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RECORD



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EDITORIAL



A Different Drum

The Adventist conference had turned into a nightmare. The organisers knew that it would be difficult, but there were several issues that had to be worked through. This, they thought, would be the best way of handling it. And they figured that, with most of the men being clergy, there would be a certain amount of restraint. Not so!

Instead, the various sides on the various issues claimed to have God with them. They held their Bibles high and defended their position as truth.

They argued over theology and prophetic interpretation. Several had gone into print and copies of their articles were passed from person to person as evidence. Some used the term "new light." Others used the term "heresy."

Papers were presented to the assembled group. The presenters were heckled as they spoke. One was taunted because of his shortness—although it's hard to work out what that had to do with his message.

Because a couple of the presenters were younger men. Some questioned their experience. Their supporters said that their presentations were "vigorous," delivered with the note of authority that their message deserved. Their opponents resented them and their message.

The president's arrival at the conference had been delayed by illness. But he sent a message to "hold the fort." For some, the president's word was "gospel." It was known that he didn't want to change any of the positions that had been adopted through the years.

A suggestion was made that they should wait for him to arrive before they actually began to look at the issues at hand. This was countered by a speech: "The Lord wants His work to go forward and not wait for any man."

But the main damage was done after the meetings. When the participants returned to their rooms the discussion really heated up. Some lobbied to gain support for their viewpoint. There was much joking as other viewpoints were being discredited. Criticism reigned.

It had been thought that each evening, after the meetings, there would be a time of worship together as a group. That was cancelled. The spirit wasn't there.

Perhaps the only restraint shown by this group of Adventists came from the fact that no one resorted to physical violence.

A resolution was discussed that "nothing be taught . . . contrary to what had been taught in the past." After discussion about the leading of the Holy Spirit, the resolution was voted down, with only one in favour (and the voter held both hands high to emphasise his position).

Some feared that if they accepted the "new light" there might be something else to come that would be totally unacceptable. They didn't want to start the church heading in a direction they would regret later.

"Truth will lose nothing by investigation . . .," said one attendee, in what became a significant presentation. "Everyone should feel he has the privilege of searching the Scriptures for himself."

Then came an attempt at some healing. "Some interpretations of Scripture given by [one of the speakers] . . . I do not regard as correct. But I believe him to be perfectly honest in his views, and I would respect his feelings and treat him as a Christian gentleman. . . .

"The fact that he honestly holds some views of Scripture differing from yours or

At least no one resorted to physical violence.

mine is no reason why we should treat him as an offender, or as a dangerous man, and make him the subject of unjust criticism."

Ellen White's presentation turned the conference around. Many, though not all, of those at the 1888 Minneapolis General Conference session accepted the teaching of righteousness by faith.

That presentation in written form—*A Call to a Deeper Study of the Word*—has taught us today the value of Biblical investigation. And it has taught us to respect those whose views differ from our own. Or has it?

Bruce Manners.

LETTERS

"Gap Fest"

Re Gary Krause's editorial "The Patient Youth" (March 17): None of us "oldies" are angels, but we do love and accept young people. We oldies, too, sometimes say (even if we're wrong) that it's the way we honestly see it.

So what about soliciting agenda items from your peers and ours for a "gap fest"—both in the RECORD and in person. Maybe we all could and would learn from each other. The agenda might start with listening to, and sharing the light we have, with each other. John Dever, NSW.

Fresh Air

Top marks for YOUTH ON RECORD (March 10). The thing that struck me was that the dynamic founders of our church were under 30 years of age.

Perhaps we should replace all our church leaders with people under 30. They would make some mistakes through lack of experience, but maybe it would bring the breath of fresh air the church needs. Sheryl Barnes, NSW.

Off the Beam

The editorial "The Patient Youth" (March 17) was presumptuous in its assumptions and lacking in its constructive propositions. In our church the youth do sit on the nominating committee and on the church board, as well as lead out in Sabbath school. And if their participation is limited to some extent, so is that of every other church member.

The solution for our youth is very simple: re-introduce a regular youth meeting on Sabbath afternoon. Put the youth fully in charge, and see how it prospers. But don't try to make the morning service "all things to all people." It profits nobody.

John Ralston, SA.

Above Average

Many thanks to the author of "Mr Average" (March 10) for so clearly setting out where the Seventh-day Adventist Church is today. Those churches that are controlled primarily by "Escapists" and "Fortresses" shouldn't be surprised when they don't grow and the "Adventurers" leave in desperation for another congregation.

Is it possible that many who leave our denomination by the back door have decided that it's better to be a First-day Adventurer than a Seventh-day Escapist or

a Seventh-day Fortress?

If we're serious about not losing more, how do we persuade our members to become Seventh-day Adventurers? Or do we leave that to the "shaking"?

R. A. Richards, WA.

Discovered Commandments

If the writer of "Missing Commandments" (Letter, March 17) isn't in a position to change his clothes and cut his hair, fine. But he should remember, he's in God's house, and the Holy Spirit is there.

Would he go before the Queen in the way he suggests? The King of Kings is his judge, not I.

Una Gowling, Qld.

Who Would God Choose?

The cover of the RECORD (March 10) reminded me that ours is (was?) a young church.

Would we appoint a 23-year-old (Uriah Smith) as editor of the Signs and RECORD? Would we make a 21-year-old (William White) business manager of Avondale College?

We who are more mature say the youth of today couldn't fill these positions. But I really wonder who God would choose. It was He who chose then, remember.

Graham Johnston, Qld.

Spot-On

The editorial "The Patient Youth" (March 17) really hit the spot. It's nice to see that both sides can be told in a maga-



zine such as the RECORD.

Fortunately, I'm not one of those talked about, as I'm very active in my home church (Wahroonga). But I'd love to see more youth involved in running the church and in the church's projects and activities.

Thanks for your concern for the youth. (Miss) Jenny Atkin, NSW.

Toleration

The editorial "The Patient Youth" (March 17) highlighted the need for toleration. The real problem is when one group perceives an activity to be acceptable and another perceives it to be unacceptable.

For example, one group may view traditional worship services as tired and lifeless, yet another group may view modern attitudes to worship as trivial and secular.

Merely exchanging rigid, preconceived perceptions on what is acceptable can't resolve the conflict. We need to define terms such as "worldly" and "lifeless" in ways that aren't exclusive to conservative or radical. Ryan Young, Vic.

Views expressed in Letters to the Editor do not necessarily represent those of the editors or the denomination. Letters should not exceed 250 words and should be mailed to RECORD Editor, Signs Publishing Company, Warburton, Victoria 3799. Writers must include their name, address and telephone number. Letters received more than three weeks after the date of the issue carrying the article to which they respond will normally not be printed. All letters will be edited to meet space and literary requirements, but the author's original meaning will not be changed. Not all letters received will be published.

SYMBOLS

Uses of the Cross

by Arthur J. Ferch

The cross shape assumed more significance when it became associated with the cross of crucifixion.

For centuries the cross has been widely recognised as a Christian symbol. But how did the cross become a Christian symbol? And is it acceptable? Perhaps it would be helpful to look briefly at its history.

Early writers used signs or pictures for words, as in Egyptian hieroglyphs. Later, symbols represented syllables, as in old Babylonian cuneiform. But it was not until about 1700 BC that signs were devised to represent different letters.

Simple marks formed by the intersection of two lines—such as + or X—lent themselves readily to signify alphabetic letters. Several languages of antiquity utilised cross marks in their alphabet—for instance, Canaanite, Phoenician, Aramaic and Hebrew.

One of the earliest Semitic scripts (dated c 1500 BC and found on a squatting sandstone figure at the turquoise mines at *Serabit el-Khadem* in the Sinai desert) uses the + letter more often than any other. The cross mark was also employed in the alphabets of the Biblical languages.

Before the Babylonian captivity of the Jews in the sixth century BC, the Hebrew of Biblical and non-Biblical writers differed from that used by the Jews who returned to Palestine after 537 BC. The last letter of the earlier alphabet was formed as either + or X and called *taw*, the Hebrew word for “mark.”

This character begins the Hebrew word *torah*, generally translated as “law.” The *taw* became the Greek *tau* and the Latin *t*. Because of its cross-like shape, the Semitic *taw* was considered the equivalent of the Greek letter *chi*, which for centuries was written as + or X, the latter shape becoming predominant. The X forms the first letter of Christ’s name in Greek.

The word *taw* occurs only twice in the Old Testament. Job complains, in essence, “Here is my *taw* [‘sign’ or ‘mark’]! Let the Almighty answer me!” Job 31:35 (see KJV margin, RSV etc). This passage

does not describe the appearance of the mark Job made, but students of Scripture believe that the most natural inference one can draw from the word *taw* is that it took the shape of a cross.

The second use of the word *taw* is found in Ezekiel 9:4-6. Chapter 8 reports that Ezekiel is taken in vision to Jerusalem. An accompanying being shows the prophet apostate worship forms within the temple. Ezekiel sees elders and leaders of Judah offering incense to idols and worshipping the sun. Women at the temple gate weep for the annually dying and rising Babylonian deity known as *Dumuzi* in Babylonian (but called *Tammuz* in Hebrew).

The prophet is told that God’s judgment will fall upon Jerusalem because of the people’s apostasy. Ezekiel sees six men with slaughtering weapons draw near to the city. Another person, clothed in linen, with a writing case at his side, is commanded by the Lord to go through the city and to place a *taw* (“mark”) upon the foreheads of those sighing and crying because of the abominations committed in the city.

Those marked with the *taw* are God’s faithful people who are set apart from the idolaters. The mark protects the righteous from impending doom.

The Bible does not tell us what the *taw*, figuratively placed on God’s people,

Those marked with the *taw* are God’s faithful people.

looked like. The word itself suggests a cross mark, for that is how *taw* was represented in writing.

The Greek translations of this passage (done by Aquila and Theodotion) leave us in no doubt. Both translated Ezekiel 9:4 to read that the mark of the *tau*, the cross shape, was placed on the foreheads of God’s faithful. Tertullian, a Latin

Christian church father of the second and third centuries, agreed. So did several later renditions of the Old Testament.

Revelation 7:1-3 (see also Revelation 14:1-5) alludes to Ezekiel’s vision. In describing the sealing of God’s people in the end time, the Revelator uses similar imagery in his response to the question “Who is able to stand” the fearful judgments of God (Revelation 6:17).¹

At the beginning of the Christian era a group of Jews living around the north-western rim of the Dead Sea originated a body of writings now known as the Qumran (or Dead Sea) scrolls. Among the scrolls were copies of Isaiah, which seem to have been treasured by the Qumran community.

The margins of the great Isaiah scroll (*IQ IS*) contain several signs. The most frequent is a cross in the shape of the Latin X. Students of this scroll have noted that this cross shape is next to passages referring particularly to the Messiah and end-time fulfilments of God’s plan (eg Isaiah 32:1; 42:1; 44:28; 49:7; 55:4; 56:1; 58:13, 14).

In a work entitled *De Mensuris et Ponderibus* (“On Weights and Measures”), Epiphanius, a fourth-century Christian writer, compiled a Bible dictionary in which he dealt with such matters as canons and versions of the Old Testament, weights and measures of the Bible, and the geography of Palestine. He claims that a number of signs, including the cross mark, were used in the prophetic writings of the Bible.

In Epiphanius’s work, which is available in Greek and Syriac, the cross mark appears as + in the Greek documents but as X in his Syriac (a language related to the Aramaic of the Old Testament) manuscripts. The latter shape is identical to those in the margins of the Dead Sea Isaiah scroll.

Epiphanius notes that the cross signs stood for the Messiah, and marked pass-

Funny Friends

by Myrtle O'Hara

Mrs Barnes was sick and tired of her two boys fighting. No matter how much sleep they had, how well-fed they were, how fair the game was, or how many threats of punishment there were, they always fought.

"Why can't you boys play happily?" she'd ask them at least five times a day. Mark and Jarrod would look at each other, point a finger, and say, "But he . . ." And it would start all over again.

One day Mrs Barnes said, "Look, even our dog and cat put you to shame. They're natural enemies, but they behave like the best of friends."

It was true. The animals had grown up together, and were rarely seen apart.

"And there are lots of other animals that pair up even though they aren't the same." Mrs Barnes could see the boys were interested and rushed on.

"I know of a baby monkey at the zoo that lived in the fur on a koala's back. And another monkey used to have regular rides on the back of a tiger."

"Once, I even heard about a cat who made friends with a rat!"

Mark burst in with an unusual animal story that he'd heard. "I once read about a bulldog that adopted a baby kangaroo and fed it. And I also heard about a puma and a dog that were the best of friends."

"Perhaps one of the strangest stories," said Mrs Barnes, "was about an elephant and a kitten. The kitten had run up the elephant's leg and onto its head. When the elephant tried to lift it off with its trunk, the kitten scratched in fright. The elephant just seemed amused, and put the kitten back on its head."

The boys burst out laughing as they imagined what this combination would look like. It was some minutes before they actually got back to their game. But when they did, their disagreements no longer seemed so important.

ages of messianic import. Finegan² concludes that Christian scribes probably followed the earlier Jewish custom of using the cross shape to draw attention to passages of messianic significance. He speculates that the Christians adopted the symbol initially from Jewish Christians who had continued the Jewish practice.

Finegan also refers to a third-century commentary on Ezekiel by Origen, an early-church father known most widely for his allegorical interpretation of the Scripture. Origen reports interviews he conducted with Jews on their traditional teaching about the *taw*.

One Jew, reflecting on Ezekiel 9:4, said the *taw* signified perfection. Another claimed that *taw*, being the first letter of the word *torah*, symbolised those who live according to the law. A third, a Jewish Christian, stated that as the form of the letter *taw* in the old Hebrew script resembled the cross of the crucifixion, it predicts the mark to be placed on the foreheads of Christians.

Thus the cross shape is a basic mark with a long history. For some Jews and Christians it signified protection, loyalty and salvation at the end of time. A cross mark also designated Scriptural passages of messianic import—at least among some Jews, and certainly among Christians. The cross shape assumed even more significance among Christians when it became associated with the cross of crucifixion.

Today cross shapes distinguish Christian places of worship from those of other religions. As a sign of Christianity, rather than as a superstitious charm, the cross is displayed by certain Adventist churches around the world.

However, some members object to its display, an objection often traced to statements made by Alexander Hislop in his work *The Two Babylons*.³ Hislop denounces the superstitious worship accorded the cross, and traces the origin of its shape to paganism.

Hislop's concern is about the abuse of the cross as a charm to which all kinds of values are attributed. Adventists would agree that homage to the cross, be it of wood, metal or any other material, is as misguided as worship of any other object.

Hislop also correctly finds uses of the cross shape in religions preceding Christianity. Unfortunately, much of the data detailed above is absent from Hislop's discussion of the cross. (In his defence, it should be said that much of

this information surfaced after Hislop's volume appeared.) Nevertheless, a statement on the cross mark today can no longer omit these historical details.

Further, New Testament Christian worship sometimes adopted and adapted rites practiced by other religions. For instance, Christian baptism shares similarities with the ritual immersion of the Jews and of the Near Eastern mystery religions. Despite the similarities to rites in other religions, the New Testament church maintained the appropriateness of the Christian form of baptism of new believers into the fellowship and body of Christ.

When Hislop links the cross shape with the "mystic Tau of the Chaldeans and Egyptians" and with "the initial of the name of Tammuz" in ancient Chaldee (if I understand him correctly), he becomes less reliable. The language of the ancient Babylonians was written in syllables and not alphabetic signs. Therefore the word for Tammuz, which in ancient Babylonian was *Dumuzi*, is not represented by a single character.

Why accord so much credence to Hislop's discussions of history and linguistics when several positions he takes on the book of Revelation are contrary to Adventist interpretations as expressed in *The Great Controversy*?

While Hislop's remarks about the veneration of the cross are appropriate, his work *The Two Babylons* is hardly a norm for Seventh-day Adventist faith, interpretation or practice. In understanding the cross, as in all areas, the church and its members have a responsibility to review their opinions, to hold fast to what is good, and to reject that which fails to square with truth and saps it of vitality.

References:

1. "What is the seal of the living God, which is placed in the foreheads of His people? It is a mark which angels, but not human eyes, can read; for the destroying angel must see this mark of redemption. The intelligent mind has seen the sign of the cross of Calvary in the Lord's adopted sons and daughters. The sin of the transgression of the law of God is taken away. They have on the wedding garment, and are obedient and faithful to all God's commands."—Ellen G. White, in *The Seventh-day Adventist Bible Commentary*, Vol 7 (1957 edition), page 968.
2. J. Finegan, "Crosses in the Dead Sea Scrolls," *Biblical Archaeology Review*, 5/6 (1979): 41-49. I am largely indebted to this article.
3. A. Hislop, *The Two Babylons*, Loizeaux Brothers, New York, 1945.

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Why Youth Stay SDA

by Allen Sonter

When both parents are good Adventist models the likelihood is that their children will follow.

My mother will come here and preach and criticise me.... Like, yesterday she rang up, and she was preaching on about me doing this.... She still can't leave me alone. I'm 30 next year, and I'm still getting lectures all the time about what I *should* be doing. This is what I think has turned me off the church."

While some young people react to home and parents as just described, the home is the most important factor in whether or not children grow up maintaining links to the Seventh-day Adventist Church.

"My father was the spiritual leader in our home. He was the one who always called family worship together, and that was really important."

Four-hundred-and-ninety-one people raised in Seventh-day Adventist homes responded to a questionnaire I sent out entitled "A Study of Early Influences on Religion in Later Life." I also interviewed 47 of the respondents. The questionnaire and interviews formed the basis of my doctoral thesis, published in August 1989.¹

Each of the 491 were aged between 10 and 15 in 1972 and lived in a Seventh-day Adventist home during that year. (An Adventist home was defined, for this exercise, as having at least one Adventist parent). The findings are significant.

Fathers who restrict the independence of their children, and insist on conformity to the father's ideas on religion, lose out. Their children are likely to be non-Adventist Christians or, more frequently, have no religious leanings at all.

Close and supportive contact between father and child leads to a greater likelihood of the child accepting the religion of the father.

Mothers who try to "cram religion down their children's throats" are even more likely to see them turn away from the Seventh-day Adventist Church and Christianity. Mothers who are seen as interfering and unwilling to allow their

children to grow up are a negative influence.

The mother of a child who has grown up to be a conservative Adventist² tends to be loving and supportive. She's perceived to be fair and just. She allows her children to question her instructions without thinking them rebellious, and she makes Adventism attractive.

The willingness of either parent to sit down and talk things over, to reason and discuss problems and issues with the child, is important. The parent who assumes the role of spiritual leader in the home (and sometimes the church) is seen as having a stronger positive influence. Quick-tempered, authoritarian, dominating, critical or legalistic parents are a negative factor in their children's attitudes toward the church.

Children are more likely to become conservative Adventists if their fathers are perceived to strongly believe Adventist doctrines. They'll turn away if the father has a weak personal relationship with Christ, lack of concern about people with problems, and a poor knowledge of the Bible and Adventist teachings.

Good Adventist fathers have a strong, positive influence on their children. If the father isn't an Adventist, the children look to their mother as their religious model. Several of those interviewed were in this situation. In most cases the children had followed the mother and become Adventists. The mother's personal religious experience and her care and concern exert a greater influence.

The more the children perceive the mother to believe Adventist doctrines, to have a strong relationship with Christ, and to gain joy and happiness from her religion, the more likely that her children will accept her as a model and become conservative Adventists.

Mothers have an important role in modelling values. Their influence is often greater as they usually have greater contact with their children.

When both parents are good Adventist models, the likelihood is that their children will follow. Any lack of commitment to the church, any hypocrisy, fanaticism or inconsistency is a negative influence.

Attending a state school can help Seventh-day Adventist young people develop the ability to stand up for their beliefs. Having had to think their beliefs through, they often hold them more strongly. It also provides the opportunity for them to learn to associate with and befriend those outside the church.

On the other hand, Seventh-day Adventists at state schools often experience harassment (usually mild) because they're seen as different from others. This perception of difference, as well as their distinctive (seen by some as restrictive) lifestyle, tends to make them feel left out of the school's social life.

Friends made at state schools can exert an influence to lead Adventist young people away from church "standards," perhaps encouraging experimentation with drugs or to attend social gatherings and entertainment disapproved by the church.

Attendance at Seventh-day Adventist schools removed the more open temptations and is seen as a more comfortable option. In an Adventist school there's no need to explain differences in lifestyle and beliefs. Young people become integrated into the social life of the school.

Many who attend an Adventist school believe that their school is better than others and their teachers are more caring and personally concerned. Bible lessons are generally seen as a positive factor.

In Adventist schools it's felt that young people don't need to have standards of their own. They simply do what everyone else was doing. This makes peer pressure harder to resist in the Adventist schools—it's harder to be different when one is supposed to be the same.

Some of those responding to the questionnaire expressed concern that those attending Adventist schools are kept in a social "cocoon" and didn't learn to relate to people who aren't Adventists. Nevertheless, those interviewed wanted their children to attend an Adventist school because they believe it gives a better moral and religious foundation.

When young people think the church members are loving and kind, friendly and genuine in their Christianity; when church sermons are seen to be relevant; when they feel wanted and needed in the church; and when they perceive little tension caused by theological arguments, they tend to become conservative Seventh-day Adventists. When the reverse is true they tend to leave the church.

A warm and supportive "family" atmosphere encourages young people to maintain connection with the church. Involvement in the activities of the church fosters continued participation—this takes enthusiastic and understanding leadership.

The Pathfinder Club provides a valuable avenue for meaningful activity and involvement for the 10-15 age group. But many older teenagers feel that there's little to keep them involved in the life of the church. Developing relationships with other young people is a major concern of teenage youth. If that need isn't met in the church, some will leave and seek to fill the need elsewhere.

Critical, negative attitudes toward youth by older church members—as well as perceived hypocrisy and inconsistency—discourage participation in the church. Emphasis on external behaviour (the do's and don'ts) and a legalistic approach by older members toward religion turn youth away.

Cliques and exclusive groups among Adventist youth was frequently mentioned as a cause for leaving the church. These groups interfere with the development of needed relationships. The peer group has a strong influence.

The Seventh-day Adventist Church was seen by interviewees—church members and non-members—as tending to be a middle-class social organisation. It seemed more noticeable in some churches than in others.

When asked why they had remained in the church, some stated their belief in Adventist teachings as a major reason. "It's the truth," said some. Others indicated that their parents were the major influence. Several said they were in-

volved because they were concerned about the spiritual welfare of their children. Several gave social satisfaction as a reason for being Adventists.

A few said that personal satisfaction with their religion and its lifestyle was their reason for remaining an Adventist. A small number of cases reported a particular incident—for instance, having survived an accident—as the major reason for being a church member.

Those who were no longer members gave lack of belief, peer influences, family situations, marrying out of the church, legalism and pharisaism in the church, and lack of interest in the religion and lifestyle of Adventists as reasons for leaving. Two gave particular incidents as their reason for leaving.

Half of those who had left the church and returned gave social reasons for their return (wanting to take children to church, parental influence, a boy becoming friendly with an Adventist girl). The others returned through convictions about life priorities.

No one returned to the church because of caring or loving Christians in the church. The evidence is strong that Adventists find it difficult to relate to a young person who is leaving, or has left, the church.



A warm and supportive "family" atmosphere encourages young people to maintain connection with the church.

The implications of this study are threefold. First, good parent models and a style of parenting behaviour that encourages teenagers to exercise responsible independence within a supportive home environment is important. This, with Adventism presented as an attractive way of life, is likely to produce positive results.

Second, teenagers need encouragement and involvement in the life of the church. More needs to be done to make churches attractive to those in the later teen years. The culture of some churches needs to be refocused on youth rather than old age, if youth are to find it attractive.

Older members should learn to differentiate between superficial culture changes and basic Christian values, and be willing to change the former to cater for youth while maintaining the latter.

It's important for church members, including youth, to learn to relate to those who are leaving, or have left. A little care and concern at a critical period could encourage continuing or renewed participation by those who at present see no reason to continue in the church.

Third, the education system hasn't produced the results that those supporting it would like to see. Teacher models need attention, as do peer influences in some situations.

One serious factor is the "cocoon" effect that Adventist schools produce. There's no easy solution, but perhaps non-Adventist Christians in the community could be encouraged to send their children to Adventist schools so that the Adventist children could learn to relate socially with those who aren't in the church.

1. Allen Sonter, *The Relationship Between SDA Religiosity and Selected Social Variables*, University of New England, 1989.

2. A "conservative Adventist" here means a baptised Adventist who believes the traditional Adventist doctrines and follows a conservative Adventist lifestyle. This person has conservative moral and social attitudes and a relatively strong personal religious experience. He or she is highly involved in the church, expresses above-average levels of social concern, and rates his or her religious knowledge as above average.

Allen Sonter is academic dean at Pacific Adventist College (Private Mail Bag, Boroko, NCD, Papua New Guinea). This article was adapted from a more comprehensive presentation entitled "A Summary of the Study 'The Relationship Between SDA Religiosity and Selected Factors in the Social Environment.'" Those wishing more detail about the results of his study may contact him directly.

Carter Crusades

Australian evangelist John Carter commenced a crusade in Los Angeles, United States, on the last weekend of March. A total of 16,000 people attended the four sessions in the Shrine Theater—famous as the venue for Hollywood Academy Award presentations. Meetings will continue every night for three weeks. From January 26, 1991, Pastor Carter will conduct a three-week series in Capetown, South Africa. Volunteers who would like to be associated with this effort are invited to contact the Secretary, Carter Report, PO Box 156, Warburton Vic 3799.

Liverpool Mission

Pastor George Metcalfe will commence an evangelistic series in Liverpool, New South Wales, early in May. He would welcome names of people living in the area who could be sent invitations. Phone (02) 634 3247 or send to PO Box 457, Castle Hill, NSW 2154.

Harvest Climax

The last big event of Harvest 90 is a worldwide victory baptism planned for May 26. Harvest 90's goal is to baptise 100,000 converts. "God has blessed Harvest 90 with abundant results," says coordinator Carlos Aeschlimann.

Focus on Focus

Focus on Living radio broadcasts for next month include: May 6: Antibiotics—What You Should Know, plus interview with Dr Charles Thomas on Lifestyle and Health; May 13: Our Boiling Points, plus interview with Dr Warren Millist on AIDS Education; May 20:

Photo: Leigh Rice



Catholic Students Visit Ingham Church

More than 40 students from St Teresa's College, Abergowrie, visited the Ingham Seventh-day Adventist church, Queensland, on March 13. The visit by the Year 11 class was part of a study of religion in Australia. The students also visited five other churches in Ingham. Northern Australian Conference Communication director Leigh Rice spoke on the history and beliefs of the Seventh-day Adventist Church. Following a question time, the accompanying teacher, John Cowley (right), commented that "the students asked more questions here than at any other church." Ingham church member Fay Grossi (left), who hosted the visit, presented the school with copies of *Seventh-day Adventists Believe... and Seventh-day Adventists in the South Pacific 1885—1985*. In addition, each student received a copy of *Steps to Christ*, and were told it was the most famous Adventist book ever printed. Three Seventh-day Adventist students from Papua New Guinea attend the Catholic boarding college as part of a government-sponsored program.

Vegetarianism, plus interview with Dr Rod Ellison on Training Ground for Violence; May 27: Child Abuse, plus interview with Dr William Loveless on Procrastination.

Avondale Visitor

Dr William Loveless will be guest speaker for the 1990 Week of Prayer at Avondale College from May 6 to 12. After 12 years as president of Columbia Union College (Takoma Park, Maryland, USA), Dr

Loveless has just accepted a call to return to Loma Linda University church (California) as senior pastor of the 6,000 member congregation. "One of the denomination's senior administrators, Dr Loveless is an engaging speaker," says college spokesperson Lyn Bartlett. "We invite parents, friends and members throughout the South Pacific Division to pray for students, staff and administrators during this important week."

Hastings Harvest

The attendance of non-Adventists at an evangelistic series in Hastings, New Zealand, is growing rather than declining. Thirty-three people came the first night, 39 to the second session and 44 on the fourth night! Church pastor Mark Borresen and evangelist Rein Muhlberg are delighted—and so are the church members who are supporting the program.

Ordination Ruling

The Uniting Church in Sydney has ruled that the equality of men and women in all forms of ministry—particularly the ordained ministry—is fundamental to the faith that the church embraces, and therefore isn't a matter on which the church can allow freedom of conscience. The National Assembly standing committee made the ruling on March 17 and 18.

Largest Church

With the baptism of four young people on March 10, and recent transfers to the area, the Springwood church now has more members than any other Adventist church in the South Queensland conference. Pastor Peter Hilton baptised Catherine Shields. She was six months old when her missionary father, Lawrence, was killed in a plane crash at Goroka, Papua New Guinea. Pastor Peter Cousins baptised three other young people from Adventist backgrounds: Genevieve O'Brien, Evelyn Toma and Andrew Stidolph.

Project Delayed

The delivery of the Ellen G. White CD-ROM, placing all published writings of Ellen White on a single

computer searchable compact disc (Flashpoint November 19, 1988) has been delayed. The test disc revealed problems that will take a further three months to iron out. For further details about this project contact Mrs Eleanor Scale, EGW/SDA Research Centre, Avondale College, PO Box 19, Cooranbong NSW 2265.

Insight Visitor

Christopher Blake, editor of *Insight* magazine in North America, has been invited to be speaker for a youth outreach program at Cooranbong from August 31 to September 9.

Caribbean Soy

Australian Sydney Cole, who is managing director of the Inter-American Division Health Food Company (IAHFC), reports experimental production of Long Life—the Caribbean name for the soy-based milk-like beverage So Good. Long Life will soon be marketed throughout the Caribbean by IAHFC's Trinidad branch, says Dr Cole.

Pitcairn News

Mrs Jennifer Ferret and her daughter, Ashley, both injured in falls on Pitcairn Island on February 2, have been released from hospital in Tahiti. Husband Rick, who is pastor on Pitcairn, will be ordained to gospel ministry during furlough in Australia at the end of the year.

Aore News

Aore Adventist High School principal Titus Rore is making history. He is the first national to hold the position since Aore, which is situated near Santo in Vanuatu, was commenced as the C. H. Parker Missionary College in 1927. The Rores come from the Solomon Islands, where he

had been at Betikama Adventist High School for 17 years. The Aore church has completed extensions to accommodate the burgeoning school population. The possibility of a new worship complex is being discussed. A fly'n'build team, lead by Ron Clarke, is due at Aore in July.

USSR Press

On March 5 the first of five tractor trailers laden with press equipment left Sweden for Zaokski, where an Adventist publishing house will be located adjacent to the SDA Soviet Seminary. This follows receipt of official permission to establish a production publishing house in the Soviet Union. This is thought to be the first religious publishing house built in the Soviet Union since 1917, and the first publishing house wholly owned by a religious body. Most of the equipment purchased in Sweden at close-out prices is for

a two-unit web press for printing Bibles. Bibles are in high demand in the Soviet Union. The United Bible Society has guaranteed to buy 1 million Russian Bibles per year from the new publishing house. Equipment to be added later will print children's books, Sabbath school quarterlies and books by Ellen White. Staffing for the new plant, expected to employ 20 initially, will come from within the 36,000-strong Soviet Adventist community. Funding for the project comes from two sources—a private donation of \$1 million from Garwin McNeilus and family, and a further \$1 million from the General Conference. Announcing the development, assistant to the General Conference president for Soviet Affairs Harold F. Otis, Jr., said: "This has happened only because of God's providence. It is a momentous development for our church

in the Soviet Union, and a landmark for the world SDA Church."

Praying Pat

Wollongong City soccer team striker, Patrick Brodnik, recently made headlines in Sydney's *Daily Telegraph*—"Praying Pat Has Six-Goal Sunday." The item referred to Pat's record score of six goals in City's 7-0 win over Adelaide Hellas at Brandon Park—and the fact that he doesn't play on Saturday. Two other newspapers also gave prominence to the fact that Pat Brodnik is a Seventh-day Adventist who doesn't play sport or train from sunset Friday to sunset Saturday.

Fly'n'Builds

Two churches in Fiji will benefit from Victorian volunteers during June. A team headed by Nunawading pastor Tony Campbell will build the Labasa church and run an evangelistic campaign at night. A youth group will erect the Navua church, which is being funded by a church member in Melbourne.

Homecoming '90

Avondale College's Homecoming for 1990 will be September 14-16. "This year marks the 10th anniversary of such weekends," says Homecoming chairperson Lyn Bartlett. "Dr James Cox inaugurated the plan when he was principal at Avondale." Classes to be honoured this year include 1920, 1930, 1940, 1950, 1960, 1965, 1970 and 1980.



Officials Assess Losses From Cyclone Ofa

Cyclone Ofa earlier this year brought devastation to Samoa, and left the family who lived in this home—and 2000 others—with housing problems. Risk Management Service claims supervisor Kelvyn Carr, and Adventist Development and Relief Agency officer for the Central Pacific Union Mission Elwyn Ferris, recently visited the area and assessed damages and opportunities for organising repairs. Mr Ferris, a Sydney businessman, will also coordinate fly'n'build teams within the mission.

Most *Flashpoint* items from outside the South Pacific Division are provided courtesy of the Adventist Review, and have been sent to the RECORD via facsimile transceiver for immediate release.

Love Yields Service, Expat Says

I'm sitting in my office, but my eyes are staring beyond the view from the windows. They see my friend Harold. He lives in the Caribbean. And his life has been one of service to the poor of this world.

I see Harold and a few friends going into a ghetto in the capital. Not even police, firemen or ambulance services will go in there. The people are angry and tense. Life hasn't been kind to them. They've had a rough deal. Their houses are old and overcrowded. Ten or 12 people are jammed into a small apartment meant to accommodate only two or three.

Once, they had running water. Now the taps are dry. No one would repair the broken pipes.

Few of the residents have work. Stealing and begging has become a way of life. Young people have formed into gangs and the strong exploit the weak. There are no medical services and no schooling. Sanitation hardly exists—most of the toilets just don't work.

Such a situation was too much for Harold. With half a dozen friends he began to help the people. Most of it was spare-time work, and it took hundreds of hours just to begin to be accepted by the ghetto people. Besides, it was risky business. Life is cheap in a ghetto, and strangers are seldom welcomed.

Harold and his friends started with a small clinic to help those with newborn babies. Then they added a centre providing immunisation and classes for mothers. Then they found materials to repair the plumbing.

Harold and his friends taught the people how to get running water back into their homes. Then they showed them how to cultivate their handkerchief-size plots of land and create small gardens.

For more than six years Harold and his friends kept at it. When I visited there about a year ago, I could scarcely believe the difference. Harold and his friends had achieved a near-miracle. But the greatest joy had come into their own lives—their faces shone with the pleasure they'd received in giving of themselves.

I have another friend—Roberto, I'll

call him. He'd been to university and has all the degrees necessary to provide a comfortable lifestyle. He used to work for the government, in a well-paid job in his speciality of agriculture.

But Roberto became aware of those who live in the backblocks of his country—in the "boondocks," as they say. Subsistence farmers, they're called. Roberto left his easy government job and went with his family to live in the interior hills, almost beyond civilisation.

In the town where they settled they had electricity for only a few hours each day. And water for even less time.

They faced prejudice. Roberto, with his talk about new and better ways of doing things, was seen as an outsider. It took more than a year before Roberto even felt safe living in that little town.

But for seven years he has stayed there. He has shown several thousand families how to grow better corn. Now they have enough to eat and some to sell. And he has taught them to grow vegetables. Their health has improved.

They've learned how to build toilets and rubbish pits, minimising disease. Mothers now know what to do when their babies get diarrhoea.

I could go on—and on. It has taken seven years for Roberto and his friends to make the difference. And the motivation for his service has been one simple thing—love.

I think of others who've given themselves to help those less fortunate. In the past two years, three major hurricanes—Gilbert, Joanna and Hugo—have devastated areas where I work.

My fellow countryman, Phil Williams, and his wife, Anita, have recently come to help rebuild houses on an island where 95 per cent of the homes were destroyed by Hurricane Joanna. As a volunteer, Phil will receive only an allowance to cover his food costs while he replaces 150 homes. Sacrifice? Yes! But Phil counts it a privilege.

Two thousand Adventist Medical Corps cadets in Puerto Rico worked day and night—almost until they dropped—to help the destitute after Hurricane Hugo.

Others helped rebuild nearly 2,000 houses in Jamaica after Hurricane Gilbert. And governments and individuals, right around the world, gave money to provide materials.

Why do they do it? Because of love. Whether it means time, talents or money, they give it in love. And the best thing about all these people is that they love to give.

By Dr Sidney Cole, an Australian who has served as the Adventist Development and Relief Agency director for Inter-America for the past five years. A doctor of chemistry, he is also director of the International Health Food Association for Inter-America.



ADRA has responded not only to the needs caused by cyclones in the Americas, but has helped closer to home. Metre-deep coral sand whipped up by Cyclone Ofa covered the lawn of this SDA-owned building in Western Samoa. That nation is still attempting to cope with the damage.

Photo: S. Alamasaga.

ADRA's Challenge

Disasters are common in Inter-America. During the past five years ADRA has built 130 homes, a community centre, a school and church in Lerida (following volcanic eruptions in Colombia.) ADRA has built 50 homes in Mexico (following earthquakes). ADRA has distributed nearly \$US5 million of goods and materials during Hurricanes Gilbert, Joanna and Hugo. ADRA continues to distribute food to 400 schools and 50 orphanages in Haiti. ADRA is improving water supplies and sanitation, and developing community projects in the Dominican Republic, Honduras, the Caribbean and Central America. In Colombia and Nicaragua, ADRA is building two large vocational colleges. The Adventist Development and Relief Agency gratefully acknowledges the support of individual donors and government agencies.

to want to stay in this world. When they're promised a better life in the future, they're excited and can't wait to tell others about it.

Our ministers here receive the equivalent of \$US42 per month. But they are happy to be serving the church. I spent a day with one of them in Managua, and he related some of his experiences. He cares for 37 groups, some of which have 150 members. The pastor rotates between groups, sometimes walking for seven or eight hours between congregations. He baptised 382 people last year.

When I asked him if there was anything I could provide that would make his work easier, the only thing he could think of was a pair of sandals—he found his boots hot to walk in! His only resource material is his Bible.

I preached in the central church in Managua at an 8.30 am service and again at 11 am. Sabbath school was held in between. Both services were well attended, with about 800 members.

Apart from the destruction caused by the hurricane 18 months ago, Corn Island (off the eastern coast) is a beautiful tropical island. The people appear happier, even though many are living in appalling houses built of scrap materials gathered from the debris of their previous homes. It will be exciting to provide at least some of them with new little houses!

I'm flat-out finishing one of the new houses for us to live in. Tomorrow I'll put on the galvanised iron roof. Then, when the windows and doors are fitted, we'll move in. The rest will be done as I have a chance.

Water is a bit of a problem. Each house has its own well, and most people simply draw it up in a bucket as required. We hope to manage a little more convenience with a pump and a small tank high enough to allow running water for a shower!

Vegetables are expensive and the supply unreliable. So Anita hopes to start a garden. We wonder why people don't grow more since the soil is good and there's plenty of water. Perhaps experience will reveal the reason. Also, seeds aren't available in the shops.

Recently a 15-month-old boy died of pneumonia. As the parents were former Seventh-day Adventists, our pastor was asked to take the funeral service. There's no undertaker on the island, so all the preparation is done at the home of the deceased. The body remains there until

the funeral. They asked if my truck could be used to convey the body to the church.

Anita was appointed to drive. She went to the house, picked up the casket and drove with it and the parents to the church, and then to the cemetery. It was a highly emotional experience. The mother was particularly distraught. Everyone seemed to be leaving her to herself. Anita tried to offer comfort, but the mother collapsed at her feet. As a result of all this, the pastor expects to rebaptise the parents soon.

I hope you receive this letter within the next couple of months.

Kind regards to our friends,
Phil and Anita Williams.

Leader Awards Starry Crown to Avondale



Photo: Avondale College Foundation

Pastor Wilfred Bili credits Avondale College with most of the church's Pacific converts.

If our church institutions were to receive stars in their crowns, then Avondale would have the most!" stated Pastor Wilfred Bili, secretary of the Western Pacific Union Mission, in his mission-news presentation at the Waitara church (Sydney, NSW) on February 24.

"I believe that Avondale College graduates are responsible for 75 per cent of the church membership in the South Pacific Division," he continued.

"In my ministry as a teacher, evangelist and administrator for the church in the Solomon Islands, I've been impressed by the dedication of Avondale College graduates. They bring with them a sense of tireless commitment to the work of God."

Aussies Tell of Nicaraguan Work

We've finally arrived on Corn Island (Nicaragua) after weeks of delays. We've learned to accept that here nothing happens as planned—for example, flights are rescheduled or even cancelled without notice.

To us there appears an air of hopelessness everywhere. The people look discouraged, with no anticipation of a better future. We found Managua depressing. The city centre, demolished by an earthquake in 1972, has never been cleaned up. It has been left as a monument to the 10,000 who died in the quake.

There are no garbage collections. What little refuse the people have is dumped on the nearest vacant lot. Then it's immediately scavenged. Eventually someone sets fire to what's left.

Ever-present soldiers stand on all the main roads, stopping cars at random.

It's not difficult to understand why our work is so successful in these areas. There's little to encourage these people

Although Pastor Bili's comments were unsolicited, representatives of the New South Wales Chapter of the Avondale College Foundation say they were particularly helpful—as the foundation was seeking to inform the Waitara church members of its work.

In February each year the national executive of the foundation meets to formulate aims and objectives for the forthcoming year. Over the past decade the foundation has contributed benefits totalling \$2 million to the college. Generally, these have been of a physical nature—six married-student units, a PABX telephone system, library control system, computer terminals, and a college bus.

In 1988 the foundation introduced a Student Bursary Scheme. This scheme is an endeavour to prevent the loss (due to financial difficulties) to the college and denominational employment of many capable business and theology students. Prior to 1988 there was an alarming reduction in the number of students enrolling in theology. Since the introduction of the Student Bursary Scheme this trend has been reversed.

To generate sufficient funds for the bursaries, the foundation has accepted the challenge to raise \$1 million. The annual income from this fund would be allocated solely for student bursaries. It is anticipated that by 1991 there will be more than 30 graduates working throughout the South Pacific Division who have been recipients of Student Bursary Scheme assistance.

Anyone interested in becoming a member of the Avondale College Foundation, or in contributing to the Student Bursary Scheme, should contact Pastor John Banks on (02) 411 7622.

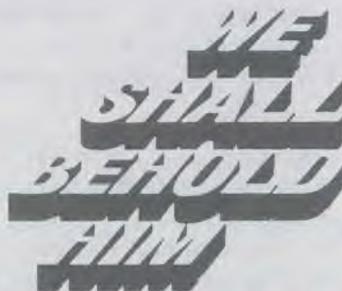
By Ken Long, a Sydney solicitor, who is an officer of the Avondale College Foundation.

May Signs Looking Good

Looking at issues: How to cope when your partner has an affair.

Looking at doctrine: A day most want to forget—the Sabbath.

Looking at health: He who laughs lasts.



Motto Unveiled, SPD Delegates Chosen for GC

We Shall Behold Him" has been chosen as the motto for this year's General Conference Session—the 55th since Seventh-day Adventists were organised as a denomination in 1863. Currently held every five years, the session is the highlight of church committee functions.

According to the General Conference Communication Department, some 2,700 delegates representing 190 countries will meet in Indianapolis, Indiana (USA), from July 5 to 14. Another 500 will be invited guests without voting privileges. Up to 40,000 church members are expected to attend on weekends.

The purpose of this worldwide Adventist business session is to elect world leaders for the next five years, organise new territories, hear reports of accomplishments, plan witnessing outreaches, review practices and policies, reaffirm spiritual values, approve a global strategy, and enjoy fellowship with the world family of the church.

It is expected that the session delegates will approve the organisation of the Soviet Union as the church's 11th world division. And Adventist leaders from the USSR are expected to report on church growth, the establishment of a theological seminary, and plans for publishing religious information in Russia.

Sixty-eight regular delegates, including two (Pastor L. L. Butler and Mr E. Long) who have been appointed by the General Conference, will represent the South Pacific Division. A further 30 members, attending the General Conference at their own expense, have been given delegate status.

Delegates appointed by the South Pacific Division committee are: Pastors W. R. L. Scragg, A. H. Tolhurst, W. T.

Andrews, D. E. Bain, R. L. Coombe, B. K. Craig, A. D. C. Currie, J. T. Knopper, J. L. Lansdown, A. B. Gane, P. R. Jack, G. A. Lee, R. B. Roberts, G. E. Youlden, J. N. Coffin, A. L. Kabu, T. Rore, H. G. Harker, D. B. Hills, A. A. Godfrey, J. R. Lee, C. M. Winch; Drs B. W. Ball, G. F. Clifford, H. E. Clifford, A. J. Ferch, G. Madigan; Messrs E. W. Grosser, G. A. Laxton, R. A. Spoor, R. B. Jackson, R. E. Smith, B. F. Joe, T. Christian, T. Lambert, M. E. Mitchell; Mesdames E. P. McMurtry, J. Jones, M. N. Reid, E. Scale.

Delegates appointed by the Papua New Guinea Union Mission are: Pastors Thomas Davai, Wilson Stephen; Messrs Roy Baelua, Samson Kuku, Vele Pala; Miss Nialel Polaiu.

Delegates appointed by the Western Pacific Union Mission are: Pastors Manasseh Joseph, William Patovaki, Tommy Toata.

Delegates appointed by the Central Pacific Union Mission are: Pastor Paora Teakura; Messrs Apisae Mahe, Isara Toeaso Tago.

Delegates appointed by the Trans-Australian Union Conference are: Pastors R. H. Baird, J. H. Gate, D. W. Croft, L. J. Evans; Mr R. A. Reid; Mrs A. Sharp.

Delegates appointed by the Trans-Tasman Union Conference are: Pastors B. C. Campbell, A. R. Craig, R. W. Townend, J. M. Watson, C. D. Butcher; Mr J. G. Hammond; Miss Rosalie MacFarlane; Mrs Rhelma Hebbard.

Plans are under way to prepare two special editions of the RECORD to bring highlights from the session to members living in the South Pacific Division.

Prior to the session, a World Ministers Council will be held from July 1 to 4. Church leaders have appealed to Adventists worldwide to offer special prayers for God's guidance on the coming meetings.

**Adventist
Health Week
May 12-19
Temperance
offering
May 19**

Islands Get New Textbook Series

The South Pacific Division's three island union missions have had their first taste of "truly Adventist" education—thanks to a major innovation in curriculum being developed by the SPD.

In the past, Adventist educators in the islands have picked and chosen from the menu offered at the government's curriculum table, trying to enhance the fare with their own seasoning. Unfortunately, the educational diet has not proved all that satisfying.

To remedy the situation, Max Miller was appointed by the SPD Education Department to rewrite curriculum material for the mission primary schools. He spent a lot of time at island mission schools listening to the teachers' concern about the government's secular curriculum—much of which is not palatable to Adventists. Mr Miller recognised the need for a curriculum based on Adventist philosophy, yet he realised how inappropriate "Western" Bible curriculums were for the island missions.

Returning to his office, he first worked on a Bible curriculum. He followed the SDA International Bible Program, but used island terminology. Instead of writing about trains and cities, he wrote about canoes and village life.

The Bible program, in use for the first time this year, has four cycles for Grades 1 to 4. It covers both the Old and New Testaments.

The first cycle is from Creation to Joseph. The second is from Egypt to the Promised Land. The third is from the late Old Testament period to the time of Jesus' early ministry. The final cycle follows the life of Christ and the work of His apostles.

Grades 5 and 6 have a two-year cycle. The first looks at the life and problems described in the Old Testament. The second discovers what "God is like..." by looking at New Testament experiences. By the end of primary school, students will have covered the entire Bible twice.

"This is the first time there has been a universal Bible program for all primary schools division-wide," Mr Miller says. And this is only the beginning. The Division is now revising the complete primary curriculum, based on Adventist philosophy.

"The most exciting thing about the

series," Mr Miller says, "is the accompanying activity books, which challenge primary children to think and to make decisions for themselves."

For instance, the health series deals with the increasing problems of smoking, drinking and marriage breakup. It also emphasises hygiene, reminding children that Adventists used to be known for their clean churches and villages. The relevance of good living is a major theme.

An illustrated reading series features history, nature and human-interest stories, and is supported by a course of English as a Second Language.

A community-studies section of the curriculum gives the students the historical background of the SDA Church in their own country.

The mathematics segment emphasises the God of accuracy and order. It also teaches the principles of tithing and stewardship.

"The programs are country-orientated

and character-building," says Mr Miller, who is still working to complete the curriculum.

Teachers will receive a guide that suggests relevant activities for each day of the week. These range from dramatisation, songs, art and craft, to child-told stories—all of which reinforce learned material.

The cost for such a venture is relatively cheap—by Australian or New Zealand standards—between 50 cents and \$A2 per booklet. The cost for the teacher's package is met by the South Pacific Division. However, the cost for readers, workbooks and subject textbooks for each student must be met by the parents, who often have little or no income. This lack of finance may be the biggest hurdle to cross before the potential of the series can be fully realised.

By Debbie Hooper, volunteer editorial worker, Signs Publishing Company.



Desmond Hills (left) and Ken Long attended recent Avondale College Foundation meetings.

Leader Applauds Avondale College

Avondale College has a unique reputation in the Seventh-day Adventist community throughout the world. It is recognised as the source of dynamic leadership, dedicated teachers and a committed ministry. Its graduates have made significant contributions in many areas of denominational work.

As a member of the college board, I've been impressed by the commitment of the members of the Avondale College Foundation. Avondale is fortunate to have the moral and financial support of such a devoted group.

As a minister, I'm excited by the recent introduction of the Student Bursary Scheme. This scheme provides financial assistance to theology and business students who would otherwise be lost to the college and denominational work.

I would like to encourage all church members, ministers, teachers and administrators to support Avondale College by becoming members of the Avondale College Foundation.

By Desmond B. Hills, president of the Trans-Australian Union Conference, with headquarters in Melbourne, Victoria.

NOTICEBOARD

Weddings

Muriwai—Pehi. Aubrey Muriwai, son of John Muriwai (Kaikohe, North New Zealand) and the late Cornelia Muriwai, and Velda Pehi, daughter of Henry and Mary Pehi (Golden Springs), were married on March 4 in a garden setting in the village of Atiamuri on the Waikato River. Joseph Turia, head elder, civil celebrant, and long-time family friend of the bride, was associated in the service. Aubrey and Velda will establish their home at Atiamuri.

Bob Donaldson.

Pearson—Fry. Norman Pearson and June Fry (nee Martin) were married on March 18 on the lawns of the Bakers Creek Community Hall, Mackay, Qld. Norm and June are both musicians and no doubt the strains of old-time music will be heard to radiate from their home in Bakers Creek.

W. H. Turner.

Raissdanaie—Hubber. Farzin Raissdanaie, son of Abbass and Irandokht Raissdanaie (Teheran, Iran), and Cheryl Lolita Hubber, daughter of Henry Warren and Yvonne Hubber (Invercargill, New Zealand), were married on March 21 at the Invercargill SDA church. Farzin and Cheryl plan to establish their home in Auckland.

Wolfgang Kissener.

Rorich—Thyer. Ashley John Rorich, son of Len and Joan Rorich (Warburton, Vic), and Paulene Linda Thyer, daughter of Les and Dawn Thyer (Mackay, Qld), were married on March 25 at St Johns Uniting Church, Wahroonga, NSW. Ashley and Paulene plan to set up their home in Wahroonga, where Ashley works at Sydney Adventist Hospital and Paulene is a physiotherapist aide.

G. B. Scott.

Obituaries

"We do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope. . . For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. . . Therefore encourage each other with these words." 1 Thessalonians 4:13, 16, 18, NIV. The Signs Publishing Company staff join the church family in expressing sincere sympathy to those who have lost the loved ones recorded below.

Baskin, Phillip William, born August 22, 1983; died March 8 at Bickley, WA, as the result of a freak accident while playing cricket at school. Phillip had a pleasant and outgoing personality. His great sense of adventure and beautiful smile guaranteed that he won the affection of everybody. He is survived by his parents, Peter and Suzie; sister, Jeanie; and baby brother, Lynden; Pastor Max Smith, Tony Robinson and Lynden Rogers (Avondale College) were associated with the writer in the services. Phillip's school friends from the Bickley Adventist School formed a guard of honour.

Peter Fowler.

Bolton, Elizabeth (affectionately known as "Betty"), born August 20, 1911; died March 6 in Mount Druitt Hospital, NSW, after a prolonged illness. Baptised on December 21, 1974, Betty became a member of the Stanmore church, later transferring to the Liverpool church in 1978. Betty will be remembered for her gentle and loving Christian manner. She is survived by her son and daughter-in-law, Warwick and Karen, and five grandchildren (Wyong); sister, Mabel (St Clair); and brother, Alexander (Brisbane, Qld).

R. S. Borresen.

Costello, Sherran Claire, born January 25, 1947, in Christchurch, New Zealand; died March at her home in Christchurch, after a prolonged illness. Sherran lived most of her life in the Christchurch area. After the death of her first husband, Sherran married Trevor four years ago, who lovingly cared for her through her sickness. Sherran was not a member of the church, but towards the end of her

life she reached out to the church for support and strength. Most of her family are church members. She is survived by her husband; daughter, Lana (Woods); son, Shane; parents Arch and Phyllis Stevenson (all of Christchurch); and brothers and sister, Garth, Marilyn, Ainsley and Mark. A service was conducted in the Westpark Chapel, Christchurch.

E. S. Kingdon.

Dickins, Raymond Charles Wyatt, born June 28, 1952, in Melbourne, Vic; died March 19 at Red Hill South in a car accident. Ray was a family-minded man with wide interests. He was a member of the Country Fire Authority, and also enjoyed the sea and water activities. From his childhood Ray attended the North Fitzroy church, where he was baptised. Later he was a member of the Bayles church. During the funeral service in the North Fitzroy church, Ray's work associates from the Gas and Fuel Corporation paid tribute, saying that he was a thorough gentleman and Christian. He is survived by his wife, Gail (Red Hill South); children, Joel, Monique and Candice; parents, Roy and Eldelyn Dickins (Macleod); and sister, Sherie Gray (Melbourne). Pastors Harry Ballis, a friend from youth, and Bud Beaty, who dedicated the children, were associated with the writer, pastor of the Bayles church, in the services.

Anthony Kent.

Dickinson, George Alfred, born May 8, 1903, in Harrietville, Vic; died March 12 in Albury, NSW, after a prolonged illness, and was buried in the Albury Lawn Cemetery. George married Lila Murray on October 31, 1929. An engineer by trade, George worked in the railways for 20 years. He was a kindly gentleman, and had been a member of the SDA Church for 23 years. He is survived by his wife; son, Leon; daughter, Pam (all of Albury); brother, Ivan (Werribee, Vic); six grandchildren and eight great-grandchildren. Pastor Lester Lock, brother-in-law of Mrs Dickinson, was associated with the writer in the services.

W. H. Doble.

Dumpleton, Harold Ernest, 88, died January 6 in Tauranga, New Zealand. For many years Harold worked for the Sanitarium Health Food Company in Christchurch. A gifted lay preacher and Bible student, he studied successfully with many people. Harold and his wife, Ivy, were married for 66 years. He is survived by his wife; son, Leslie; daughter, Doreen Wigg; and a brother and sister. Mr M. G. Von Bratt conducted the service, assisted by the writer.

F. W. Watts.

Gow, Shane Anthony, born February 6, 1985, in Albury, NSW; died March 8 in Albury, after being hit by a car while riding his bike. Shane, who started school this year, was a caring, outgoing boy with lots of friends. He is survived by his parents, John and Denise; sister, Margaret (10); brothers, Robert (8) and Daniel (2); stepbrothers, Trevor and Wayne; and stepsister, Maree Williams (all of Albury). After a service in the Albury SDA church, Shane was buried at the Albury Lawn Cemetery. W. H. Doble.

Gray, John Nelson ("Jack"), born February 18, 1910, at Wanganui, New Zealand; died February 14 at Nelson. He is survived by his wife, Ruth (a member of the Nelson SDA church); and children, Avon, Dessrie and Noeline. He was also a special friend to Rosemary, Jonathan and Gordon.

Aaron Jeffries.

Liddell, Ronald Emblen, born May 2, 1915; died March 13, at the Sydney Adventist Hospital, Wahroonga, NSW. For most of his life Ron was employed in the timber industry, rising from office boy to managerial ranks. He was baptised by Pastor Ken Low in 1953 at Ashfield. Ron claimed that he held every position in the Concord church except Dorcas leader. He is survived by his wife, Lorna; daughter, Dr Stephenie Liddell (Sydney Adventist Hospital); son-in-law, Peter Sweeny; and grandson, Matthew. Pastors Robert Parr and Frank Tassone were associated with the writer in the services.

Ken Low.

McIver, Dora Lorelei, born January 7, 1916, in Wellington, New Zealand; died March 10 at Richmond and was buried in the Marsden Valley Lawn Cemetery. Dora had known several periods of sickness in her life, and even during her last illness she did not complain but main-

tained her faith in God and looked forward to the promise of the great resurrection morning. She is survived by her husband Robert (Don); daughter Lorelei Wise (Auckland); sons, Clive (Sydney, NSW) and Robert (Avondale College, Cooranbong); and seven grandchildren.

Aaron Jeffries.

Trabolt, Ronald, born February 8, 1912, in Blackwood, SA; died September 9 at the Flinders House Nursing Home, St Peters, after a prolonged illness. Ron, who grew up in the Port Augusta area, did not let a lack of formal education prevent him from becoming a trusted and competent self-taught motor mechanic in the Currency Creek district near Goolwa. Ron and his wife, Ethel (nee Jones), who predeceased him six years ago, were married in the Prospect SDA church. For many years Ron was a member of the Tooperang church. He is survived by his daughter, Zaree Muriel Harvey; and stepson, Laurie. Philip Frahm.

Weale, William Arthur, born June 30, 1914, in Townsville, Qld; died suddenly on March 10 and was buried in the Gladstone Lawn Cemetery. Bill was the second in a family of five children. In 1945 he married Hazel Hubbard. They were blessed with three daughters, Morvith, Beth and Des, and one adopted daughter, Gillian. Before retiring at the age of 62, due to arthritic problems, Bill worked in many jobs which involved practical skills. In 1989 he moved into the newly opened Hibiscus Gardens Retirement Village at Gladstone, where his friendship was widely appreciated.

Gavin P. Rowe.

Advertisements

Wanted—Electricians and Blocklayers. If you are a qualified electrician or skilled blocklayer, there are two projects at Fulton College that can use your assistance. The electrical distribution system at the college requires upgrading to current standards. Three large concrete-block water tanks are to be constructed for domestic water storage. If you can volunteer your time, please call John Morris on (02) 484 2190; or write to Karen Sabbo, Volunteer Services, South Pacific Division of SDA, 148 Fox Valley Road, Wahroonga NSW 2076.

Plumber. A plumber who holds a trade certificate is required by the Maintenance/Engineering department of the Sydney Adventist Hospital. The work involves general repairs and a preventative maintenance program. Benefits include subsidised health fund, superannuation (3%), discounted staff cafeteria and a great working environment. Interested applicants should contact Sandra Hunt-Mason, Employment Officer. Phone (02) 487 0760.

Esther Somerville Nursing Home—Director of Nursing. Applications are invited from suitably qualified persons for the position of Director of Nursing at our Esther Somerville Nursing Home. Qualifications in Geriatric Nursing Management an advantage. The nursing home is a 26-bed facility attached to a hostel which is supervised separately from the nursing home. Salaries and conditions in accordance with the VCA state awards. Applications in writing, including résumé and names of two referees, should be addressed to: The Manager, Adventist Retirement Villages, PO Box 99, Strathfield NSW 2135. Closing date, May 14 at 5 pm. Inquiries can be made by phoning (02) 747 5655, ext 203.

Housekeeper Needed. Motherly and efficient person to live in and care for vegetarian family, two children under five. Own room in Gold Coast waterfront home. Phone (075) 37 7819.

Hurstville Primary School celebrates its 50th anniversary on May 19, 20. Former staff and students are cordially invited to attend. For further information contact Megan Holland, Hurstville Adventist Primary School, 24 Wright Street, Hurstville NSW 2220; or phone (02) 57 5794.

Osborne Park Church, WA. The 85th anniversary of

the founding of the church will be celebrated on May 5. Sabbath school 9.30; worship service 11 am; basket lunch 12.30 pm; afternoon program 2.30 pm. Anyone who has had connections, or is interested in the early history of our church, most welcome.

The Association of Adventist Women (Sydney Chapter) is again organising an exhibition of women's arts and crafts which will be held at Dural, NSW, on the weekend of June 2, 3. If you live in the area and would like to exhibit some of your craft, please contact Jo Lee on 634 3421 or Shirley Hinze on 626 0493.

House to Rent, Sydney. Fully furnished, 3 B/R house, Western Suburbs. Quiet area. Reasonable rent. Walk to station. Close to Adventist school. Six months lease, July to December. Phone (02) 625 3520.

Edenvale Hostel, Newcastle, NSW. Comfortable retirement living for active residents. Close to shops and transport. Phone (049) 63 3554, or write: PO Box 281, Merewether NSW 2291.

Pathfinder Camporee 1991. When travelling through Sydney, why not spend some time at Crosslands Youth Centre, while seeing the sights. Camping areas for \$1, accommodation to \$8 per night. All of January currently available. Book early. Phone (02) 653 1041.

Savoury Delights. 170 savoury vegetarian recipes simply set out. Ideal for cooking classes. Only \$6.70, including postage. Orders to: "Savoury Delights," Manning District School, Box 417, Taree NSW 2430. Phone (065) 53 9436.

Reduce Home Maintenance. Use Australian-made vinyl siding with the fantastic styrofoam insulation. CSIRO tested. Special quotes for all RECORD responses. Call Keith on (02) 810 3462.

Victorian Retired Workers Fellowship. The next meeting and luncheon of the fellowship will be held at the Nunawading church hall on Wednesday, May 9, commencing at 11 am. Former employees of all sections of Adventist denominational activities are invited to attend and will receive a warm welcome. A fee of \$2.50 per person, plus finger-food supplied by ladies (savouries, cakes, sweets), drinks supplied by men. Inquiries to Len W. Jones, Unit 16, Coronella, 163 Central Road, Nunawading Vic 3131. Phone (03) 878 9605.

Christian Education in the Country. Well-equipped, caring school, good church support, Bendigo, Vic. Five secondary schools, college—university link, culture—sporting opportunities. Housing, employment possibilities. Inquiries, phone (054) 43 4616.

Position Available for a full-time physiotherapist at Warburton Health Care Centre and Hospital in the Upper Yarra Valley, Vic. Board and lodging available for single person. Contact Paul Frijlink on (059) 66 9010.

Position Vacant. Lismore Adventist School requires a farmer to manage an avocado plantation part-time. Inquiries can be directed to The Principal, Lismore Adventist School, PO Box 131, Lismore NSW 2480; or phone (066) 24 1193.

Voluntary Teacher Needed to assist SDA teacher at small, growing, Christ-centred primary school in Bowen, Qld. Contact Joe White on (077) 86 2084, or write: 77 Leichhardt Street, Bowen Qld 4805.

House for Sale, Warburton. 21.3 squares, 4 B/R. Panoramic view. Close to SDA church, school, Signs and SHF. \$114,000. Contact Maurice Ellis, Lot 16, Lithgow Avenue, Warburton. Phone (059) 66 5035.

Flat to Let. Come to sunny Kingscliff for your winter holidays, short term or 3 to 6 months. Special rates. Lovely unit, fully self-contained. Accommodates four. 200 metres from beach. 10 minutes Gold Coast. Write: J. Cherry, 13 Orient Street, Kingscliff NSW 2487; phone (066) 74 2303 or (066) 74 1026.

Retirement Unit, Azalea Court. A resident-funded unit is available at Azalea Court, 50 William Street, Hornsby. The single unit has a bedroom, en suite bath-

room, living room, kitchen and balcony. No garage, but off-street parking is available nearby. Azalea Court is convenient to Hornsby shops, rail and churches. Price \$58,275. Please direct inquiries to: Mr John Bagnall, phone (02) 498 8207 (evenings and weekends). A Community Service Project of Association of Business & Professional Men Limited.

Greater Sydney Retirees Luncheon will be held on Monday, May 7 at 12 noon, at the Waitara church hall, corner of Park Avenue and Alexandra Parade, close by Waitara railway station. Guest speaker will be Mr Les Duggan, Public Relations Officer of the Guide Dogs Association. You are invited to bring a plate of savouries, salads, sandwiches, cakes etc. We provide the cold drinks. Fee is only \$2. All welcome.

Sydney Adventist Hospital—Employment Opportunities: From time to time the Sydney Adventist Hospital has vacancies for dedicated Seventh-day Adventist employees. The hospital provides a good working environment, offers excellent benefits and furnishes opportunity to make new friends for life. However, the hospital is unable to offer accommodation. Work areas include: trades or technical, kitchen hands, cooks, diet aides, ward hostesses, laundry hands, janitors, ward aides, sterilising aides, porters, secretaries, receptionists, clerks—plus any of the professional medical-related areas needed by a hospital. Interested persons should submit details that will be kept on file for future employment opportunities. Applications forms are available from Karen Waite, Personnel Secretary. Phone (02) 487 9756. For further information, contact Sandra Hunt-Mason, Employment Officer. Phone (02) 487 9760. Sydney Adventist Hospital, 185 Fox Valley Road, Wahroonga NSW 2076.

Family Game—Ideal Gift. Help Ballarat school and order the original Battleship game. Educational and exciting. Professionally produced by Adventist school teacher. \$6.90, PO Box 307, Ballarat, Vic 3353.

Effective Witnessing Tool. Help to share the gospel among relatives and friends—send *Signs*.

Improve Your Marriage through a Marriage Enrichment retreat at Warburton Health Care Centre, May 25-27. Seminars, group interaction, and discussion. Presenters—Roger Nixon, Graham Stacey and Ed Parker. Details: (059) 66 9010.

Camping Goods. Tents, packs, sleeping bags, mats, other equipment. Leading brands. First-quality only. Suitable for Pathfinders, families and clubs. Discounted. Freight arranged. Camping and Outdoor Leisure Supplies. Phone (02) 484 6692 A/H.

Chemist Services. When visiting Cooranbong obtain your prescription requirements at Bob Kalaf Chemist—Avondale Shopping Village. We specialise in Homy-Ped shoes, "Clarins," film processing, and a wide range of gifts.

New Estate—Cooranbong. "Avondale Heights" estate. Set in a gently sloping position above the existing township, these homesites enjoy good elevation and a pleasant view. The emphasis for this new estate will be on quality. To maintain the value of your investment, a brick and tile covenant has been provided with a minimum dwelling size of 128 sq m (14 squares). All lots will be fully serviced with town water, underground electricity, and kerbed tar-sealed roads. Prices range from \$45,000. For further information, contact Raine and Horne, Cooranbong, on (049) 77 1222.

Dinosaurs, by Ruth Wheeler and Harold G. Coffin. Have you ever seen a live dinosaur? These ancient creatures no longer walk the earth, yet they seem to have caught every child's imagination. *Dinosaurs* is filled with stories about how modern man discovered that these huge reptiles existed. It offers a Bible-based answer to the question, "What happened to the dinosaurs?" Available from your local Adventist Book Centre.

Alstonville Retirement Village. Those interested in the Alstonville Retirement Village should immediately contact the Administrative Officer, PO Box 306, Alstonville NSW 2477; or phone (066) 28 1887, or (066) 28 1016. Vacancies are limited in this superbly located de-

velopment in the Northern Rivers area of NSW.

Adventist Retirement Village—Victoria Point. Ideal opportunities are currently available for interested persons to move into lovely one- and two-B/R units overlooking beautiful Moreton Bay and Stradbroke Island. Units range in size from 50 sq metres to about 130 sq metres, with prices varied accordingly. This lovely church-operated village comprises 120 units, 44 hostel rooms and 31 nursing home beds; with a new chapel, more units and hostel rooms presently under construction. This is an ideal opportunity so don't delay. Write to: The Manager, Adventist Retirement Village, Redland Bay Road, Victoria Point Qld 4165; or phone (07) 207 7822 for further details.

Car Sales. Happy to assist with all aspects of buying or selling cars. Seven years with Skipper Mitsubishi Perth. Andy Gray, member of Wanneroo church, WA. Phone (09) 362 2388 B/H, (09) 447 3316 A/H.

Hawaii. Guestrooms in our modern, spacious home in beautiful mountain valley. Minutes to beaches, shopping and island attractions. Private entrance, kitchenette, dining and lounge. Private or share bath, \$US30-\$US40 (single or double) per room. Emma Sargeant, 47-600 Hui Ulii Street, Kaneohe, Hawaii 96744. Phone (808) 239 7248.

Legal Services. One half-hour conference offered, free of charge, to Adventists for advice. Instructions accepted in all legal matters from advice to Supreme Court actions and including overseas adoptions. Contact Daphne Kennedy, Solicitor, "Avondale Village," Freemans Drive, Cooranbong NSW 2265. Phone (049) 77 2633.

Long Arm of the Law. If you're buying a home or a business, reappraising your Will and you want the Long arm of the law on your side, contact Ken Long, Solicitor, Long & Company, 16-20 Barrack Street, Sydney NSW 2000. Phone (02) 29 4081.

Real Estate, Queensland. Brisbane south/east (Redlands). 30 minutes to city, five minutes bay—islands. George Gorry—1st National. Castle Realty—Capalaba for all your real estate requirements. Phone George on (07) 245 4399, A/H (07) 206 3710.

Real Estate—Adelaide. Selling or buying in Adelaide? For personalised and friendly service, contact Rosy Hodgkinson—the specialist in the north-eastern suburbs and adjoining hills areas. L. J. Hooker—Modbury. Phone (08) 263 2022 A/H (08) 380 5466.

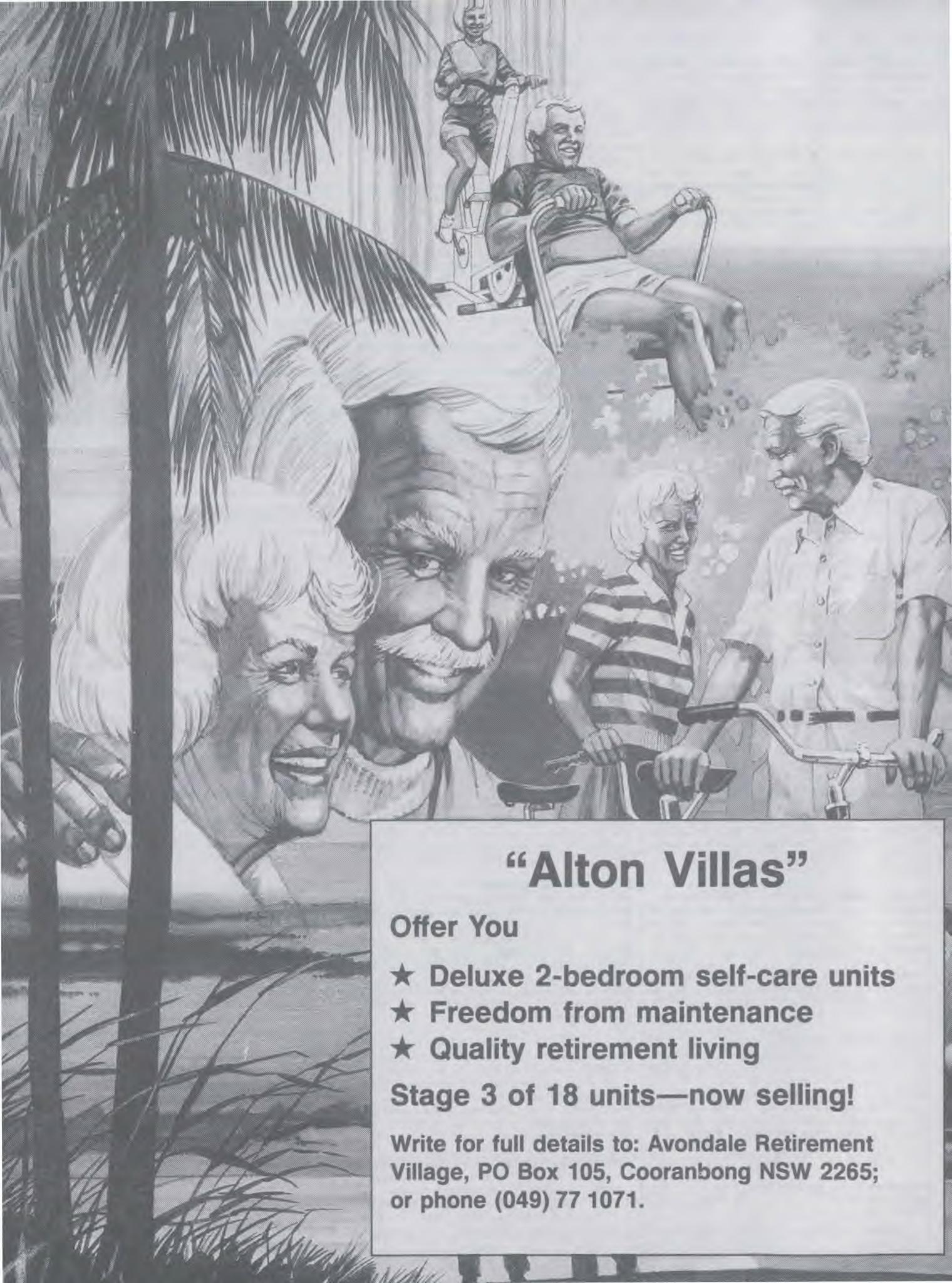
Real Estate—Queensland. Nationwide Realty Caboolture, 30 minutes from Brisbane, invite you to contact us for all your real estate requirements. Principal, Bronwen Jones, Village Mall, Morayfield Road, Morayfield Qld 4506. Phone (071) 95 4000, A/H (071) 96 6473.

Williamstown Transport Service. Furniture removals: local and interstate. Storage provided. Packing supplied. Reasonable rates. All goods insured. Free quotes. Reverse charges for long-distance calls. Phone (03) 729 1811 B/H or (03) 397 7190, all hours. PO Box 214, Williamstown Vic 3016.

Ansva Insurance Agents. Robert Hastings, RSD 593, Creswick Road, Mount Rowan, phone (053) 34 6472, and Ron Shelton, PO Box 215, Warburton, phone (059) 66 5811, are happy to assist you with all your insurance requirements.

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