose a gleam of hope. I thought I saw the hand of God

displayed in our favour—I began to pray.

I could not utter the prayer of faith; I could not draw near to a reconciled God and call Him Father. My prayer was like the cry of ravens, which yet the Lord does not disdain to hear. I now began to think of that Jesus whom I had so often derided.

I recollected the particulars of His life and His death—a death for sins not His own, but for those who in their distress should put their trust in Him. Now I chiefly wanted evidence, I rather wished than believed that these things were real.

The great question now was how to obtain faith—how I should gain an assurance that the Scriptures were of divine inspiration. One of the first helps I later received was from Luke 11:13, for here I found a Spirit spoken of and communicated to those who asked. My purposes were strengthened by John 7:17. I concluded that though I could not say from my heart that I believed the gospel, yet I would for

the present take it for granted, and that by studying it in this light I should be more and more confirmed in it.

If what I am writing could be perused by our modern infidels, they would say I was desirous to persuade myself into this opinion. I confess I was; and so would they be, if the Lord should show

them, as He was pleased to show me, the absolute necessity of Someone to interpose between a righteous God and a sinful soul.

In the gospel I saw a glimpse of hope, while on every side surrounded with black, unfathomable despair.

### No Food, No Land; No Hope?

The wind was now moderate, but continued fair, and we drew nearer to our port. We began to recover from our consternation, though we were greatly alarmed by our circumstances. The water had floated all our movables in the hold, all the casks of provisions had been beaten to pieces by

the violent motion of the ship. Our livestock, such as pigs, sheep and poultry, had been washed overboard in the storm.

All our food except the fish and some intended for the hogs was gone—we had but a week at scanty allowance. The sails were mostly blown away, so we advanced slowly even with fair wind. We imagined ourselves about 500 kilometres from the land, but were in reality much farther.

We alternated between hope and fear. My leisure time was chiefly employed in reading and meditating on the Scriptures, and praying for mercy and instruction.

Four or five days later we were awakened by joyful shouts of the watch proclaiming the sight of land. The dawning was uncommonly beautiful. The light, just strong enough to discover distant objects, presented us with a gladdening prospect. It seemed a mountainous coast, about 30 kilometres from us, terminating in a cape or point. Two or three small islands, or hummocks, seemed to rise out of the water. The appearance and position seemed exactly answerable to our hopes, resembling the north-west extremity of Ireland, which we were steering for.

We congratulated each other, having no doubt that if the wind continued, we should soon be in safety and plenty.

The mate, with a graver tone than the rest, sunk our spirits by saying he hoped it might prove land at last. If one of the common sailors had first said this the rest would have beaten him for raising such an unreasonable doubt. It brought on, however, warm debates and disputes about whether it was land or not.

In a little time, one of our fancied islands began to grow red from the approach of the sun, which soon arose just under it. Our land was nothing but clouds.

That day our fair wind subsided and, next morning, a gale sprung up from the south-west, directly against us, and continued for more than a fortnight. The ship was so wrecked we were obliged to keep the wind always on the broken side, unless the weather was moderate.

With the wind in that quarter we were driven farther from our port. Our situation



deprived us of any hope of being relieved by other vessels.

Half a salted cod became a day's subsistence for 12 people. We had plenty of fresh water, but no bread, few clothes and very cold weather. We laboured continually with the pumps to keep the ship above water. Much labour and little food wasted us—one died.

Our sufferings were light compared with our fears. We had a terrible prospect of being either starved to death or reduced to feed upon one another. Our expectations grew darker every day; and I had a further trouble peculiar to myself.

The Captain, whose temper was quite soured by distress, was hourly reproaching me as the sole cause of the calamity. He was confident that if I was thrown overboard, and not otherwise, they should be preserved from death.

He didn't intend to make the experiment, but the continual repetition gave me much uneasiness, especially as my conscience seconded his words. I thought it probable that all that had befallen us was on my account. I was at last found out by the powerful hand of God.

When we were ready to give up all for lost, the wind came about to the very point we wished it, so that the broken part of the ship could be kept out of the water. As gently as our few remaining sails could bear it, we continued.

On April 7 we were once more called up to see the land—the island of Tory. The next day we anchored in Lough Swilly, Ireland, four weeks after the damage we sustained from the sea.

Before we had been there two hours, the wind began to blow with great violence. If we had continued at sea that night in our shattered, enfeebled condition, we would, to all human appearance, have gone to the bottom.

About this time I began to know that there is a God who hears and answers prayer. □

*John Newton (1725-1807), an Englishman, was back at sea soon after this experience. In 1750 he married and made several voyages as the master of his own ship. In 1755 he became tide surveyor in Liverpool. In 1764 he was offered the curacy of Olney where he enjoyed the friendship of the poet William Cowper. From 1779 until his death he was the rector of St Mary Woolnoth, London. He is best remembered today as the writer of the hymn "Amazing Grace." This account is adapted from a series of letters Newton wrote that were first published in 1764.*

# The Demons Among Us

by Ella M Rydzewski

**O**n October 14, 1979, the government will take over the economy," announced John Todd. This provocative young man described his life as a witch and told of demons working through the Illuminati conspiracy! Many Adventists and fundamentalists flocked to buy Todd's tapes and attend his lectures in the 1970s. His ideas fitted nicely with Christian belief about the end-time. Or did they?

In the 70s, millennial fever had not yet begun. But to some people embarrassed by Christ's delay, Todd's teaching sounded exciting and plausible. One could forgive his mixed-up theology (he believed in a secret rapture), for the future is a slippery subject to grasp. But those who had biblical principles written in their hearts recognised Todd's extremism and lack of agape love.

Yes, Todd told us to leave the cities, but then offered to find his audience property in Idaho and Montana (does that sound familiar?). He promoted stockpiling food for the time of trouble, as well as obtaining the weapons to protect it.

Todd represents the first of the alarmists, some with Adventist backgrounds, shouting their warnings, chasing us all the way to the year 2000.

Christians have always anticipated the imminent return of Christ. When we lose our sense of urgency, we lose part of our message. But the gospel commission remains not so much a warning as good news about Christ.

How do we stay moderate in a world of extremes? First we must recognise extreme thinking. It has been my observation that extremism in the church has several common elements: (1) sweeping generalisations (you've heard them—the

church is Babylon, celebration churches attract shallow charismatics, contemporary Christian music is of the devil, traditional churches are all dull); (2) bizarre rumours (Jesuits have infiltrated church leadership); (3) a refusal to recognise cultural and other differences; (4) concern with petty issues; (5) a lack of documentation and a twisting of facts; (6) egos that depend on being right; (7) either extreme emotionalism or a fear of expressing emotion in a religious context; (8) intolerance and disrespect.

The main characteristic of extremism is a neglect of the gospel: the birth, life, death and resurrection of Christ, and what this means to us. True objectivity is found only in Jesus.

What do some of us find so appealing about extremes? They appeal to our desire for novelty.

Perhaps we've gained a fascination

## The Year 2000? It's Already AD 2002

by Gerhard Pfandl

**A** look at any calendar shows we live in the year 1997, or, to be more precise, in AD (*anno domini*, that is, in the year of the Lord) 1997—one-thousand-nine-hundred-and-ninety-seven years after the birth of Christ. At least, this is what is commonly assumed. The fact is, however, that we are probably living in the year AD 2002.

When the writer and chronologist Dionysius Exiguus in the sixth century worked out the date of Christ's birth, he made an error of at least four to five years. This has never been corrected. The chronological mistake can be clearly identified with the help of Matthew 2, where King Herod is mentioned. Herod the Great, as he is called in history, died in 4 BC. Thus, Jesus must have been born at least in 4 BC, but more likely in 5 BC.

That Dionysius made this error has

been known for a long time. Archbishop Usher, who in the 17th century made the first serious attempt to formulate a biblical chronology, placed the creation date at 4004 BC, because he believed that Christ was born exactly 4000 years after the creation of the world.

More recently the year 2000 has become the focus of speculation within Adventist circles. One author believes that "it is very reasonable to conclude that since the antitypical *Sabbaton* is 1000 years, then the balance of the time in the overall cycle is 6000 years" (G Edward Reid, *Even At The Door*, page 117).

While the same author (on page 107) says, "The 7000 year time (which includes the millennium) should not and cannot be used to set the exact time for the second coming and the end of this world in its present condition. . . .", the impression is that the year 2000 is the end

of the 6000 year history of this planet.

Besides, didn't Ellen White repeatedly refer to the 6000 year time period? For example: "For six thousand years the great controversy has been in progress; the Son of God and His heavenly messengers have been in conflict with the power of the evil one, to warn, enlighten, and save the children of men. Now all have made their decisions; the wicked have fully united with Satan in his warfare against God. The time has come for God to vindicate the authority of His down-trodden law" (*The Great Controversy*, page 656).

While the Lord could certainly come in 1998 or any year thereafter, the year 2000 has no more theological significance than 1995 or any other year during this century or the next. The fact that Ellen White 100 years ago could write "about 6000 years" (*The Spirit of Prophecy*, Vol 1, page 87),



with novelty, for most of us grew up in a sensate, visual TV world that made our parents' God seem lackluster. He hovered in the background like some spoilsport. Because of media seduction, a percentage of youth find satanism more intriguing.

By their emphasis, even some

Christians find what Satan is doing more exciting than what God will do.

It's time to take responsibility for our own spiritual growth and not blame someone else for its lack. (How many times have I heard the whine "I'm not being fed at my church"? ) Let's make

ourselves available to God rather than looking for some experience of "finding God." He isn't lost.

Most of us turn to God because of a need. Our challenge is to move beyond need and love Him for His character rather than the desire to feel good or have all the answers.

Perhaps extremism's greatest danger is playing the demon that distracts us from our goal. The goal is to stay close to Jesus Christ and not let anyone else do our thinking.

Besides personal devotions and ministry, we need to meet in small groups as our pioneers did, to support one another, to study and to pray. To pray fervently for the guidance of the Holy Spirit that we might desire God for Himself more than anything else in life. Only then will we move away from our natural self-centeredness toward our purpose for being and sharing. Then God will have a visible people He can call His own. □

*Ella M Rydzewski is the editorial assistant of the Adventist Review. Adapted, with permission, from the Adventist Review.*



"for nearly 6000 years" (*Counsels to Parents, Teachers, and Students*, page 467), "for 6000 years" (*The Desire of Ages*, page 413), and even "more than 6000 years" (*Historical Sketches of the Foreign Missions of the Seventh-day Adventist Church*, page 133) in reference to the history of sin on this planet, should caution us not to press the comparison between the six days of creation and the 6000 years of this earth's history too literally.

On the basis of the prophetic end-time scenario presented in Scripture, we firmly believe that the second advent of Christ is very near, but the focus on the year 2000 is theologically invalid, spiritually unhealthy and, in the long run, detrimental to the mission of the church.

The year 2000 may well come and go, but the certainty of Christ's advent will remain. □

*Gerhard Pfandl is the field secretary and Spirit of Prophecy coordinator for the South Pacific Division.*

## Take Time for Restoration

**A**ustralians, on the average, spend three minutes each day in religious activities. On the weekend this increases to 12 minutes per day. These activities include prayer, religious reading, meditation, family and church worship. But they spend more than one-and-a-half hours each day and two hours a day on the weekend watching TV (*How Australians Use Their Time*, 1994, AGPS).

In the 1990 Adventist Lifestyle Survey in Australia and New Zealand, 42 per cent of Adventists said they watched one or more hours of TV each day, 48 per cent said they had daily prayer and 18 per cent indicated daily Bible study. When it came to Sabbath worship, 75 per cent indicated they attended church each week.

In 1989, in England, a group of Christian health workers meeting to discuss health issues described health "as the strength to be human." They defined human-ness in terms of the relationships with God, with self, with others and with the environment (*Health—the Strength to be Human*, Andrew Fergusson).

The Sabbath was God's design to bring peace, wholeness, wellbeing, vigour and vitality to all these relationships. Sabbath rest and worship are an opportunity for recreation, restoration and relaxation. It can impact our total health in a positive way, replenishing the vigour of body, the sanity of mind and the power of the Spirit.

Considerable research in recent years demonstrates that spiritual faith and practice enhances wellbeing. Dr Herbert Benson founder of the Harvard Mind/Body Medical Institute say, "I am astonished that my scientific studies have so conclusively shown that our bodies are wired to believe that our bodies are nourished and healed by prayer and other exercises of belief" (*Timeless Healing*, Herbert Benson).—Terry Butler

## YEAR of HEALTH and HEALING

# Jesus in a Suit for Evangelism

Contemporary evangelism took a new turn when the Southport (Qld) church ran a Sabbath-morning series in the church entitled "Jesus in a Suit" recently.

The church minister, Pastor Peter Stojanovic, reports that 25-30 people from the community attended each of the eight presentations. The visitors were from various cultures and denominations, including one couple who came to church after attending their synagogue.

"This was an effort to present Jesus Christ and the relevance of Christianity in the '90s to the secular minds of our society," says Southport's communication secretary, Norma Branster. "The outreach program used a more modern evangelistic approach, led by Pastor Stojanovic who has the ability to reach both young and old."

Pastor Stojanovic was pleased to see attending some who had not been to church for some time.

Topics presented included what Jesus said about living, the future, morality, happiness, life and death, space travel and worship.



A sign advertises the "Jesus in a Suit" programs.

"Due to the success of the program, Pastor Stojanovic is planning another in the future," says Mrs Branster.

Photo: N Branster

## "Experimental" Church Parts Company

After six years of experimentation in worship styles and practices to attract members, the Damascus Road Community Church (DRCC) (Maryland, USA) and the Adventist Church are parting company.

On October 15, the Potomac Conference Executive Committee voted that the DRCC will no longer be part of the Adventist Church system, and its two pastors will cease to be employed by the denomination.

Citing policy, funding and theological differences, the committee expressed "deep sadness" in recognising the choice of the DRCC to become legally incorporated and adopt different policies and basic beliefs.

Reporting to a specially-called meeting at the church on October 15, Potomac Conference president Pastor Herb Broeckel expressed the sadness and the "deeply-felt emotions" of the executive committee in coming to their decision.

"We wanted the DRCC to remain part of the sisterhood of Adventist churches. But sadly, by their actions, the DRCC have placed themselves outside of the Adventist organisational structure."

DRCC minister Pastor Richard

Fredericks (who believes the Adventist system and aspects of its theology are flawed) thanked the conference administration for their friendship and support.

"Where we have come to is the place where we probably needed to come. I deeply love the Adventist people, but the system is flawed. It doesn't grow strong local churches."

Since November 1, two congregations have been operating in Damascus: the DRCC, led by Pastor Fredericks, which meets in the Damascus High

School Auditorium, and a re-formed Adventist church led by the newly-appointed minister, Pastor David Newman (a former editor of *Ministry*), which meets in the existing Adventist church building.

Pastor Newman served as associate pastor at the DRCC from 1993 to 1994, before resigning over what he calls a "lack of consultation on a major issue."

Both Pastors Fredericks and Newman want to see mutual friendship and cooperation between the two congregations.—ANN

## 2700 New Church Roofs

According to reports by Global Mission (GM), more than 2700 churches have been built in Africa since 1994 to accommodate more than one million Adventists (most of whom are new believers).

The building of these churches comes as a result of "Church Roofs for Africa," a joint project between GM and Adventists in North America. Since the project started, church membership has increased significantly in Africa. (One African church leader calls the new churches an "evangelistic tool".)

But the biggest obstacle for building churches in Africa is buying the corrugated tin roofs (average cost \$US1400).

"The donors for the project provide the funding for the roofing material," says GM communication director Gary Krause. "The local people put in their money and time for the foundation and construction."—ANN

# Outreach Program Revs Up Youth

About 250 young people attended an ambitious interdenominational outreach program, called Skyrally, that finished recently in the small country township of Bairnsdale (Vic).

The October 8 to 11 program, coordinated by Bairnsdale and Sale church minister, Pastor Phil Bishop, involved more than 50 people from seven denominations.

It featured Christian music group Iron and Clay, well-known Adventist youth speaker Pastor Grenville Kent, and a drama team from the United States of America.

"Many of the young people who rarely come to our church came to Skyrally," says Pastor Bishop. "We promoted positive Christian values, affirmed the faith of existing young Christians and made an invitation to those who didn't know Jesus."

So what made the program work?

"Prayer and the work of the Holy Spirit," says Pastor Bishop. "Many bridges were built and friendships made."

## Explosions, "Sex" and Confetti

Each of the evening meetings featured computerised lighting, pyrotechnics (explosions, balloon bursts of confetti over the crowd and flares on stage) and ice breakers (balloons containing



Free baseball caps are given away.

prizes were dropped from cargo nets in the roof).

Answers from high school students who were asked questions about the meeting's themes (which included "My Father the Terminator," "Sex," "The X-Files," and "Kurt Cobain") were displayed on the screen.



A member of the Christian music group Iron and Clay sings during one of the Skyrally programs.

A guessing competition on how Pastor Kent would arrive doubled for registration—the young people wrote their names and addresses on the back of their answers. (Pastor Kent arrived on a motor bike, in Roman style, with the police and in a Mercedes.)

A drama team, directed by Pastor Bishop's wife, Kerrie, consisted of youth from five different denominations.

After Friday's meeting, the drama team from the United States of America presented their production of "Beyond the Bookcase."

Each meeting was videoed and shown live on the screen, giving a multimedia effect.

## Follow Up

During the final meeting the young people filled out an evaluation questionnaire.

Twenty-one wanted to commit themselves to Christ, 20 wanted to recommit, 28 wanted to know more about Christ and 17 wanted to be involved with a youth group.

Each of the different churches will follow up their own young people (and the ministers fellowship will follow up those belonging to no church), although

an interdenominational youth social is planned.

## How Did It Happen?

Support for Skyrally originally came from the Bairnsdale church. The local ministers fellowship also liked the idea, and decided to make Pastor Bishop the coordinator.

A steering committee (including representatives from the Adventist Church, Assemblies of God, Church of Christ, Uniting Church, Presbyterian Church, Catholic Church and Salvation Army) started planning the program in July.

## Fundraising

Most of the money for Skyrally came from local business sponsorships, donations, evening meeting ticket sales (\$3 for one, \$5 for two) and a Reach Out . . . With Hope grant from the Victorian Conference.

## Promotion

Iron and Clay and Pastor Kent visited local primary and high schools during Skyrally, singing songs, telling stories and giving out free evening meeting tickets. They were also featured on the local radio station, 3TR, and the regional ABC radio station.

## Quotable “When we take the . . . Creation account seriously, we will find no place for discrimination on the basis of race or gender.”—Harwood Lockton, Vic

### Selective References

“OUTSTANDINGLY GOOD” (LETTERS, October 11) is selective in the choice of biblical references to the gender of God. While the preponderance of references to God is male, there are a number of references in the Bible to God as female.

Genesis 1:27 indicates that God’s image is both male and female. This is not a case of blurring gender, but suggests that God is above gender, mysteriously blending masculine and feminine attributes. Unfortunately, we tend to create God in our own image. When we take the implications of the Genesis Creation account seriously, we will find no place for discrimination on the basis of race (all created in God’s image) or gender (male and female created in God’s image). Harwood Lockton, NSW

### Position and Person Analysis

“DISTRESSED PASTOR” (LETTERS, October 4) asks what do people want from their ministers? Society and the church continues to change. To remain relevant, we need to be answering questions people are *now* thinking. The writer used two words, “participation” and “leadership”—a management style that fits comfortably with people today.

The priesthood of believers and spiritual giftedness challenges how the church operates. A ministry degree may not be sufficient or appropriate for a leadership role. Administration, management and leadership are different areas of expertise to ministry. In business they are supported by qualifications such as an MBA. We need to practise position and person analysis before making church and leadership appointments.

Let’s affirm those in leadership; managing a group of volunteers can require different skills to those found in business. Many church leaders work long hours with little appreciation other than a task completed. In asking what do we

want from our ministers, let’s also ask, What are we prepared to do?

Paul S Richardson, NSW

### Not Responsible!

“IS GOD RESPONSIBLE” FOR THE MURDER of Amiel Gahima’s wife (Letters, October 4)? God is not in the business of turning His back on anyone. When someone is killed in war, or in an accident, or any other kind of evil, it is Satan who is the source, not God.

We can’t blame God for Rwanda’s evil. When Moses died, God resurrected him to something better—He gave him heaven and eternity. God has promised a better life after the resurrection. If God chooses to allow us to sleep in death until then, it is because He has something better for us. Ian Connors, Vic

### Pleasure to Serve

IT IS A PRIVILEGE AND PLEASURE TO serve God at Sydney Adventist Hospital (SAH) and we thank “Question About Care” (Letters, November 1) for positive feedback. While we are a private hospi-

tal, our mission and not-for-profit status positions us differently to other private hospitals. Instead of distributing operational surpluses to shareholders, they are used to financially support the Seventh-day Adventist Church, to support the spiritual needs of staff and patients, to purchase new life-saving equipment and other free community services.

Our mission is aptly demonstrated through the work of our Cancer Support Centre, which provides free counselling, education and support to the community, not only for patients and their families associated with SAH. It is also embodied in the work of the Centre for Health Management, which provides wellness programs like Quit Now and vegetarian cooking classes. Our chaplains touch the hearts of patients and staff day or night.

It is true that most of the expenses incurred by our in-patients are covered by private health insurance, it is important to note that many more in the community are touched by SAH every day free of charge . . . and this witness will continue.

Ian Grice,  
Chief Executive Officer,  
Sydney Adventist Hospital

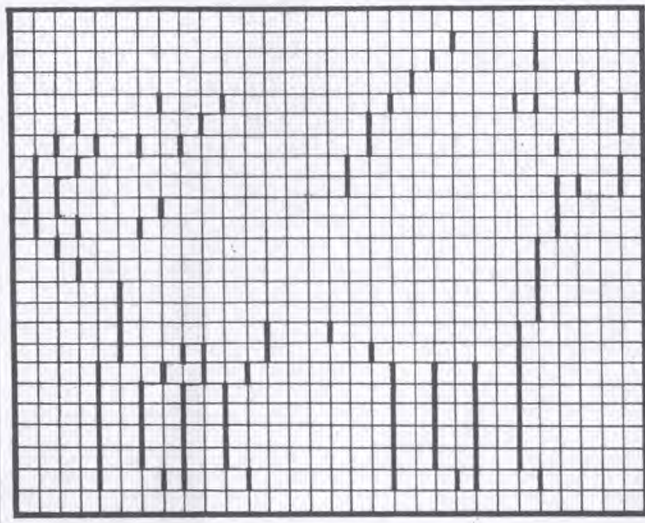
## Clogden's World



CHILDREN

# Lion's Den

**D**raw horizontal lines to make a picture of the animal Daniel spent the night with. Colour it in when you're done.—*Primary Days*



## Appreciation

**Richards.** Elva Roberts, Valmai Lemke, and their families wish to thank all their friends for the cards, flowers and kind thoughts at the recent passing of their beloved mother, Annie Richards, widow of Pastor W J Richards.

## Anniversaries

**Engelbrecht.** During the first weekend of October 1997, relatives and friends came from far and near to celebrate the diamond (60th) wedding anniversary of Les and Lola (nee Gardiner) Engelbrecht at Mount Coot-



tha Summit Restaurant, Brisbane, Qld. It was in the old Wairoonga church that their marriage was solemnised on October 6, 1937, by Pastor Erwin Roennfeldt. Employment with the Sanitarium Health Food Company has variously placed them in Brisbane, Perth, Hobart and Melbourne. Since retirement they have lived in Nords Wharf, Port Macquarie and currently enjoy the conviviality of the Victoria Point Adventist community. Les and Lola praise God for the many blessings He has showered upon their union. Their love for God and His children is warm and strong. With their family, they are looking forward to being part of the Marriage Celebration of All Time!

Marett Johanson

**Ron and Val Hancock** (nee Gates) celebrated their golden wedding anniversary with their family and friends at an evening organised by their family. They were married on 6.10.47 by Pastor A J Gathercole in the original Mildura Adventist church. They have been active church members in the Mildura district all their married life. Ron and Val are the parents of Alan, Milton (deceased), Elizabeth Knott and Neale. Grandchildren and great-grandchildren travelled from Sydney and Melbourne to show their love. After family and friends had returned to their homes, Ron and Val left for a short holiday at Halls Gap, Vic.

Elizabeth Knott

**Parkinson—Meyers.** Earle Parkinson and Valda Meyers were married in the Warburton Adventist church on October 15, 1947 by Pastor R P Brown. They have continued to live in Warburton where both worked in the Signs Publishing Company; Earle for 48 years. Earle has also published a history of the Warburton district. They had five children and now also have 10 grandchildren and three great-grandchildren. Kerry (Tanner) and Wayne live in Melbourne, Rosalee (Holt) lives in Warburton and Brenda and Jeff live in Sydney with their families. Family and close friends had a pleasant meal together to congratulate them and to wish them well for the future.

Brenda Parkinson

## Weddings

**Alsop—Waters.** Joshua Thomas Alsop, son of Denis and Jeanette Alsop (Cooanbong, NSW), and Estelle Ann Waters, daughter of Lynaire and Terry Waters (Sunshine), were married on 5.10.97 at St Patrick's of Nulkaba.

Max Mulligan

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**Auora—Tomoare.** Charlie Auora, son of Peniela Auora and Vaine Putua (New Zealand), and Teruti Tomoare, daughter of Robati and Tuakana Tomoare (Wollongong, NSW), were married on 9.10.97 at Wollongong Adventist church.

Dinos Mastromihalis

**Baladjay—Batoy.** Jerson Baladjay, son of Gaudencio and Lourdes Baladjay (Morwell, Vic), and Leila Batoy, daughter of Romarico and Ruth Batoy (the Philippines), were married on 19.10.97 at Traralgon Adventist church.

W H Doble, M Reid

**Bell—Coveney.** Adrian Bell and Vivienne Coveney were married on 20.9.97 at the Longburn College chapel, New Zealand.

David Rodgers, David Bertelsen, John Denne

**Charlie—Miriau.** Matthew Marama Hosking Charlie, son of Tonga and Sloane Charlie (Otago, NZ), and Denise Raewyn Miriau, daughter of Tua and Nooroa Rakoia (Mangere), were married on 28.9.97 at Cornwall Park, Auckland.

Patrick Tavai, Anthony Manu

**Chick—Shearer.** Alden David Chick, son of Arthur (Snow) and Marilyn Chick (Dargaville, NZ), and Melanie Dawn Shearer, daughter of John and Lois Shearer (Methven), were married on 28.9.97 at Ham Adventist church, Christchurch.

Tom Andrews

**Cockburn—Dixon.** Mark James Cockburn, son of James and Margaret Cockburn (Warrell Creek, NSW), and Michelle Loloma Dixon, daughter of Vincent Dixon (Beenleigh, Qld) and the late Gwen Yates-Dixon, were married on 5.10.97 at Macksville, NSW.

Ernie Krause

**Donaldson—Ullrich.** Kendall Brett Donaldson, son of Bob and Elaine Donaldson (Forster, NSW), and Robyn Meredith Ullrich, daughter of Max and June Ullrich (Perth, WA), were married on 19.10.97 at Parramatta Adventist church.

Ross Baines, Bob Donaldson

**Ellis—Vernon.** Michael Steven Ellis and Janine Lesley Vernon, were married on 20.4.97 at Bickley Adventist church, WA.

Phillip Rhodes

**Hannah—Lang.** Anthony James Hannah, son of Des and Judy Hannah (Grafton, NSW), and Melissa Jane Lang, daughter of John and Barbara Lang (Coffs Harbour), were married on 7.9.97 at the Yarrhapinni Ecology Centre.

J Lawman, J A Lang

**Pope—Rabe.** Matthew Ralph Pope, son of Terence and Sandra Pope (Catherine Field, NSW), and Fiona Lancia Anne Rabe, daughter of Kevin and Josie Rabe (Castle Hill), were married on 28.9.97 at Castle Hill Adventist church.

Kerry Hortop

**Potter—Devonshire.** Robert Allen Potter, son of Bob and Viv Potter (Townsville, Qld), and Melissa Joy Devonshire, daughter of Terry and Cheryl Devonshire (Toowoomba), were married on 4.10.97 at Rollingstone.

Ken Bullock

**Schmidt—Young.** Raymond Schmidt, son of Raymond and Lorraine Schmidt (Red Hill, SA), and Fiona Joy Young, daughter of Ashley Young (Bayonet Head, WA) and Lorraine Young (Bolivar, SA), were married on 5.10.97 at One Tree Hill.

Graeme Olson

## NOTICEBOARD

**Sparavec—Anderson.** Ronald Edwin Sparavec, son of Miroslav and Ancica Sparavec (Glenhaven, NSW), and Renee Anderson, daughter of Hedley and Judy Anderson (Warburton, Vic), were married on 21.9.97 at Kellyville Adventist church.

Peter H Joseit

**Vaughan—Bailey.** Peter Martin Vaughan and Coral June Bailey, were married on 14.9.97 at Avondale Memorial Church, Cooranbong, NSW

S R Goldstone

**Way—Fletcher.** Colin Dean Way, son of Norm and Joan Way (Warburton, Vic), and Diane Lee Fletcher, (formerly of Pacific Union College, Angwin, California, USA), daughter of Margaret Fletcher (Warburton), and the late Winston Fletcher, were married on 8.10.97 at Kenloch Chapel, Olinda, Vic.

E I Totenhofer, James Fletcher

## Obituaries

**Berghan, Robert (Bob) Ferguson,** born 24.1.31 at Okaihau, NZ; died 29.7.97 at Busby, NSW. On 21.5.55 he married Enid, who predeceased him on 29.1.76. He was baptised in 1956 by Pastor R Tudor, and worked as a literature evangelist with Pastor P Jack and Pastor H Freeman. He was a much-loved and active member of the Blacktown church. His greatest love was his Lord and the study of His Word. He is survived by his wife, Anita (Busby); children, Julie, Graham and Beverly, grandchildren; and great-grandchildren.

R Trim, L Parker, P Jack

**Bird, Velma Annie,** born 28.5.23 at Ohura, NZ; died 28.9.97 in Tauranga Hospital. In 1950 she was baptised by Pastor Geoff Ratcliffe in New Plymouth. She is survived by her husband, Cliff (Waihi Beach), son and daughter-in-law, Ken and Cheryl (Griffith, NSW); daughter, Ngaire (Hosur, India); and grandchildren, David and Annali. Ken Bird

**Bobongie, Roberta (Bobbie) Beryl,** born 4.6.44; died 1.9.97 in Mackay, Qld. She was predeceased by her husband, Barry. She is survived by her children, Robert, Barry, Alberto, Mizpah, Theodosia, Ian and Scott.

André Richards

**Brereton, Rosemary Ann,** born 16.9.29; died 19.7.97 at Coff's Harbour Hospital. Her two children predeceased her in 1981. She is survived by her husband, Dennis (Stuart's Point).

John A Lang

**Brown, Adela (Della) Clara,** died 29.9.97 at Hampstead Centre, Northfield SA, aged 94 years. She was predeceased by her husband, Lionel. She is survived by her children, Dr Ken, Ormonde, Delmai Streeter and Brian (all of Adelaide, SA).

Lee Bowditch

**Christie, Vera Edna,** born 5.7.26; died 4.8.97 at Coff's Harbour Hospital. She was predeceased by her son, Bobby. She is survived by her husband, Cec; children, Larry, Michael, Danny, Kay, Ann, Karen, Alan, Jennifer and Jacqueline; grandchildren; and great-grandchildren.

Justin Lawman, John A Lang

**Crozier, Ivy Lalla (nee Chinn),** born 31.8.07 at Greenhills, NZ; died 20.9.97 at Ilam Lodge, Christchurch. She was baptised at Palmerston North. On 31.7.33 in Christchurch, she married

Les, who predeceased her in 1973. She was a foundation member of Aranui Church where she served as Dorcas leader, head deaconess and board member. She is survived by her children, Gloria and Ronald Francis, and Ivan and Peggie; and grandchildren, Joanne, Scott and Julie.

James Fletcher, Ray Moody

**Eales, Keith,** born 15.11.14 at Wartook, Vic; died 7.8.97 in Stawell District Hospital. On 16.9.37 he married Edna at Stawell. He was predeceased by his children, Roland in 1941 and Perry in 1947. He is survived by his wife, Edna; children, Graham (Oak Park), Barry (Stawell), Robert (Kingsbury) and Bronwyn Mauer (Ardeer); 17 grandchildren; and six great-grandchildren.

Alwin Hilton

**Gilloway, Louisa (nee Nuffer),** born 4.8.01 at Rosevale, Qld; died 1.10.97 at Ipswich General Hospital. She married George at Kalbar, who predeceased her in 1966. She is survived by her children, Eileen Muller (Borallan), Leona Dieckmann, and Cedric (both of Kalbar).

David M Lamb

**Hankinson, John (Jack) Frederick,** born 26.4.18 in Lismore, NSW; died 8.7.97 in Auckland, NZ. He graduated from Avondale College in 1939. He married Fay Brown in 1943, and worked for a time as a literature evangelist until appointed to pastoral evangelism in northern NSW. An appointment to missionary work in Papua New Guinea was cut short by a knee injury, making the long treks required too difficult. He then served as conference youth leader in Tasmania, NNSW, Queensland, NNZ and Greater Sydney Conferences. The later years of his life were spent in the building trade in New Zealand. Denis Hankinson, Eric House, Victor Novelty

**Huckel, Walter Edward,** born 16.2.08 at St Johns Wood, London, UK; died 28.9.97 at Millicent, SA. On 6.6.33 he married Grace at Kingston South East, and was baptised on 11.3.67 at Millicent by Pastor A H Tolhurst. He was predeceased by his son, Morrie on 8.12.57. He is survived by his wife (Millicent); children, Robert (Mount Burr), Peter (Port Adelaide) and Jeanette Caught (Urrbrae); 10 grandchildren; and 19 great-grandchildren.

Angus McPhee

**Johnston, Thelma Rose,** born 16.2.12 at Mount Torrens; died 2.10.97 at Strathalbyn Nursing Home, SA. In 1950 she was baptised in Adelaide. In 1947 she married Herbert, who predeceased her in 1984. For 20 years she served as church clerk at Birdwood. She suffered a severe stroke and was in a deep coma for six years.

Graeme Olson

**Kschenka, William John (Jack),** born 1.7.1900 at Nhill, Vic; died 31.8.97 at "Weeah Lodge," Rainbow. There would be few people who have lived in the Rainbow district in the past 60 years who were not captivated by this quietly spoken gentleman's vast knowledge and quick wit. He became a legend of courtesy, and the many years of toil may have bent his back, but never his spirit nor his love of the Lord.

Alwin Hilton, David Kent, Eric Pitt

**McKeough, Mabel Ruth,** born 24.11.16 at Jamestown, SA; died 6.10.97 at Charles Harrison Nursing Home, Cooranbong, NSW. She was a respected member of Adelaide City church for over 40 years. She is survived by her sister, Irene Turner (Bonells Bay) and her brother, John (Coff's Harbour).

J N Beamish, L C Coombe

## Volunteers Needed

### ❖ PR/Marketing/Communication Assistant.

Newbold College in England needs a degreed person in marketing with communication and graphic design skills. Must have English as first language. Job includes fundraising and ability to organise and take part in spiritual/promotional programs around the British Isles and Europe. Position is for 12 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 can be sent to Pastor Wayne French, PO Box 7, Wallsend NSW 2287 or Pastor Eric White.

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.

**Mitchell, Aubrey Roland,** born 19.6.04 at Kempsey, NSW; died 24.8.97 at Redlands Hospital, Redland Bay, Qld. He graduated from Sydney Adventist Hospital in 1927 and on 14.3.33 he married Thelma King. On 6.1.40 he was ordained at the North New Zealand camp-meeting. He served as a literature evangelist and for many years held various positions which included evangelism, departmental work, and conference president in South New Zealand, North Queensland, Bismark Solomons Mission, and Bismark Solomons Union. He officially retired in 1970, but spent the next 10 years as pastor to 140 members who lived in isolation and were scattered from the Hawkesbury River to the Queensland border. He was predeceased by his children, Bruce and Ruth. He is survived by his wife (Redland Bay); children, Maureen, Roland, Lynn and their partners; 14 grandchildren; and eight great-grandchildren.

S Bartlett, J R Lee, E House

**Richards, Annie Linda (nee Johnson),** born 22.11.04 in Wellington, NZ; died 6.10.97 at Charles Harrison Home, Cooranbong, NSW. On 14.10.25 she married Pastor W J Richards, who predeceased her. Together they spent 63 years in ministry throughout Australia and New Zealand. She is survived by her daughters, Elva Roberts and Valmai Lemke; four grandchildren, nine great-grandchildren; and one great-great-grandchild.

R Moe, E Lemke, H Roberts

**Till, James Victor,** born 13.7.15 at Bowden, SA; died 15.8.97 at Mackay, Qld. On 8.7.42 he married Grace. He is survived by his wife (Mackay); and children, Erwin (Brisbane) and Ivy Gillam (Mackay). André Richards

**Wilson, George (Billagunna),** born 18.6.14 Southern Cross, WA; died 13.9.97 at Kalgoorlie. He lived his entire life in the goldfields region of Western Australia. He is survived by his wife, Tootsie (Kalgoorlie); children Nancy (Kalgoorlie), Mavis Champion (Tamworth, NSW) and Lyle (Bunbury); seven grandchildren; and 17 great-grandchildren. R Kingdon

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by Roger Morneau

Roger Morneau's words of warning are based on an actual instance in which angelic beings promised to help two Adventist women prepare for the last days, leading them to theft and eventually murder. The author hopes to help us avoid the last-day deception when Satan will use "angels" to attempt to deceive God's people. 128 pages.

Roger Morneau has dedicated his life to prayer ministry and seen many people blessed as the result of his interests. He is now retired after a successful sales career.

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NOVEMBER BOOK OF THE MONTH

**Wolf, Bernard Noel**, born 8.6.23 in Hobart, Tas; died 16.9.97 at the Victoria Point Retirement Village, Qld. On 16.1.46 he married Shirley Duncombe. He will be remembered as a quiet, consistent and loyal man. He is survived by his wife (Victoria Point); and children, Lois Maywald (Tas), Robyn (Tas), John (WA), Bronwyn Stackman (Tas) and Malcolm (WA). E A Raethel, J R Lee

## Advertisements

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**Melody Park Retirement Resort** has four two-bedroom units for resale, ranging from \$100,000 to \$140,000. All offers considered on a refurbished duplex unit. Refrigerator, washing machine, dishwasher included. Spacious, well-maintained. Contact Manager (07) 5578 1900 or write: J Rabe, 320 Gilston Road, Nerang Qld 4211.

**Canada Snow Trip**, the trip of a lifetime. The South Queensland Youth Department is running a one-off youth trip to Whistler and Banff in British-Columbia in Canada. There will be two weeks of skiing with a week at Vancouver between. During that time we will conduct a week of prayer with the Canadian youth. The dates are as follows: Leaving Sydney February 2. Returning Sydney February 25. For more information call Nick Kross at work on (07) 3218 7777 or 015 757 352.

## MANAGER AdCare Shop

Position Available from January 1, 1998

We are seeking expressions of interest for the position of Manager of our Sunraysia AdCare shop (office furniture and workshop liquidation specialists). Experience would be desirable, but not as essential as a keen willingness and enthusiasm to see this already successful enterprise develop even further.

Mildura has a church family of over 200 members, with a church school (from Prep to Year 10) employing seven teachers with an enrolment of 150 students.

Sunraysia has excellent weather and fruit in abundance. An excellent salary package with good conditions and a generous profit-sharing scheme is being offered to the successful applicant.

AdCare (Sunraysia) is all about "people helping people." If this position interests you, why not apply now?

Applications to:

Darcy Malycha  
PO Box 2030  
Mildura Vic 3502

phone (03) 5023 4684  
mobile 0418 596 240

**Karalundi Aboriginal Education Centre** is a progressive school with a bold future. We require the services of a **Middle Primary Teacher**. Applicant must be willing to adapt to Aboriginal culture and must possess patience, perseverance and a positive attitude. The right person will be prepared to stay for 2-3 years. Contract applies. Karalundi also requires the services of: **Dormitory Parents** for both boys and girls dormitories. A strong spiritual base is required. Each couple working together to look after up to 50 students after school hours. Will require one to sleep in dormitory. **Project Officer** will be required to plan ahead for the future. Requires submission writing and development and implementation of new projects. Terms and conditions negotiable. Preferably single person. Persons wishing to apply for positions may do so in writing to express their interest. Contact Principal, PO Box 6, Meekatharra WA 6642. Phone (08) 9981 2937, fax (08) 9981 2953. E-mail kae@benet.net.au

**Invite Andrews University Home for Dinner.** Would you like to finish a US college degree at home, from either Columbia Union College or Andrews University? If so, contact Gennette Bartlett between December 16, 1997, and January 7, 1998, at (03) 6367 8216.

**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.

**Methven and Lake Lyndon Adventist Youth Camps, South New Zealand.** Are you planning for a school camp, family reunion, group field trip, or any other SNZ camping excursion soon? If you are, then think about Methven or Lake Lyndon Lodge Youth Camps. These two venues are low-cost and great for any numbers during any season. Local activities include skiing, sky diving, rafting, ballooning, nature walks, ice skating, boating and water activities. During winter these two venues are close to SNZ's best ski fields and during Summer they are close to some of the best spots for walking and water activities. Methven Lodge sleeps 100 people and Lake Lyndon sleeps 54. Both have a fully equipped kitchen. Both are located one hour's drive from Christchurch Airport. The cost for an SDA adult for these camps is \$6-7 per night plus electricity/generator charges. For bookings or further information please ring Shane Tibbotts (Methven) at 03 302 8599, or Lois Shears (Lake Lyndon) at 03 348 3402.

**New Video—"Promise of Spring"**—a musical celebration from Avondale Memorial church, 1997. Sacred music featuring spectacular flowers and Canberra's Floriade. \$19.95 plus \$4.05 postage. "Spring Video," Box 360, Morisset NSW 2264.

**Old Books Wanted** by Church Pastor. *Evangelistic Lectures*, J L Shuler; *Typical Evangelistic Sermons*, 1 and 2, *Review and Herald*, 1940-42; *Principles of Life From the Word of God*, GC Dept Education, 1952; *Bible Doctrines*, Alfred Kranz, Signs Publishing, 1940? John Rabbas, 30 Royal Drive, Kawungan Qld 4655. (071) 24 0000.

**Graduation Flowers.** Say congratulations! Why not send flowers to graduands early in "Grad Week"? We have country posies, bunches and baskets. Cooranbong Florist, phone (02) 4977 2547. Avondale College Graduation is Sunday, 30 November.

**Homes for Sale**, Cooranbong and districts. Two bedroom plus two-bedroom flat, \$110,000; Two bedroom on 3/4 acre creekfront, \$117,000; Neat four bedroom, \$121,000; Three bedroom on 1/4 acre, \$121,500; Cosy three bedroom, \$121,950; Near-new three bedroom \$130,000; Four bedroom on 1/4 acre, \$159,000; Near-new three bedroom plus bungalow, \$159,000; Big five bedroom, \$179,000; waterfronts from \$200,000; Four bedroom on one acre, \$259,000; Three bedroom on five acres, \$309,900; 32 vacant acres, \$229,000; Three bedroom on 20 acres Martinsville offers over \$550,000; Four bedroom, double garage \$193,000; Four bedroom plus flat on four acres \$350,000. Details: Glenn Roberts or Kevin Hilder, L J Hooker, Morisset, (02) 4970 5222 (BH) or (02) 4973 5444 (AH).

**Cooranbong Auction November 20.** Vacant 1/2 acre of deep creekfront reserve. Level and lightly treed. Can be subdivided or used as dual occupancy property. Details: Glenn Roberts or Kevin Hilder, L J Hooker, Morisset, (02) 4970 5222 (BH) or (02) 4973 5444 (AH).

**Real Estate—Cooranbong.** Sales and rental management. If you are thinking of selling, buying or renting in the Cooranbong—Morisset area, contact Raymond Dabson. Lake to Mountain Real Estate offers friendly, professional service. (02) 4977 3999.

## ACF Investments Needs Your Support

All profits support the  
Avondale College Foundation

For Interest Rates  
Ph (02) 9989 8355 or  
Fax (02) 9989 8340  
email acfho@localnet.com.au

**Optometrist.** Michael Young, Optometrist and Contact Lens Practitioner, 31 Sherwood Road, Toowong Qld 4066. Phone/fax (07) 3870 2286. Special rates for ACA Health Fund members.

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

**Wanted: Gestetner Duplicating Machine** in working order for Kiribati Mission. Please contact Doreen Pascoe, Division Central Supplies, 148 Fox Valley Road, Wahroonga NSW 2076. Phone (02) 9847 3333.

**16 Year-old Adventist** male requires position on cattle property. Completing on-farm traineeship. Contract ends November. Experience in mustering, fencing, yard building, vehicle maintenance. Confident rider (071) 67 2220. Neil.

**All Clear Pest Control.** Bees, wasps, cockroaches, rats, fleas, possums, termites. Termite inspections. Termite baiting programs. Prepurchase inspections. Domestic and commercial. 10% discount to Record readers. All pests. (02) 9477 6635. Sydney and Gosford areas.

**WTS Furniture Removal.** Local, country and long-distance. Storage provided and packing supplied. All goods insured. Free quote. PO Box 214, Williamstown Vic 3016. Phone (03) 9397 7190 all hours. Mobile phone 018 383 140. New depot in Brisbane: phone (07) 3841 2621, mobile phones 018 732 773, 015 673 322.

**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:** Enemies are made, not born.

# Gilson College



Gilson College is located on 30 acres on the outskirts of Melbourne. Offering a P-10 program, with a team of dedicated Christian professionals, the college is quickly gaining a reputation for excellence. A waiting list applies to a few classes, however there are vacancies in some classes and enrolment forms for 1998 are now available. For further information, please contact the Principal on 03 9366 1511.



## GILSON COLLEGE

450 Taylors Rd.  
Delahey, Vic. 3037  
Ph. (03) 9366-1511  
Fax (03) 9366-9106

