

RECORD

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“Stop, Look and Listen” for Tiny Tots

The Adventist Media Centre has recently released a series of videos designed for preschoolers entitled “Stop, Look and Listen.” Presented by Jenny Race, these videos are designed to fill the large gap in Christian videos for this age group.

Probably best described as Sabbath Play School, these videos present simple Bible concepts through stories, crafts, play-acting, puppets and songs. “This production is simple and unsophisticated,” says AMC production manager Pastor Kevin Townend. “The emphasis is on easy activities that can be easily followed and that use inexpensive materials found in every home.” See story on page 12.

Disagreeing Gracefully



Barnabas wanted to take John, also called Mark, with them, but Paul did not think it wise to take him, because he had deserted them in

Pamphylia and had not continued with them in the work. They had such a sharp disagreement that they parted company (Acts 15:37-39).

One thing that would make the Seventh-day Adventist Church a nicer place would be if all of us learned to disagree gracefully. Our fellowship would be sweeter and would glorify the Lord, who made us distinct individuals.

Adventists tend to hold strong convictions. I am glad for that; may it ever be so! But how we state those convictions, and especially how we respond to those who don't see things in quite the same way as we do, often leaves much to be desired.

We hold common fundamental beliefs; we share a common mission, a common hope, and a common lifestyle. These truths set us apart, define our identity; they aren't up for grabs.

But these truths are also broad—and deep. Each Adventist brings to them the filter of his or her experience and walk with the Lord. Inevitably, we each see them a little differently. So, as you travel the world, you observe considerable diversity among Adventists. We keep the Sabbath—that is a cardinal belief—but we don't keep it in exactly the same way. We practise healthful living, but the formula

differs from one society to another, and also among Adventists of the same society.

Many matters of biblical understanding, prophetic interpretation and lifestyle lie outside the common core. Likewise, questions about the operation and administration of the church continually arise.

Only God has perfect wisdom; only He knows what is "right." The unity for which Jesus prayed (John 17:20-23) isn't a bland conformity; it's a oneness of purpose, character and love that respects differences of viewpoint.

So God's people will disagree; but how will they disagree? Can we learn to disagree gracefully?

In Acts 15 we read of the way Paul and Barnabas handled a disagreement. They fell out over plans for the second missionary journey—not over the need for it, but over personnel. Barnabas wanted John Mark to go along, but Paul said no, recalling that he had quit early and gone home when things got rough on the first trip. Though Paul owed much to Barnabas, he dug in his heels. Eventually the two leaders went separate ways.

And who can say who was "right"? Paul with Silas, his new colleague, accomplished much on the second tour. Barnabas took Mark with him, and the young man found reinstatement. Many years later, Paul, now in prison, asked for Mark as a helper (2 Timothy 4:11).

How, then, do you disagree gracefully?

1. Agree to disagree. Don't feel compelled to convince another of your point of view, nor to yield yours to someone else's out of a mistaken view of unity.

2. Take the high road. In the Acts

account we don't find Paul accusing Barnabas of nepotism (Mark was his cousin) or Barnabas telling Paul he was ungrateful. Nor did either suggest that he knew God's mind on the question, implying that the other was less spiritual. And there was no innuendo concerning motives—certainly no plot to undermine the work of the church!

Sometimes we turn differences over ideas into personal attacks. We set ourselves up as God, who alone can judge motives (Matthew 7:1, 2).

3. Keep mission uppermost. Barnabas and Paul didn't let their strong differences of opinion detract from their mission. For each, building up the church took priority, not winning an argument.

What might that mean today? Suppose you don't like something that appears in RECORD, Signs or the children's lessons. Will you register your concerns appropriately and then give your efforts to our mission, or will you put your energies into attacking the material?

4. Make sure it's worth the disagreement. Some matters are vital; many aren't. And disagreeing simply for the sake of disagreeing doesn't help the church or honour the Lord.

5. Do everything always in love. "Knowledge puffs up, but love builds up. The man who thinks he knows something does not yet know as he ought to know," wrote Paul (1 Corinthians 8:1, 2).

I wonder: Did Paul have second thoughts about that disagreement with Barnabas? Did he wonder if he'd been too harsh in his treatment of John Mark? At any rate, here is Paul, years later, writing from prison: "Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone" (Colossians 4:6). William G Johnson

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Vol 98 No 36

Imposing Our Values

I have read a number of letters recently regarding what is suitable ministry, and suitable worship. It seems that it is as easy to impose our own values on others as it is difficult to accept that their needs may be different.

Unfortunately many of your correspondents have failed to grasp the real issue: Puppets, music, drama, video—these are not solely youth or teen ministries. These and other “different” forms of worship should not have their use justified by claiming that they are suitable for some and denying their relevance to others. All worship forms can draw all of us closer to God, and make all of us face our need. We cannot ignore their power or their value, and we cannot continue to assert that the spoken word is more powerful—for often it is not.

I praise God for the many and varied talents in my local church, for together they make each week's worship program an experience shared with God and his people. Russell Schulz, NSW

Airing Grievances

A decade and a bit ago, there rose within the Seventh-day Adventist Church a group of people who disagreed with church doctrine. Your correspondent cited in “Permanent Outcasts?” (August 14) sounds like one of them, unchanged. He has not stated the reason why he was disfellowshipped; red light! I feel alarm that churches allow a disfellowshipped person to teach Sabbath school lessons.

Our church has a mechanism for anyone who feels as this person does. They should not air their grievances to editors, but take them to the conference, union, division and General Conference for consideration.

Fay Morris, WA

The Wheat and the Tares

Your editorial of August 14 brings up questions and arguments that should never have happened, because no person should ever be disfellowshipped by humans from God's church. Maybe he warranted discipline as a sinning brother (Matthew 18:15-17)—but disfellowshipped? Never.

This is brought out quite clearly in *Christ's Object Lessons* (Tares) and in God's Word (Matthew 13:24-30; 36-

43). Although a person may think that there should be provision for disfellowship from *his or her* church, God says that there should not be from *His* church. By the details of the letter in your editorial it would seem that a considerable amount of wheat could possibly have been “pulled out with the tares.” Alan Hobbs, WA

Extremist Dealings

I was interested in a “Flashpoint” item concerning “Extremist Dealings” (August 21). I would endorse the six-point Euro-Africa Division proposal with respect to such extremist actions. I would also hope that our South Pacific Division will follow their leading.

It is time for us to be convinced about the biblical reality of the Seventh-day Adventist Church and its image in our society. It is my view that we also have, under the shelter of our division, the components that would require that similar study be given to extremist elements and activities.

With regard to Ellen White, I believe that the world should see Seventh-day Adventists as “an intelligent, thinking people” (*Selected Messages*, Book 2, page 24). The above-mentioned RECORD report would seem to subscribe to this Ellen G White version of the church. And should not we here in Australia also be seen as supporting such a move? I personally see the need, and am optimistic

that we in Australia will not overlook what our Euro-African brethren are doing. John V Oaklands, NSW

Pride Ousted by Humility

Should we disfellowship anyone, let alone make them permanent outcasts? Pride is the sin that leads to permanent separation by the sinner from God. It is the sin that, in the end, cannot be forgiven. Has anyone ever been disfellowshipped by the Adventist Church for the sin of pride? Why not?

Is pride less heinous and destructive than adultery or any other sin? Pride is less easy to diagnose, so it continues unhindered. We who would judge others, is our sin better or worse than theirs? “He that is without sin among you, let him cast the first stone.”

Sin is not dealt with by banishing the sinner, but by loving and forgiving—and *exhorting* to a better way of life.

Pride is ousted by humility. When we have contritely accepted forgiveness for the planks in our eyes we are in a much better position to see how to remove the splinter from our brother's eye. Jocelyn Beament, Vic

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

Just a Coincidence...



Pathfinders Recycle

Nelson Pathfinder Club, SNZ, has collected more than 1000 tonnes of newspapers and magazines for recycling since August 1989. Each month they collect an average of 20 tonnes in a city-wide paperchase. The Pathfinders first began collecting paper as a fundraising venture for the Treasure Bend Camporee that was held in Victoria in 1991. The club is now saving for the next Trans-Tasman Camporee to be held in northern New South Wales. The Pathfinders sell the papers to a factory that recycles them into trays for the export of apples and kiwifruit.

Teen Baptism

A unique video on the subject of baptism was recently produced for the Trans-Tasman Union Conference (TTUC) by the Adventist Media Centre (AMC). The video, mainly aimed at teenagers, encourages them to seriously consider baptism. "For some time we've been looking for a way to reach young people with the importance of baptism," says Pastor Harold Harker, TTUC president. "It seems that more and more youth are putting off baptism. This video is designed to start them thinking, and can be a useful discussion-starter for schools, churches and youth groups." The video uses professional actors and an intriguing storyline to raise important issues in an interesting way. "Trying to communicate with teenagers is a daunting prospect at any time," says AMC creative director Gary Krause. "This video works overtime to hold their interest, and to lead them to see the importance of baptism and membership of the church."



Photo: Adventist Media Centre

Historical Emphasis in Appeal Video

The Adventist Media Centre recently produced an Appeal promotion video to be shown in churches across Australia and New Zealand. The centre has also produced 30- and 15-second ads for television. The video highlights Adventist achievement in the islands since the inaugural Appeal for Missions in 1913. It focuses on the challenges still faced in the Pacific islands and includes rare, archival footage of pioneer missionaries such as Captain G F Jones and an interview with veteran missionary Pastor Len Barnard. The advertisements also present images relating to education, self-help and health care. Pictured is Pastor Len Barnard.

Teen Ministry

Avondale College church dramatically increased their teenage (13-15) membership this year by employing a teen ministry volunteer. After implementing various programs and activities, the teen group at the church grew from nine to approximately 40 teenagers. "Church workers employed specifically for teenagers are relatively rare," says Avondale College church youth pastor Steve Wold, "but teenagers aged between 13 and 15 need special care, as they are too old for children's ministry, and too young to benefit greatly from youth ministries." The position of teen volunteer will be vacant at the end of this year. If you're interested in this type of ministry, contact Steve Wold on (049) 77 2705, or write to Youth Pastor, Avondale College, Cooranbong, NSW 2265.

Heartbeat Award

Auckland Adventist Hospital received a Heartbeat Award from the president of the Auckland branch of the National Heart Foundation of New Zealand

for its promotion of healthier eating and a healthier environment. The award was presented to Bruce Novelty, food services director, and was shared by Nicola Smee and Victoria Smith, who are involved in developing healthy-eating habits awareness at the hospital.

AIDS at SPD

A special committee set up by the South Pacific Division to develop an AIDS statement and to recommend strategies in AIDS education and intervention met during August. So far the committee has prepared a position paper on the church's relation to the AIDS situation and the people affected by AIDS. They have also prepared guidelines for counselling strategies for those involved with people who are HIV-infected. The committee has also prepared position papers on human sexuality and sexually transmitted diseases and a bibliography of resources, books, videos and courses that will be helpful to pastors and members who need information and help. The committee hasn't completed its work as yet, but hopes to present these papers for



Photo: W Talemalo

Student Baptisms at Navesau, Fiji

Pictured are students from Navesau Adventist Junior Secondary School, Fiji, who were baptised this year, and their Bible instructors, Savenaca Ramakosoi (left) and Peni Qualo (right). Four ministers baptised the 40 candidates.

acceptance by the SPD annual meeting in November.

“Discovery”

By the end of September, the “Discovery” television messages produced by the Adventist Media Centre will have been aired in every area of Australia this year. The response to the free offers promoted with the advertisement have been gratifying. “Discovery” television and radio campaigns for 1994 are already being planned. To date, all “Discovery” messages—both radio and television—have been 60 seconds long, but next year some 30-second spots will be used.

WORLD CHURCH

AWR Earthquake

AWR-Asia in Guam is back on air after surviving an earthquake that registered 8.2 on the Richter scale. The earthquake caused only minor damage to the station. One transmitter was off the air for 14 hours. Several thousand radio program tapes were shaken off their shelves by the quake, but no staff were injured.

Baltic Conference

Prior to the second world war, Seventh-day Adventist members in the Baltic countries of Estonia, Latvia and Lithuania were part of the Northern European Division, or Trans-European Division (TED) as it is called today. In response to the political changes in these countries and a request from the Baltic Union Conference (BUC), a General Conference-appointed commission looked at repositioning the TED boundary to include the Baltic Union territory, now a part of the Euro-Asia Division (EAD). After meeting in Riga, Latvia, the commission recommended that this realignment be imple-

Women's Weekly Apologises

The *Australian Women's Weekly* (September '93) featured an eight-page diet and nutrition liftout in which Sanitarium was listed as a major sponsor. Unfortunately, along with Sanitarium products, the magazine editors also recommended products such as prawns, oysters, pork and alcoholic beverages. Because of the prominence of the Sanitarium name in the feature, there was a strong implication that Sanitarium in fact endorsed the consumption of such products. Mr Eugene Grosser, general manager of Sanitarium, issued the following statement in response: “Although this feature was complimentary to Sanitarium, the company wishes to advise its customers that the company regrets being included in the feature as a sponsor and in no way supports the magazine's dietary suggestions. The *Women's Weekly* neglected to send the feature to Sanitarium for approval prior to its sale and have apologised for the embarrassment that has ensued to the company and our church members. Sanitarium is currently negotiating with the *Weekly* for suitable public apologies and compensation.”

mented, with the exception of the area of Belarus, which they recommend remain as part of the EAD. If approved by the 1993 Annual Council, the transfer will take effect from January 1, 1994.

Women Help

Women in Lubumbashi, Zaire, will use funds raised during a Women's Ministries Day to build a small bakery. The facility will be used to teach baking skills, enabling women to earn a living. Oven users will pay a small portion of their earnings to a Women's Ministries Fund. The Women's Ministries members in Zaire are concentrating on developing skills as lay evangelists and preachers. They are also planning welfare schemes for the sick and poor and have implemented a literacy program to help women learn to read.

AY2Y Team

Latvian president Guntis Ulmanis visited the Summer School of Prevention in Kondava, Latvia, where 38 Adventist youth were in

being trained in drug-prevention leadership. President Ulmanis said he agreed 100 per cent with the youth philosophy—“My choice, drug free.” The month-long training program was conducted by an American Adventist Youth to Youth (AY2Y) training team. The trainees are believed to be the first people to receive such specialised training in drug-prevention leadership and technology in the Baltic republics.

101 Baptised

A three-month evangelistic series in the largely Muslim city of Baku, republic of Azerbaijan, resulted in 101 baptisms and the organisation of two 300-member congregations. The meetings, held in a former KGB-occupied hall, attracted hundreds of people. Some 450 continue to attend baptismal classes. Three local pastors, two translators and

10 Bible workers assisted with the program and were trained to serve in the area on a permanent basis.

German Camporee

Nearly 700 Pathfinders from Germany, Switzerland and Austria attended a German-language camporee held in the south of Germany. At the conclusion of the camporee, four Pathfinders were baptised; another 200 answered the appeal for future baptism.

NEWS EXTRA

Burger King

Vegetarian burgers produced by Worthington Foods Inc are being test marketed by Burger King Corporation, an American fast-food chain. The burgers, called “Grillers,” are undergoing a six-month-long test at a Watkins Glen, New York, restaurant. The owner of the franchise had asked for the corporation's permission to try a meatless burger, because of the relatively high number of vegetarians in the community. The flame-broiled Grillers would replace a British product—the “spicy bean burgers”—originally offered by the restaurant. Worthington Foods Inc, a vegetarian-food company founded by Adventists in 1939, announced the agreement during the annual shareholders meeting. Burger King, a Miami-based company, as yet has no plans to expand the use of “Grillers” to its other 5700 restaurants across the US.

CHURCH CALENDAR

- September 25** Thirteenth Sabbath Offering
October 9 Adventist Appeal Rally Day
October 16 Community Services Day and Offering

But Isn't It Just Music?

by Wolfgang Stefani

One of the most difficult lifestyle questions facing Christians today is: How can we make Christ-based decisions in the area of music listening and performance?

Unfortunately, overwhelmed with the complexity of the issues, many Christians are tempted to question whether such decisions really have to be made at all. A growing number feel that, provided the lyrics are acceptable, the music itself is not really an issue. For them, music is essentially morally neutral.

But while average Christian opinion has edged toward ambivalence about the music issue, music availability has escalated over the past two or three decades. By means of electronic media, music is now accessible to almost everyone at the flick of a switch.

At a 1975 UNESCO International Music Conference, the president of the International Music Council, Narayana Menon (an eminent musicologist from India), stated that 80 per cent of the world's population was tuned to some kind of radio music program for 4-5 hours each day.¹

Twelve years later, in 1987, James Lull stated that "people from all classes of nearly all cultures seem to have found ways to obtain cassette playback, or record/playback systems and tapes to use with them."²

Music Is Everywhere

In 1982 it was estimated that "the average Westerner's brain probably spends around 25 per cent of its lifetime registering, monitoring and decoding" popular music.³ Young people are key, active participants in this utilisation of music. A study done in Great Britain in 1984 showed that approximately 97 per cent of teenagers had access to tapes and 85 per cent regularly used them to record music.⁴

The situation is very similar in the United States. One study revealed that: "Between the seventh and twelfth grades the average teenager listens to 10,500 hours of rock music—just slightly less than the entire number of hours spent in the classroom from kindergarten through high school."⁵

Music is everywhere today. Not only is it commercially available for personal use, but it is piped into shops, offices, restaurants, aeroplanes and even hospitals. It has permeated life's entire fabric.

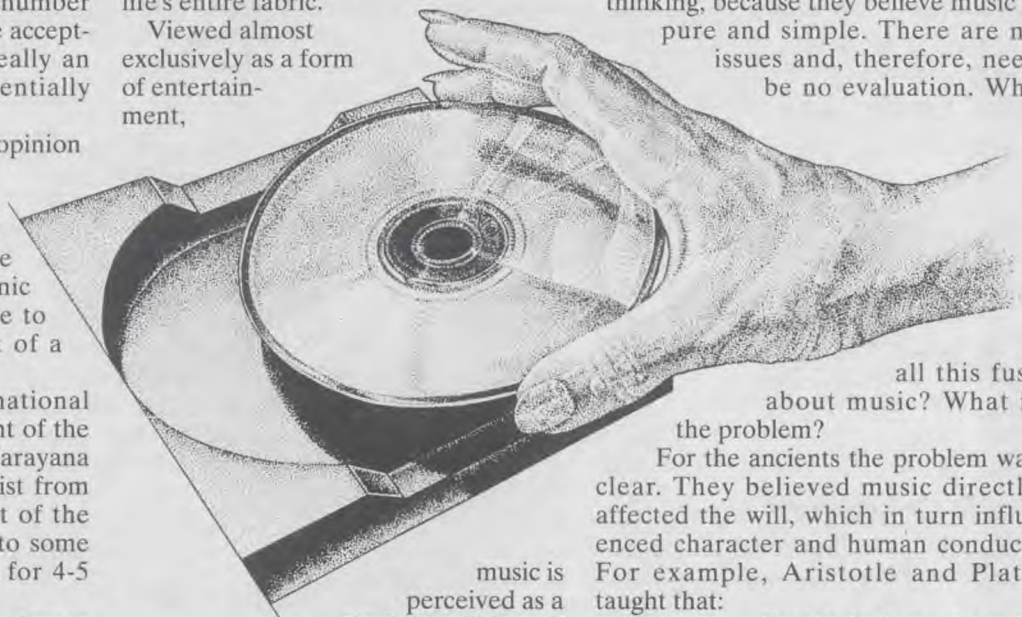
Viewed almost exclusively as a form of entertainment,

of Egypt, India and China, had similar concerns.

Legislation or governmental control of this kind is considered almost unthinkable today,⁷ yet even in this century communist, fascist and Islamic regimes have voiced concerns about, and implemented, laws within their borders to control music.

Is It Pure and Simple?

Many people, including some Christians, are baffled by this kind of thinking, because they believe music is pure and simple. There are no issues and, therefore, need be no evaluation. Why



music is perceived as a kind of audible wall paper, intended to provide pleasure and create a congenial atmosphere.

A Potent Force

However, surprising as it may seem, two and a half thousand years ago music was considered such a potent and influential force in society that leading philosophers and politicians advocated its control by the nation's constitution.

It was considered the case in Athens and Sparta, city states of the ancient Greek empire. And in Japan in the third century AD, an imperial office of music (the *Gagaku-ryo*) was established to control musical activities.⁶ Other ancient cultures, including those

all this fuss about music? What is the problem?

For the ancients the problem was clear. They believed music directly affected the will, which in turn influenced character and human conduct. For example, Aristotle and Plato taught that:

"Music . . . directly imitates (that is, represents) the passions or states of the soul—gentleness, anger, courage, temperance, and their opposites and other qualities; hence, when one listens to music that imitates a certain passion, he becomes imbued with the same passion; and if over a long time he habitually listens to the kind of music that arouses ignoble passions his whole character will be shaped to an ignoble form. In short, if one listens to the wrong kind of music he will become the wrong kind of person; but, conversely, if he listens to the right kind of music he will tend to become the right kind of person."⁸

These are not the statements of a Christian, nor a church synod, but the

ideas of pagan philosophers who predated Christ by almost 400 years. Their sentiments are similar to those of some contemporary Christian writers.

Sometimes Christians feel that it is only ultraconservative churches that "harp on about" music in order to restrict freedom of expression and lay another burden on the conscience. However, history attests that this is simply not the case.

Throughout the ages, Christians and non-Christian well-educated and highly respected leaders of thought, have acknowledged music's power and the need for it to be handled with discretion. Significantly, a prominent, contemporary cultural anthropologist, who studies music from around the world, wrote: "There is probably no other human cultural activity which is so all-pervasive and which reaches into, shapes, and often controls so much of human behaviour."⁹

What Is Its Power?

So, what is it that makes music so powerful? Does it really reach into, shape, and control human behaviour, or is this notion just a relic of ancient superstition?

There is ample evidence of music's power in modern life. For example, try tuning into a movie soundtrack (turn off the picture) and see how much you can determine about the film's action simply by listening to the dialogue and the background music.

Or imagine a scene in a science-fiction horror movie where a lethal, monster spider is creeping up on an innocent, unsuspecting child. You can almost "hear" the creepy background music, can't you. But why did the film-producer use music in the first place? And, how did they decide what music to dub to that scene?

Why isn't "approaching monster music" dubbed onto a movie scene of a birthday party? If lyrics such as "Sleep, baby, sleep" were set to "approaching monster music," would it become a lullaby? Or, would the addition of the text, "The Lord is in his holy temple: let all the earth keep silence before him" render it suitable for an introit for a Christian worship service? The answer is obvious, but why?

Several points about the nature of music are highlighted here. First, music, apart from lyrics, communicates

a message. Words are not needed in order for music to mean something. Film producers make decisions about music in such background-music applications, not lyrics.

Second, while some may argue that music means different things to different people, and that its effect is really only a matter of conditioned response, this does not account for certain major assumptions made by film producers.

Music Empowers Film

For example, incorporating music on film soundtracks takes for granted that music has a similar impact on all people. Indeed, if this were not the case a music soundtrack would be pointless. Even when a film is released internationally only language tracks are changed. The musical soundtrack stays the same. The belief is that the background music will communicate the same message to all viewers, even across cultural boundaries.

While it cannot be denied that, especially since the rise of mass media, some mass cultural conditioning regarding musical associations may have occurred, it is also clear that music's impact is not only a matter of conditioning. The very way the music is constructed and performed embodies certain inherent characteristics that have long provided intuitive clues to its meaning. Research has shown that conditioning cannot make music that communicates anger and hate, or fear and suspense to one human mean love, joy and peace to another.¹⁰ Studies on the impact of music on newborns are also relevant here, as will be noted later.

Third, movie producers obviously assume that music's impact can be planned. Their use of it is by no means "hit and miss." Indeed, in many fields of business enterprise music is utilised in order to achieve specific effects and

enhance business advantage.

Muzak's Music Makes Money

Research has revealed what kind of music is most effective in achieving certain goals. By manipulating pitch, harmony, rhythm, volume, timbre and tempo, a whole range of bodily processes can be affected. These, in turn, can touch our emotions and moods, and ultimately affect our behaviour—even our decision-making.

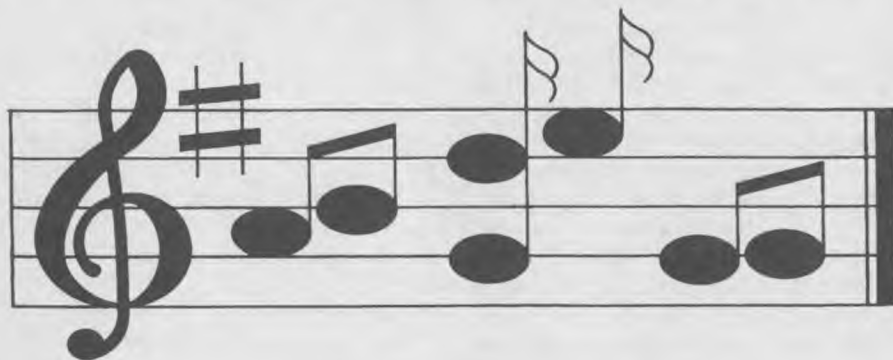
Significantly, music impacts the part of the brain receiving stimuli of emotions, sensations and feeling *without* necessarily first being subjected to the brain centres involving reason and intelligence. The entire background music industry is built on this premise. If this were not true, installing background music in factories, shops, offices and doctors' rooms would be a self-defeating exercise in the incessant disruption of concentration. Yet, the reason background music is installed is because it facilitates worker efficiency.

In other words, music can have an impact on us without us being aware of it. Intelligence, musical aptitude, training or taste, or even whether or not we think we are "tuned into" it, seems to make little difference.

Some impressive statistics have been compiled in support of this. Muzak Corporation, one of the leading producers of background music, reported "a 17 per cent productivity increase in a factory, a 13.5 per cent increase in clerical performance in an office and a 53 per cent reduction in staff turnover in an airline reservation department"¹¹ after planned background music was installed.

Music's Medicinal Impact

Medical science has also explored music's potential for subconscious impact. For example, the June 1989



issue of *Prevention* recorded: "When music is played for patients before, during or after surgery, it has been found to reduce anxiety, lessen pain, reduce need for pre- and post-operative medication and speed recovery.

"In one study, when soothing music was piped into an operating room throughout surgery, the amount of sedative required by patients was cut in half."¹² Reporting on another study, the same article noted: "The investigator estimated that music had an effect comparable to that of an intravenous dose of 2.5 milligrams of valium."¹³ Similar studies were reported in the August 1992 issue of *Reader's Digest*.

Music's subconscious, non-conditioned impact is also evident in studies of premature infants. *Prevention* wrote: "When Brahms's 'Lullaby' was prescribed for these babies, the results were striking. The infants gained weight faster, and were able to leave the hospital an average of one week sooner, than the babies who didn't hear the music—at a saving of \$4,800 per infant."¹⁴ Small wonder that insurance companies show keen interest in such research!

Making Decisions to Music

Music's impact on decision-making is graphically highlighted in research into impulse buying. In a study done at Loyola University in Chicago it was shown that "slow music sells." A supermarket's receipts were 38.2 per cent higher when slow, easy-listening music wafted through the aisles than when similar, but fast music was played. When questioned at the store's exit, one-third of the shoppers did not know whether music had been playing, and 29 per cent flatly denied its presence.¹⁵

How is it possible that 29 per cent of shoppers denied its presence while the store increased its sales 38.2 per cent by using background music? Apparently decision-making is being influenced without store patrons realising or admitting it.

A Muzak Corporation brochure

made the following claim:

"Guided by a unique Board of Scientific Advisers, Muzak is now concerned with non-entertainment applications of music in many types of important research. We have produced programs to specification for cardiac studies—to help reduce mortality rates. Special programs have been developed to improve the alertness and safety of automobile operators, to improve the learning ability of stu-

tising on television pay big money to air commercials during prime time. During a national sports final telecast in the United States a 30-second spot advertisement may cost close to \$1 million.

Advertisers are well aware, however, that viewers often leave the viewing area or relax concentration during commercial breaks. Thus, to make sure their message is still communicated and lodged in the mind, commercials must utilise effective jingles with appropriate music that "improves receptivity."

But let us take this one step further. Such control and specific goal-orientated musical planning is not merely a feature of the background music or advertising industry. It is integral to radio music programming and the creation of "hits." As Eric Rothenbuhler showed, commercial radio stations are first and foremost "in the business of making money, not the business of playing music."¹⁷ "Broadcasters earn their money . . . by selling ratings points to advertisers."¹⁸

As a result, "the music that is played on commercial radio stations is designed to attract audiences that contribute to ratings, that are attractive to advertisers, and that are in turn attractive to radio station management."¹⁹

Thus, only the music that produces the "right effect" is aired, and that, in turn, becomes a major factor in audience taste manipulation. What this means is clearly shown in a study of how one commercial radio station functioned over a set period.

Out of 467 albums available to it over a 10-week period only 7 per cent received any airplay,²⁰ the decisions being made by the station's music director in contact with trade sources.

Society Manipulated

Because "it is obvious to any social observer that radio airplay precedes, rather than follows, massive public popularity,"²¹ the remarkable reduction of options at this station merely highlights



dents, the receptivity of television viewers, the vigilance and reactions of people in complex monitoring operations."¹⁶

Along with some very laudable applications, the development of music programs to improve the "receptivity of television viewers" brings to mind the powerful, potentially manipulative use of music in commercials.

Paying for Hits

It is no secret that companies adver-

what has been known for some time:

"The making of the majority of 'hits' is largely predetermined by and within the industry. It is in direct contrast to the general opinion of Tin Pan Alley, which clings to the ideology that the success of songs represents the spontaneous, free-will acceptance of the public because of the inherent merit of the number."²²

Given that today the vast majority of recorded music produced in the world is controlled by only five companies,²³ it is not surprising that the potential for political manipulation of musical taste and behaviour on a vast scale has not gone unnoticed by contemporary sociologists.²⁴ Perhaps in Western culture we are only beginning to discover again, though on a much larger scale, what the ancients said quite clearly in their own age.

Christians Naive

So, why is it that some Christians see music as a trifling issue, a harmless entertainment, one of life's neutral elements to be utilised according to personal taste and preference? Why is it that while business enterprise uses music for its own end, Christians frequently haggle over its impact?

Perhaps Jesus' statement about the children of darkness being wiser than the children of light is more true than we care to admit. Certainly much of the most widely heard music today has been developed with a purpose, but rarely, if ever, out of Christian motivation. By accepting the notion of the moral neutrality of music's impact, Christians have largely imitated secularly initiated styles, and have forsaken the task of forging something uniquely Christian in the musical art.

One thing is certain though: with the powerful potential that music has for impacting human thought and behaviour, we can be sure that the devil will not bypass it in his effort to allure us.

Most Adventist Christians are aware that "music, when not abused, is a great blessing, but when put to a wrong use, it is a terrible curse,"²⁵ and that it "is often made one of Satan's most attractive agencies to ensnare souls."²⁶ Sadly, however, "of all the arts, music is practised most and thought about least."²⁷

Of course, Satan has a vested inter-

est in distracting Adventists from thinking too deeply about music because he doesn't want us to be part of that vast throng singing the new and heavenly song on the sea of glass.

Evidence of music's power is overwhelming. As Christians we must recognise that music's nature is such that it can affect and influence us in many ways.

Undoubtedly it has a part to play in the spiritual battle for souls; conceivably also in end-time events. Much wisdom and spiritual insight is needed if we are to truly glorify God in our music, for "unless there is within us that which is above us we shall soon yield to that which is around us."²⁸

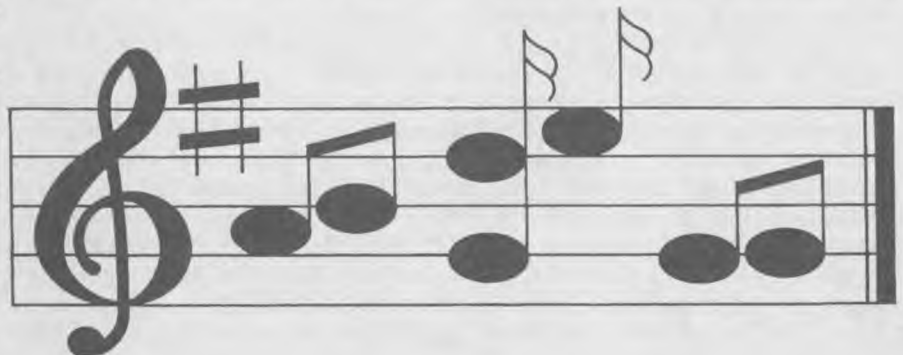
Prayerful thought and discussion, along with a willingness to follow the Holy Spirit's guidance and take a stand for God on this issue, whatever it takes, is needed. May God bless our efforts to search for truth in this area. □

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Wolfgang Stefani, an Avondale College theology graduate in 1976, has just completed his research in the area of music and religion, specifically the relationship between religious beliefs and musical style, for his PhD program at Andrews University, USA.



Pastor Cox Speaks to Criticism

American evangelist Pastor Kenneth Cox chose to answer recent criticisms made of him by his former associate, John Osborne, through an open letter.

Billboards naming the pope as the antichrist had been put up around Orlando, Florida, USA, by people claiming to be Seventh-day Adventists—creating hostility toward the church at a time when a Cox crusade was about to take place. The church officially disassociated itself from those sponsoring the billboards.

Pastor Cox then appeared on an Orlando talkback show essentially to attempt to control the public-relations damage done to the church and to discuss his upcoming crusade.

Many phone calls were received during the show, asking questions on various topics relating to Adventists. Pastor Cox's answers were brief, due to the nature of the program and the lack of time he had to prepare answers.

The interviewer asked Pastor Cox whether he felt the pope was the antichrist. It was this answer that was criticized by way of a two-part video created by John Osborne.

"I gave a direct answer to the question [whether the pope was the antichrist] and said the pope was not the antichrist," says Pastor Cox. "Whether the pope lives or dies doesn't change the question of the antichrist. It is the papal power. I have always avoided fingering a specific individual by name as the antichrist. Rather, the papal system is what I have shown to be the focus of Revelation 13.

"The Spirit of Prophecy repeatedly warns us against attacking other churches. Sister White gives the prime example of this in the book *The Great Controversy*. John Osborne misleads you when he says Ellen White says in *The Great Controversy* 'the pope is the antichrist.' She does not say this.

"Sister White very discreetly allows others to make the claim. On page 87, John Wycliffe says it, and on that page she quotes him as agreeing with both rival popes on their saying it is each other. On pages 142, 143, she quotes Luther as saying the pope is antichrist. On page 384, she quotes Samuel Hopkins: 'The protestant churches



Pastor Kenneth Cox speaks publicly to his critic, John Osborne.

have much of the antichrist in them, and are far from being wholly reformed from . . . corruption and wickedness.'

"Yes, Ellen White believed that the papal power was antichrist. But she also believed that apostate protestantism was antichrist as well. She had the wisdom and good judgment to let someone else say it in *The Great Controversy*."

Pastor Cox was presenting an evangelistic series at the time of the interview. He was attempting to undo damage done to the church by a group of people (claiming to be Seventh-day Adventists) who had prepared large advertising billboards naming the pope, soon to visit the area, as the antichrist.

"Had I directly answered the question on the air, those listening would not come to my meetings to hear the full answer based on solid truth," says Pastor Cox, "an answer that could not be given in 30 seconds. And I don't believe it should be done by attacking an individual.

"My heart isn't heavy because John has attacked me. He is in reality attacking himself, for his attitude . . . has already cost him his church membership. I fear it will someday cost him his eternal life, as well as cause others whom he has influenced to be lost.

"I started John in the evangelistic ministry, trained him, and taught him all I possibly could about soul-winning. . . . Controlled by the Holy Spirit, his

drive and energy could bring much good to the Lord's church. If he humbled himself before God, he could have been mightily used. . . . Yet he learned early on that an attack ministry brings in a lot more money than simply preaching the gospel and reaching out to needy sinners, bringing them to the Lord.

"John knows full well what I preach on the antichrist and the mark of the beast. I have often been accused of being 'too straight' on the subjects. I preach the straight Seventh-day Adventist message. However these are delicate subjects and must be handled discreetly.

"I appeal to John Osborne to join me in bringing spiritual healing and revival to the church. Not by attack, but by the Christian example of our lives and getting on with the task of warning a dying world of the soon-coming Christ."

Billboard Notices Refused

Printed Page Ministries of Troy, Montana, which says it paid for 21 billboards to be displayed in the Denver area during the pope's visit August 12-15, is threatening legal action against Gannett Outdoor of Colorado's refusal to display any advertisements attacking the pope, reported the *Rocky Mountain News*. The newspaper said that the group members were "mostly dissident Seventh-day Adventists."

"We paid the money, we have signed the contract, and now they have refused to put them up," Les Balsiger, director of Printed Page Ministries, is reported to have said. "I don't want to be un-Christian about this, but this isn't the end of this matter. We could be on the courthouse steps [today]."

The billboards would have had a toll-free number, a picture of the pope waving and the message: "The Bible says, 'The man of sin shall be revealed,' 1 Thess 2:3."

Caludia Dillmon, vice-president of Gannett Outdoor, said the agency rejected the copy for the advertisements and returned the payment based

on a clause in the contract that allows the company to reject advertisements that "reflect on the character, integrity or standing of any organisation or individual," she said.

Printed Page Ministries sought a court injunction upholding the contract while it fought the Gannett policy, said the report.

Billboards picturing the pope and advertising *The Great Controversy* have been featured in several US cities during the lead up to his visit.

Signs Subscription Levels Vary

Reports from Australia and New Zealand indicate that the August *Signs* promotion has been well-received and that total subscriptions and sponsorships will rise," says Lee Dunstan, assistant editor of the magazine.

"Personal ministries leaders are confident of the campaign's success. One PML reported an increase from a total of around 300 to some 500 subscriptions and sponsorships for his church. Another PML estimated that 90 per cent of her church's membership are now either *Signs* sponsors or subscribers.

"Things are not so good everywhere though. Elsewhere, others PMLs are reporting that the recession is biting. But, generally, it hasn't diminished the generosity of most members. For example, one church reports that although their members' incomes are almost 100 per cent derived from social welfare, they still expect an increase [in subscriptions].

"There are examples of very real sacrifice in dedication to *Signs* evangelism too. One new Adventist personally donated the equivalent of 28 *Signs* to his local church's *Signs* project. Such generosity confirms the success of at least one of the campaign objectives—the involvement of more of the church members.

"But *Signs*' ultimate measure of success is not its subscriptions level so much as its effectiveness in reaching people with the Adventist message.

"I recently received a letter from a

Religions Challenged in Russia

A bill restricting religious liberty and allowing the government to actively support the Russian Orthodox Church drew one step closer to becoming law on August 27 when the Russian government passed it for the second time.

Lawmakers stuck with restrictive changes drawn up about a week earlier by the committee that first drafted the bill, but added a clause allowing government support for groups that promote traditional confessions in Russia.

The committee's changes came after Boris Yeltsin refused to sign the bill in its original form, when it was presented to him after its passage on July 14. The committee's changes came in response to the refusal.

It was uncertain on August 27 when the law would go into effect. There was a question whether Mr Yeltsin would have the opportunity to reject it again or be forced into signing it this time. There was also a question of whether it would be delayed in the machinery of appeal as Mr Yeltsin, or dissenting parliament members, filed a case against it in constitutional court.



Photo: B Nowicki

Scenes from 1992 in Nizhy Novgorod, Russia, may not be repeated if restrictions on foreign evangelism are to take place.

Mr Yeltsin had said the first draft contradicted both the Russian constitution and international human rights norms. Parliament member Father Gleb Yakunin, a born-again Orthodox priest who cast the only vote against the bill the first time it was heard, had promised to make an appeal to the court if it appeared the bill would become law.

If the bill does become law, foreigners practising professional religion will no longer be able to "have a religious or missionary character—in effect compelling citizens in their choice of convictions or membership in any religious association or society."

Under the law, Russians would have to register their church groups with the government, which the new law would allow the government to shut down for various reasons. Criminal and administrative penalties will result for, among other things, "coercion to attend or leave religious associations or organisations."

The newest draft forbids missionaries from "offend(ing) the religious feelings of Russians." It also requires missionaries to receive special permission from the government, and it re-establishes the state's right to open and to close churches.

Russian Orthodox leaders say they speak on behalf of the 50 million people enrolled in their church in wanting to reverse the carte-blanche openness brought in under the 1991 freedom of conscience act.

Southern Baptists' first vice-president, Jay Strack, spoke at Mr Yeltsin's advisers' meeting on August 16 about possible American reaction to such a non-democratic law.

"You know what they wanted to talk about? The Waco situation," said Mr Strack. "They wanted to know, how do we answer that we'll not have a group of religious zealots and militants (that would require) our army to take over?"

"In their mind that image had played over and over again . . .

"The Waco deal came up on Friday night . . . in private conversations on the phone (and) from eight in the morning to a little after midnight (the day of the Kremlin meeting).

"I had to stress our motive over and over again. I had to say, 'we're not trying to make you like America.'"—Marty Croll, *The Religious Media Agency*

Sydney businessman—a radio-ham hobbyist,” Mr Dunstan says. “He told me how he anonymously sends *Signs* to his radio contacts. He then listens to their radio ‘chatter’ as they discuss the magazine and try to pinpoint who sends it to them. He says the comments are 100 per cent positive.

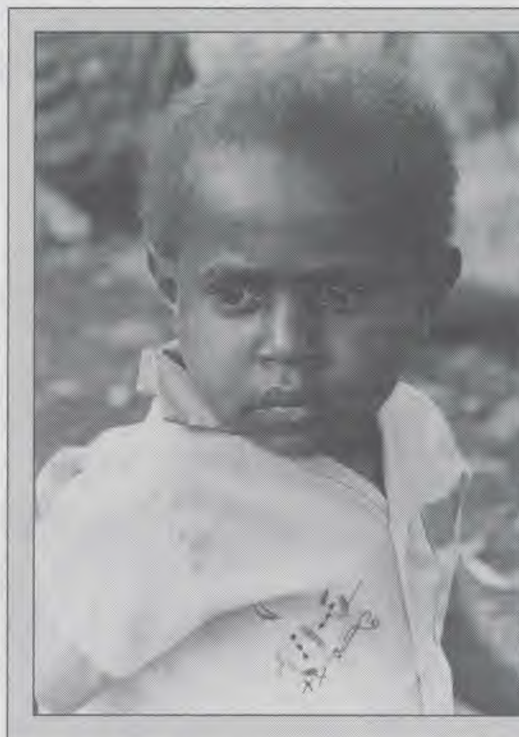
“He recently received a phone call from one of these contacts, a 75-year-old lady in Western Australia whom he eventually met on a round-Australia trip. For years he’d sent her *Signs*. She was ringing to tell him that at last she’d been baptised.

“That’s not an isolated instance. Earlier this year a workmate reported to me that someone to whom he’s anonymously been sending *Signs* for some 20 years had tracked him down to tell him some good news. He, too, had at last accepted Bible studies.

“*Signs* is really living up to its campaign promise of ‘building bridges.’ Let’s hope that everyone else does—with *Signs*.”

Preschoolers Stop, Look and Listen to Videos

Jenny and Paul Race first considered Christian videos for preschoolers when they felt a need for their own children. “We bought a video player four years after our first child was born,” says Mrs Race, “and discovered there was a lack of educational tiny-tot videos generally, but Christian ones were almost nonexistent. So we decid-



ed to do something about it, and produced a home video.”

Sometime later Mrs Race shared her vision with the Adventist Media Centre and, over a period of time, the “Stop, Look and Listen” video series was developed. Mrs Race scripted and presented the programs, as well as writing the songs.

So far three “Stop, Look and Listen” videos have been produced, each containing two 30-minute segments. Each segment is based on one of Jesus’ parables. They include: “Ten Silly Girls,” “The House on the Sand,” “The Farmer,” “The Party Nobody Wanted,” “The Good Neighbour” and the “Lost Boy.”

Appeal '93— “Caring for Kids”

South Pacific Division director of the Adventist Appeal, Alwyn Salom, has announced that the 1993 Appeal will officially be launched on October 9, three weeks from today.

Both the Appeal brochure and the special Appeal project this year highlight the needs of children in Papua New Guinea. Watch the RECORD for further information about both these items.

“A lot of stories, activities and songs are packed into each presentation,” says Pastor Kevin Townend. “They prove that it is possible to produce educational videos for children that reinforce practical Christianity and simple Bible concepts.”

Mrs Race has a great deal of experience in working with children. She has an AMusA, has written and produced several musicals for “tiny tots” and has led out in small children’s Sabbath schools for eight years. She also has a BA majoring in education and psychology. The videos are available from all Adventist Book Centres.—Gary Krause

STARTING POINT

Just if a— What?

Dave was driving his uncle’s new Lexus—crunch! He hadn’t seen the old Mercedes Benz convertible. The other driver screamed at him that her car was a priceless collector’s item.

Dave had to have the cars fixed before his uncle returned from overseas, but the damage bill came to \$375,000. Dave worked out that his current salary couldn’t keep up with the interest on that. He would spend

his lifetime paying, and would still die in debt. But he was too proud to ask for help.

Dave’s uncle came back and found out (because he noticed a slight colour variation in the paint). He paid the bill through his insurance, and even gave Dave a set of defensive driving classes.

“Not by works of righteousness that we have done, but by his own mercy he saved us . . . by the renewing of the Holy Ghost” (Titus 3:5).

Being saved is: Justification—free forgiveness (the uncle pays the bill); Sanctification—God helps us to live

right (the driving lessons); and Glorification—when God makes us totally sinless and takes us to heaven.

God forgives us and renews us when we are born again.

Can you separate justification from sanctification? Yes, but it’s like separating birth from life. Some argue that one is more important than the other, but ask a baby. It can’t live in the world without being born. And yet birth is not life—but it starts life. Being born again starts us living a Christian life, as the texts in this week’s lesson point out.

—Grenville Kent

The Little Duckling

by Orel Hosken

God cares what happens to everything He makes. He made you. That means He cares about you. You're very, very special to God. Always remember that!

In the Bible (Matthew 10:29), God tells us that He cares about each little bird's life too. God must be extra busy at springtime. There's so many new baby animals

and birds! Do you help God care for His creatures? Mr King, the man in our story this week does.

Mr King was driving to work. The road was so busy. Suddenly the traffic jammed up. Cars braked and swerved around something on the road.

In the middle of the road was a mother duck with two tiny, fluffy ducklings. One duckling had been hit by a car and killed. The mother duck stayed close by her hurt duckling. She wouldn't leave it. The other duckling was very frightened by the traffic swooshing by.

Mr King saw the ducks. He pulled over and stopped. Then He carefully hurried into the middle of the road and held up his hands.

All the cars stopped.

He gently picked up the dead duckling and held it out to show the mother duck. Then he slowly backed off the road, leading the mother and her other duckling to safety. Then he laid the little duckling in the grass so the mother duck could be near her baby in a safe place. The mother duck would stay there for a while, then be happy to take her other duckling down to the river.

Mr King and God felt sad that one little duckling had died. God missed the little baby just as its mother did. God was glad His helper, Mr King, had helped Him care for the mother duck and her other duckling.

Anniversaries

Winter, Cliff and Grace (nee Shipp) celebrated their 50th wedding anniversary on August 18, 1993. They were married at Bishopsbourne, Tasmania, by Pastor L R Harvey on August 18, 1943. The subsequent years have been spent ministering to the churches in Tasmania, South New Zealand, South Australia and Victoria. Retirement found them settling in Warburton where they have continued to take an active role in the local church and the auxiliary of the Warburton Health Care Centre. On July 11, 1993, an anniversary luncheon saw family and friends join them and their children Merlene, husband Peter, Trevor, wife Margaret and grandchildren Tracy, Wendy, Nicole and Anthony, in celebration of this special occasion.

Weddings

Ngaira—Fietz. Kupa Ngaira, son of Kupa Ngaira and Chrissie Kemp (New Zealand), and Shelley Fietz, daughter of Gordon and Kay Fietz (Darwin, NT), were married on July 11 at the Darwin SDA church. Kupa and Shelley plan to establish their home in Darwin.

S L Gazsik

Plane—Waters. Chadwick Rye Plane, only son of Barry and the late Tatsiana Plane, and stepson of Myrna (Cooanbong, NSW), and Donella Gai Waters, eldest daughter of Bill and Lynnette Waters (Bonnells Bay), were married on December 29 at Kirkton Park, Cessnock. Chad and Donella plan to establish their home at Windermere Park, Lake Macquarie.

Bruce Charles

Obituaries

Carr, Doreen May (formerly Whish-Wilson), born November 2, 1914, died July 13 at Tamar Park Nursing Home, Legana, Tas. Rene grew up in the country at

South Springfield near Scottsdale. On September 5, 1934, she married John Whish-Wilson. They joined the SDA Church in 1963. John died in 1972. After several years Rene married Clarence Carr, who died 18 months later. She is survived by her children, Bruce (Forth), Anthony (Perth, WA), Pamela Hanebuth (Sydney, NSW), Barry (Scottsdale, Tas), Lloyd (Launceston), Jennifer Dell (Canberra, ACT), Debbie McHugh (Launceston) and Scott (Perth, WA); sisters and brother, Jean Robinson (Launceston), Joan Ewing (Devonport), Elaine Edmunds (Launceston), Clarice Aird (Hobart) and Leon Hemphill (Hobart).

Ed Totenhofer

Davies, Dorothy, born February 28, 1923, in Christchurch, New Zealand; died July 22 at the Midland Nursing Home, Perth, WA. Dorothy had been a member of the Osborne Park church for 38 years and at the time of her death was a member of the Victoria Park church. During her active years she worked tirelessly with various welfare organisations including Adventist Community Services, Red Cross, and camps for the blind. Dorothy is survived by her two daughters, Pam and Coralie.

Keith Godfrey

Eager, Jean (nee McKean), born June 26, 1905, at Benalla, Vic; died July 25 at "Erilyn," Lake Macquarie, NSW, and was buried beside her husband in the Avondale Cemetery, Cooanbong. A graduate of Sydney Adventist Hospital and later deputy matron, she married Frank Eager in 1939. Together they established a nursing home at Eraring on the shores of Lake Macquarie. With failing health and eyesight, she handed the business over to members of the family, but spent her final years overlooking the waters of the lake she loved. She is survived by her son, John; daughters, Jill, Janice and Joy; their spouses; four grandchildren; and one great-grandchild.

V J Heise, S R Goldstone

Edwards, Amelia (Meg) (nee Howard), born June 16, 1920, in Melbourne, Vic; died July 16 at Ipswich, Qld. Baptised in December 1992 by Pastor Graeme Humble, Meg was a much-loved member of the Esk church. She is survived by her daughter, Carol Bussey (Mount Tarampa); and son, John (Melbourne, Vic); and grand-

children. Her husband, John, predeceased her in 1989. Ervin A Ferris

Garfoot, Eliza Evelyn Phyllis, born March 9, 1899, in Sydney, NSW; died July 17 at the Charles Harrison Home, Cooanbong, NSW. "Aunty Terri," as she was known, was a practical person who always put others before herself. She had lived at Silverwater, Lake Macquarie, from the end of the second world war until moving to the nursing home in 1985. She became a Seventh-day Adventist while living at the Charles Harrison Home. She is survived by her two sisters, Zelma and Emily; and grandson, Terry. Donny Sim

Garnet, Mary Olive, born October 9, 1919, at Invercargill, New Zealand; died July 2 at the Christchurch Hospital and was buried in the Balcairn Cemetery. After her own children were grown, she adopted six other young people, as well as fostering a number of other children. A very active person, Mary had a love of hiking. At the age of 73, just three weeks before her death, she successfully tramped the Routeburn and Greenstone tracks. She became an Adventist 30 years ago in Dunedin, through the ministry of Pastor Raymond Howse. Subsequently she was a member of the Oamaru church, and more recently the Rangiora church. Mary is survived by her son, Ron (Christchurch); daughters, Alvina Boggs (Tauranga) and Janice Godsiff (Havelock South); and her extended family, Neville (NSW), Max, Michael (both of Amberley, NZ), Bevan (Palmerston North), Edward and Sharon (both of Amberley). E S Kingdon, D Hurley

Grange, Ella Ruby (formerly Hennig), born October 23, 1904, at Tickera, SA; died July 9 at Murray Bridge. Of 14 children in the Parker family, Ella was the eldest daughter. She was 21 when she married Percy Stanley Hennig, who died on July 16, 1968. In 1970 Ella married Albert Grange, who predeceased her four years ago. She is survived by her children, Ralph, Blair, Ivan, Colin, Dean, Joy, Shirley, Heather, Gwen and David; 26 grandchildren; and 28 great-grandchildren. She was predeceased by a son, Leith.

Harold Josephs, Philip Frahm

Hardwick, Frances Ellen (nee Richardson), born October 4, 1921, in Melbourne, Vic; died July 9 at Wagga Base Hospital, NSW. A keen sportswoman, she was especially skilled in swimming, tennis and basketball. Frances and her husband, Cliff, who were married on September 6, 1947, lived on a farm in the Mangoplah district. In 1970 they moved into Wagga. Frances was baptised on December 11, 1965, after attending a series of lectures conducted by Pastor George Burnside. She is survived by her husband; sons, Robert (Wagga) and Ian (West Wyalong); their spouses; and three grandchildren. She was predeceased by two daughters, Carole and Frances. V P Harper, W H Doble

Hughes, Llewellyn Harris (Lyn), born September 23, 1912, at Sydney Sanitarium, Wahroonga, NSW; died July 22 at the Adventist Retirement Village, Victoria Point, Qld. Lyn's father accepted the Adventist message in Toowoomba in 1895, after attending a mission conducted by Pastors J O Corliss and G B Starr. He introduced his mother, Mrs Lucy Hughes, to the message, and she became the first SDA in Brisbane. Lyn worked for Sanitarium Health Food Company for 32 years. He is survived by his wife, Verna (nee Ballard); children, Wesley, Win Baker, Noel, Roy, Allan and Don; 21 grandchildren; and eight great-grandchildren. R J King, S A Bartlett

Kuca, Stanislaw, born July 31, 1903, in Poland; died June 21 in Wollongong, NSW. Her life was difficult, having lived through two world wars and in various refugee camps. During that time she lost all her sons. Her only surviving daughter, Alicia Kudrynski, was born in a refugee camp in Africa, while in transit to Australia. Julius Kudrynski, her son-in-law, assisted the writer in the service. Ross Chadwick

McFarlane, Emmeline Cecilia (Cissy), born August 13, 1905, in Brisbane, Qld; died July 22 at the John Hunter Hospital, Newcastle. Cissy studied at Avondale College and became a Bible worker in the South Queensland Conference. While at college she met and later married Fergus McFarlane. They worked successfully as an evangelistic team in Brisbane, Rockhampton and South Australia. Fergus was killed in a railway accident in Adelaide in 1939. Cissy then made her home in Cooranbong, where her children could have ready access to Christian education. She is survived by her children, Milton and Heather (Dixon); their spouses; two grandchildren; one great-grand-daughter; sisters, Ivy and Mabel; brothers, Bill and Reg. She was predeceased by her brother, Charles. Neil Peatey, Clive Barritt, Ross Goldstone

McLaughlin, Lonus Mary, born March 6, 1915, in Lismore, NSW; died July 4 in Roma, Qld. Married at 20, her first husband was killed during the second world war. Lonus and her second husband, Thomas William (Bill) McLaughlin, enjoyed 53 years together. After becoming acquainted with Pastor Reg Martin, Lonus, her husband and son, Donald, were baptised on October 23, 1982. She is survived by her husband; daughters, Ailsa Bemi (Ipswich) and Gloria Allegri (Ayr); sons, Robert (Bundaberg), Donald and Alan (both of Roma); seven grandchildren; and six great-grandchildren. Neil Tyler

Pinchbeck, Rhonda Mary May, born December 22, 1944, at Victor Harbour, SA; died July 3 at North East Community Hospital, Adelaide. Rhonda grew up on her parent's farm south of Adelaide. She worked as a literature evangelist after school. Baptised on February 20, 1960, Rhonda held many church positions. Her marriage to Robert Pinchbeck on August 3, 1976, was the first to be conducted at the Tooperang church. She is survived by her parents, Thomas and Mavis Brown (Paris Creek); sisters, Thelma Brown (Paris Creek) and Valda Allen (Tully, Qld); and stepson, Chris Pinchbeck (Reynella). Lee Bowditch

Shearer, Ernest, born January 25, 1901, at Ashburton, New Zealand; died July 2 at Ilam Lodge, Christchurch, and was buried in the Ruru Lawn Cemetery. Ernie was

a well-known builder in Christchurch. A member of the Papanui church 25 years ago, he was the maintenance officer for many years. He also contributed a great deal of time and labour for the building of the youth camp at Methven and the Chaney's campground. He is survived by his son, Graham; and daughter, Ngarita Matthews (both of Auckland); stepsons, Harold Nelson (Nelson) and Garnet Nelson (Christchurch); and stepdaughter, Lillian Flopton (Wanaka). E S Kingdon, O L Stimpson

Strother, Elizabeth Ethel Mary, born September 11, 1918, in Adelaide, SA; died July 18 at Flinders Medical Centre. Beth spent her childhood at Victor Harbour. Later in life she married Harold Owen Strother and they owned a fruit property at Renmark. Eight years ago they moved to the SDA retirement village at Morphett Vale. They joined the SDA Church in 1979, following studies with Pastor Robert Porter. Beth is survived by her husband; and daughter, Veronica. A I I Croft

Swarbrick, Laura, born 1895 in Auckland, New Zealand; died July 30 at Gisborne, and was buried in the Tarheru Cemetery. Most of her life was spent in the Poverty Bay district. Following her marriage to Oswald Swarbrick in 1917, they were pioneer farmers in the Wharerauta hills, where they farmed until their retirement to Gisborne in 1947. He predeceased her in 1969. She is survived by her daughter Patricia Pascoe (Gisborne); and sister, Josephine Fox (Palmerston North). Ron Lewis

Thwaites, Claude Charles, born February 22, 1918, at Rockhampton, Qld; died June 4 at Townsville General Hospital. Claude served in the army during the war. He married Jean Kirk on June 24, 1939. They lived in Townsville, where Claude became a fire brigade officer, and helped design the Townsville fire station. He is survived by his wife; daughters, Margaret and Mary-Lou, and foster daughter, Lorraine; grandsons, Bradley and William (all of Townsville) and Grant (Biloela); and brother-in-law, Les Kirk (Ingham). He was predeceased by his son, Richard, in 1977. Dave Hamilton

Winston, Myrtle (nee Freeman), born June 4, 1905, in Fremantle, WA; died July 9 at Geraldton. Myrtle married Theo Winston in 1925. Following her baptism in 1937, her consistent witness resulted in Theo's baptism in about 1964. Myrtle gave strong lay leadership to the Geraldton church through the war years, and was noted for her Sabbath school teaching. She is survived by her children, Thea, Helen Don, Gwen and Brian. She was predeceased by her husband in 1985, and a son, Ray. Ian H Royce

Advertisements

Teen Ministry Volunteer. Avondale College church invites applications for the position of Teen Ministry Volunteer, commencing January 1994. Applicants should be active church members and possess qualifications or experience in working with teens aged 13-15. Living allowance provided. Employment particulars and conditions may be obtained by phoning (049) 77 2705, or writing to Steve Wold, Youth Pastor, Avondale College, Cooranbong NSW 2265. Applications close November 13.

SDA School, Palmerston North. Teaching principal for the Seventh-day Adventist School, NE-S4. Staff 4.2. Max roll, 100. Person must have vision, proven leadership, effective teaching skills, sound administration and managerial skills. Ability to lead the spiritual dimension is essential. Application closes on October 15. Position and application details available from: The Secretary, Palmerston North SDA School Board of Trustees, 25 Snelson Street, Palmerston North, New Zealand.

Early Childhood Education Tutor— Limited contract to December 1995. Persons with BED (Early

Childhood) or similar qualification are invited to apply for the above position. Please include telephone number and ensure that special strengths in curriculum areas are specified. Post to: Kindercare Early Childhood Teachers College, Box 31106, Auckland 1309, New Zealand.

Early Childhood Teachers. Holders of two-or three-year TAFE qualifications are invited to apply for positions with our enthusiastic teaching teams. We operate in 10 locations in the Auckland metropolitan area and because of our expanding needs would be happy to receive applications from now through to May 1994. There are three positions immediately available and there will be more in 1994. Please enclose your telephone number with your CV and send to: Kindercare Learning Centres, Box 31106, Auckland 1309, New Zealand.

Adventure Christian Services to China. Volunteer English teachers needed for a layman-sponsored school in China. For information or interview please phone Daphne West on (02) 690 3466 or fax her on (02) 690 4354. Organiser will be available in late September and early October.

Campervan Required in New Zealand between January 1 and February 15 and then in Australia (Sydney) between February 15 and March 1. Contact Chris Mason, PO Box 94, Hatfield, Herts, England. Phone 0707 266764. Will hire or offer reciprocal rights to their van hired in Europe.

Land for Sale. Large block—Cooranbong. Close to schools and transport, 60 minutes from Sydney and Newcastle. Great investment. For information phone (07) 341 8072 A/H or (07) 290 2160 B/H.

Pickers and Packers Required for strawberries, squash, zucchini. Start October. Some accommodation. Own vans and tents welcome. Write, or phone, Rob or Jan, "IVA," PO Box 13, Arian Park NSW 2665. phone (069) 74 1076.

Would You Like a Working Holiday at La Mancha Health Centre? Opportunity for a person with carpentry, plumbing, handyman experience. Single or double accommodation available. For details phone (066) 29 5138.

Need a Holiday? Yes, it is possible. We can care for your home, pets, garden, milk your cow, cut your lawns when you're away. Married team. SDA members. Will go anywhere in NSW. Phone (02) 477 1196.

Trip-share Services. Car-pooling service VicRoads registered and approved, matching drivers with passengers on share-petrol-cost basis from country and rural areas to anywhere in Victoria or interstate. Free call (008) 06 9762. A/H (054) 95 2592.

Savoury Delights Vegetarian Cookbook. 170 home favourites, easy too. Only \$6.70 includes postage. Certified mail \$1.40 extra. Orders to: Manning District Home and School Committee, PO Box 417, Taree NSW 2430.

For Sale. Electric and hand grinders, stone and steel. For information: H and H Rusterholz, Yorklea via Casino NSW 2470. Phone and fax (066) 63 7180.

Adventist Video: An Evening With James White. Larry Richardson presents a superb play, acquainting you with this pioneer. \$25. Write Better Lifestyle Resources, La Mancha, Lindendale Road, Lismore NSW 2480. Phone (066) 29 5222.

Meat Free. Longa Life Vegetarian Smallgoods available throughout Australia and New Zealand health shops and supermarkets. They are usually displayed in the dairy or smallgoods section. Two exciting new products have been added to our range—*Noitdogs* and *Noitburgers*.



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