

RECORD



Adventist Media is set to broadcast one of Sydney's pre-eminent Easter events via satellite to approximately 26,000 viewers in Adventist churches throughout Australia, New Zealand and the South Pacific Rim. The "Celebration of Word and Song" has gained a reputation as a major event on the Sydney social calendar, with listings in Sydney tourist publications.

Adventists support Easter scripture program

Bruna Tawake

The Bible Society in New South Wales has praised the Seventh-day Adventist Church for supporting its Easter Celebration of Word and Song fundraiser. "The Adventist Church has been a fabulous partner," says Daniel Willis, the society's chief executive officer. "Your participation means that churches across Australia and the world can downlink the program and show it at a time suitable to their congregations and visitors."

Roger Climpson, the program's producer, recommends the program to Adventists because "it presents the Bible story as it is written, in a conversational style and within context."

The program this year will raise funds to provide Bibles for children in Indonesia. "There is a desperate need for children to hear the good news of Jesus and to have the opportunity of eternal security—for their safety in this world is not guaranteed," says Mr Willis, who has recently returned from Indonesia. "Teaching literacy by using Scripture is one way of starting to give children a different hope for the future."

The church will uplink the program on Sabbath, April 12. Contact Adventist Media on +61 2 9487 1844 or visit <www.amcdiscovery.com.au/satellite> for satellite parameters.

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Thoughts on war

By the time you read this, Australia may be at war. Bombs may be falling on Baghdad or, according to some, the war on Iraq may already be over. I write just after the Australian Prime Minister made his strongest case for war and as the United Nations Security Council struggles to find a united approach to the Iraq situation.

War kills people. And it tends to not be those who made the decision to go to war.

War creates hatred and resentment on both sides that doesn't go away with the signing of a peace treaty.

War costs. The human, natural resource, environmental and moral-ethical costs are huge.

War may be won or lost, but it's hard for a weeping mother to know the difference.

War creates desperation. No-one can guarantee that destruction of a single despot will prevent weapons of mass destruction being used in the future.

Search for a just war

Has there ever been a "just" war? It was easier to think of a war being "just" before Vietnam, when the media brought glimpses of its reality into our lounge room: a naked girl runs down a road, fleeing a napalm attack on her village; a general places a pistol to the head of a man and summarily executes him; monks burn themselves in a busy street. Justness?

Current images from Iraq show ordinary people with the same fears and worries as everyone else. Real people. You-and-me-type people. People threatened with death.

It's true, some wars can be defended on the grounds of necessity. A nation defending itself against an aggressor, for instance. But the word *just* doesn't belong on the battlefield.

And justness is viewed differently on the opposing sides. It is well documented how supportive Adventists were of their governments during World War II. The Australian *Signs of the Times* editor A L King, at the outbreak of war, wrote, "May the forces of right prevail." He meant the British Empire. On the other hand, the editor of the German *Der Adventbote* wrote, "God has inclined the scales of good fortune toward us . . ." with the fall of France. What may seem just for one will not seem just for another.

War in the future

Since the war in heaven (Revelation 12:7) found its way to earth and led to Cain killing Abel, we've lived on a planet in conflict. The frightening thing about the future is that we may again witness religious wars.

Philip Jenkins's recent and important work, *The Next Christendom* (watch for a report in *Signs of the Times*), notes the huge growth of Christianity in the developing world, particularly Africa (from 10 million to 360 million over the 20th century) and South America. A "typical" contemporary Christian today, he says, is a woman living in a village in Nigeria or in a Brazilian *favela*.

For the future, Muslim and Christian nations will grow adjacent to each other and their communities will grow in the same countries. Based on recent experiences in Nigeria, Indonesia, Sudan and the Philippines, this will be accompanied by intensified rivalry. "Religious zeal can easily turn into fanaticism," he warns.

His worst-case scenario sees "a wave of religious conflicts reminiscent of the Middle Ages, a new age of Christian crusades and Muslim jihads. Imagine the

world of the thirteenth century armed with nuclear warheads and anthrax." His plea is to current political leaders to pay as much attention to religions as to oilfields.

Peace on earth?

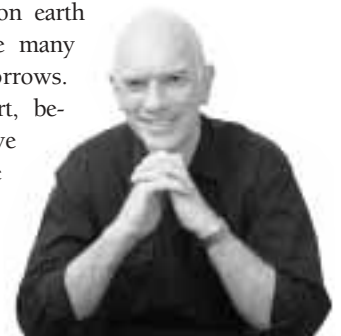
The terrorist attacks in the US and Bali opened a new style of threat and increased the fear of war. We now expect war to be a part of our present and future reality.

The end of war will not come through political or military persuasion, however. These methods have been tried and failed. Rulers—kings, emperors and dictators—have failed to give long-lasting peace. Communism failed. Democracy has brought the people's involvement into government, but not necessarily peace.

That doesn't mean we shouldn't work, plan and pray for peace. But we do have to be realistic: long-term peace has never been humanly possible.

Peace on earth is a promise through Jesus. It comes in two parts: The promise of His coming kingdom—"Don't be troubled. You trust God, now trust in me"—and, "I am leaving you with a gift—peace of mind and heart" (John 14:1, 27, NLT).

Peace of mind and heart is possible even in a war. In Him. "I have told you all this so that you may have peace in me. Here on earth you will have many trials and sorrows. But take heart, because I have overcome the world" (John 16:33, NLT).



Bruce Manners



OFFICIAL PAPER
South Pacific Division
Seventh-day Adventist
Church
ACN 000 003 930

Vol 108 No 12
Cover: Bible Society of
NSW

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Subscriptions: South Pacific Division mailed within Australia and to New Zealand, \$A43.80 \$NZ73.00. Other prices on application. Printed weekly.

Our vision is to...
know
experience
and **share**
our hope in Jesus Christ!

- Social justice network established • Students create prayer garden • RECORD online easy to read
- Book translated into Portuguese • Students vote for peace • Baptismal record broken • and more

—Compiled by Kellie Hancock—

● A recently formed **Australian Adventist Social Justice Network** (SJV) is keen to hear from fellow Adventists committed to a **Christian engagement in social justice issues**. SJV holds a monthly Bible-study meeting in Sydney, sends email listings of various Christian social justice meetings, and provides a **prayer support** fellowship for those on the front line of social action and social justice. For further information contact **Ken Marsh** by email <kmarsh@adventist.org.au> or phone (02) 9847 3377, or **Harwood Lockton** by phone (02) 4980 2191 or email <harwood.lockton@avondale.edu.au>.

● Students at **Edinburgh Adventist Primary School**, Lilydale, Vic, joined parents and teachers in praying for their school at a recent dedication program. School chaplain **Jotham Kingston** joined **Tony Smith**, Federal Member for Casey, in dedicating the school year and declaring open stage two of the school expansion program—a new classroom, landscaping and basketball court. Student's prayers, presented in the form of a **prayer garden**, were placed as **flags** among the new landscaping.



Pictured in the prayer garden is student **Grace Wilson**.—*Lyn Chapman*

New centre provides HIV support

The Adventist Development and Relief Agency (ADRA) has recently opened an HIV/AIDS community capacity centre in Lae, Papua New Guinea.

Funded by the AusAID Community Development Scheme, the centre will provide literacy and income-generation training for sex workers and people living with HIV, and will also function as a source of information about HIV/AIDS for the general public in Lae.

The first service offered is basic support counselling, while at a later stage the centre will introduce training for home-based care. Centre coordinator Abigail Akirapa said there was an explosion in promiscuity evident in the communities, especially in settlement areas. Ms Akirapa said: "If people know that the underlying cause of the soaring spread of HIV lies in their moral behaviour, they might be able to change their ways, hence providing a significant and long-term solution in minimising HIV transmission."

Morobe Provincial AIDS Council chairman Dr Paison Dakulala commended ADRA for providing a care centre to cater for the needs of people living with HIV/AIDS. Pictured are special guests at the opening of the Capacity Centre.—*Michelle Abel/ADRA-PNG*



● **Garden City church**, Brisbane, Qld, has recently established the Hope International Project, a new community-development program that provides confidential and sensitive multicultural counselling, general information, **referral and assistance for refugees and recently arrived migrants** and their families. A qualified social worker is available free-of-charge on a part-time basis. "People who come here as refugees are usually very traumatised and in great need of a warm welcome and assistance," says project coordinator **Nenad-Danny Bakaj** (pictured at his graduation from the University of Queensland last year). For information on migrant and refugee ministries email <hopeinternational@australia.edu>.

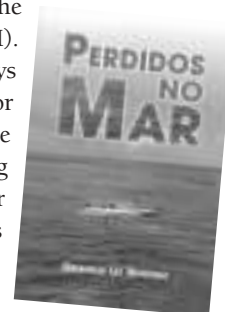


● **RECORD on the web** is proving a **bonus** for those with reading difficulties. Several have reported that being able to **enlarge the size of the pages** on the web site has helped make reading RECORD easier. You will find RECORD online at <www.record.net.au>.

● Are you a **Seventh-day Adventist** who is practising as or studying to be a **lawyer**? The General Conference is publishing the next edition of *Adventist Lawyer* for 2004 and needs your help to **update** the resource. **Send your** name and contact **details** (including a postal address) and details about your education, jurisdiction and practice to: Les Relihan, Supervisor, Archives and Statistics, South Pacific

Division, Locked Bag 2014, Wahroonga NSW 2076, Australia; fax +61 2 9489 0943; email <lrreihan@adventist.org.au>. The deadline for submissions is **May 30**.

● A book written by **Lee Dunstan**, senior assistant editor for Signs Publishing Company, has been **translated into Portuguese**. *Adrift*, released here in 2001, has been published in the Portuguese language by the Brazil Publishing House (BPH). "**It's a marvellous story**," says Rubem Scheffel, book editor for BPH. "People have told me that once they started reading it, they couldn't stop." Mr Dunstan plans to donate his complimentary copies to the Portuguese church in Sydney.



● Eighty faculty members and 95 students at **Andrews University**, USA, have **signed a statement against unilateral war on Iraq**. The statement is being printed in the campus newspaper *Student Movement* and sent to members of Congress and the White House, reports Shanelle Henson, an associate professor of mathematics. After publishing the statement, Alexander Carpenter, a senior who leads the campus **Peace Club**, said they will hold a design contest to create a T-shirt to be available for sale at the school, and the group also hopes to organise a benefit concert to raise money for helping Adventists in Iraq.—*Adventist Review/ANN*

● The Seventh-day Adventist Church in French Guiana—a small country located at the north-eastern part of South America—

Gosnells collects grains of hope

Members of Gosnells church in WA collected rice for the people of Bali in the wake of the Bali bombings late last year. Their aim was to provide practical aid for locals living near the blasts.



Some 180 kg of rice was collected and the Salvation Army offered to transport the food at no cost. The church sent its condolences, thoughts and prayers to all those affected by the bombing. Pictured holding some of the bags of rice they helped collect are: Ashton and Connor Burnside, Matthew Blagden, and Tayne and Kalem Burnside.—*News West*

has **achieved its yearly baptismal goal in two months**. According to **Pastor Guy Roger**, president for the church in the French Antilles Guiana Union, a baptismal goal set for the entire year was already surpassed by the end of February, breaking a record in church outreach. The goal of 120 baptisms was set for 2003. As of February 24, some 126 people had joined the Adventist Church. “This is the first time that the baptismal goal is surpassed so early in the year,” Pastor Roger says. He explains that it is **due to a 100 per cent increase in evangelistic campaigns** held early this year. More evangelistic efforts, led by youth in French Guiana, are planned for the near future.—*ANN*

● **Fourteen Christians**, including three children, have been **brutally killed** in an attack on a **Christian village** in the southern **Philippines** by Islamic separatists. According to The Barnabas Fund, some 50 rebels entered the village, located on the Zamboanga Peninsula, on the southern island of Mindanao, on February 19 and rounded up the defenceless villagers before opening fire on them. One child is reported to have died in his mother’s arms, three others were injured and three more are reported missing. Grenades were also thrown into homes, others were raked with bullets and set ablaze.—*Assist News Service*

● A **sacred Jewish burial site** traditionally regarded as the **tomb of the biblical patriarch Joseph** has been **destroyed by Palestinian vandals**. “It’s a travesty to all humankind when traditional or archaeological sites are destroyed, regardless of who does it in the name of science or war or anger,” said Steve Andrews, professor of Old Testament and archaeology at Midwestern Baptist Theological Seminary in Kansas City, USA. “Thousands of years of Judeo-Christian heritage is under siege.” The incident has left Israeli government officials indignant.—*Baptist Press*

Days and offerings

April 12—World Mission Budget Offering

Off the record

● The recent visit of **Dr Barry Oliver**, secretary for the South Pacific Division (SPD), to the Esperance church, WA, is, according to their report, **the first time a representative from the SPD has visited their church**. Dr Oliver met with the youth for Friday night tea and a look at the *Chasing Utopia* outreach video, took a



combined lesson and worship service on “Unity in God’s grace,” and led an update session in the afternoon regarding Safari’s story and future church plans. Communication secretary **Rhonda Morcombe** says, “Dr Oliver also had the opportunity of meeting up with some old Avondale College friends.” Pictured (L-R) are members of the Slade family: Annette, Gay, Heather, Glynn and Glo with Dr Oliver on the far right.

● A recently baptised member of the Westridge church, Toowoomba, Qld, is believed to be the **first Seventh-day Adventist** to work full time with **Campus Crusade for Christ** in Australia. **Michael Cocks** will incorporate a chaplaincy role with leading students to Christ and nurturing them in spiritual matters.

● **Fifty quilts** have been made for **Safari’s school**, and 17 for the nearby orphanage, by members of the **Wauchope Patchwork and Quilters Club**. Members from the Wauchope Adventist church, along with locals from the Hastings district, helped by supplying materials and money toward the project.—*Northpoint*

Three ADRA workers killed in Liberia

Silver Spring, Maryland, USA

Three Adventist Development and Relief Agency (ADRA)—International staff were killed in an outbreak of rebel fighting while on their way to a Norwegian-funded ADRA refugee shelter project in the area of Toe Town, in eastern Liberia in late February.

Emmanuel Sharpulo, acting country director for ADRA—Liberia, Kaare Lund, ADRA director for Norway, and chief driver for ADRA—Liberia Musa Kita, inadvertently came in contact with an outbreak of fighting in this rebel-divided territory.

“This news has obviously come as a great shock to all of us as these are three of our most seasoned workers,” said Pastor Charles Sandefur, Jr, ADRA—International president. “Our hearts and prayers go out to their wives and children at this time.”

“This is tragic news,” says ADRA—New Zealand director Alan Fletcher, who worked with Mr Lunde in Pakistan during 1990 and 1991.

“Kaare was the country director and I was the young, raw recruit at the project level. We had many memorable times together and I was always inspired by his enthusiasm for life and adventure as well as his commitment to ADRA’s work. We spent three weeks during 1991 travelling by jeep across Pakistan, Iran, Turkey,

Greece, Italy, Europe and Scandinavia on his way home to Norway.”

This resurgent fighting along the border between Liberia and the Ivory Coast caused 2500 Ivorian and other West African refugees to flee and displaced an estimated 8000 people from the local community.

“ADRA workers operating in war-torn regions are increasingly at risk of being in harm’s way, but are dedicated to relieving the suffering of refugees and others affected by war,” says Pastor Sandefur.

“Emmanuel, Kaare and Musa were doing just that when they lost their lives, and we honour their commitment to demonstrating God’s love in war-torn Liberia. At the same time, we recognise that each of them derived an invaluable source of strength and courage from their families, and we mourn with them at this time.”

ADRA commends the United Nations High Commissioner for Refugees and the



Kaare Lund (pictured far right) was one of three ADRA workers killed in a recent outbreak of rebel fighting in eastern Liberia. This photo, taken in 1991 on the border between Iran and Turkey, is, according to Alan Fletcher (pictured far left), ADRA—New Zealand director, “a true picture of Kaare—enthusiastic, adventurous, able to put his hand to many things, and always interested in the people he met. Kaare was willing to take the risk that all of us who travel in this job take—for the sake of his passion—to share Jesus with suffering humanity.” Also pictured, next to Mr Lund, is his eldest son.

International Committee of the Red Cross for coordinating and carrying out the search for the agency’s workers under extremely dangerous conditions.

Their courageous efforts in locating the bodies have provided ADRA and the families of those who lost their lives with the opportunity to grieve.

Pastor Sandefur adds that in the wake of this terrible tragedy, ADRA’s commitment to the people of Liberia is strong and unswerving.

In the indomitable words of Kaare Lund, as recorded in his trip report upon his return from Liberia late last year, “Technically, we ought to withdraw from all of Liberia, but they need help more than any of the others we are working with. If everyone pulls out, theirs is a destiny no-one deserves! We should press on.”

“Despite the very real and increasing dangers facing ADRA workers worldwide, we are committed to demonstrating God’s love in a very practical way,” says Pastor Sandefur.

“Emmanuel, Kaare and Musa each leave behind a legacy of healing and hope that will live on for generations to come through the lives of those whom they served.”



Help called for attack on domestic violence

Bruce Manners

Adventists with experience and training in dealing with domestic violence are being sought by the South Pacific Division's Domestic Violence in Families Taskforce.

"The task force hopes to use the skills of these people in tackling the issue of domestic violence within the church," reports Dr Bryan Craig, the division's Family Ministries director and secretary of the task force.

"We're looking for people who have counselling, psychology or social work qualifications," says task-force member Anne Norman. "Preferably they'll be people with some training in domestic violence and who work with families, victims or perpetrators of domestic violence.

"Experience is important because the task force is unable to provide on-the-ground training. Those interested will also need to have some regular form of external supervision because we can't provide this kind of support."

Ms Norman reports that the task force is a response to a "groundswell" over the issue from church members. The task force was put in place by the Division Executive

Committee, which also provided the resources for it to operate.

"The statistics show that in a church of 100 people there are probably four women who are the victims of domestic violence," says Ms Norman.

She adds, "Value-generation research [of Australian and New Zealand Adventist youth] shows 16 per cent of young people living at home reported that on at least one occasion they'd been physically abused where they suffered bruising, bleeding or broken bones.

"Research from the United States indicates that domestic violence was a factor in 33 per cent of Adventist divorces, and 25 per cent of the respondents reported having been physically abused by an adult."

Ms Norman worked for the NSW state government for 23 years before working for the church. A psychologist, her main role in the church has not been working with



domestic violence cases, but she has helped pioneer domestic violence initiatives on the Central Coast of NSW, including a Men Against Violence movement and groups for children and their mothers who have experienced domestic violence.

She has also been involved in writing policy for the NSW government on domestic violence. Coming from that background, she says that what concerns her about domestic violence and abuse in the church is that it can be couched in spiritual terms, as if it were God's will.

"The husband or father may say, 'This is what I have to do because I am the head of the house.' Often they have their victims pray before or after being attacked. This is the worst form of abuse because of the spiritual connection that goes with it.

"What we need to do is make it clear that men can't say to women, 'This is God's will. This is what it says in the Bible.' We need to educate women that this is not so. And the church needs to be clear on its theology about women."

She calls on ministers to get the message across to their congregations that domestic violence is not acceptable. She looks forward to the time when the minister is the first step in halting domestic violence.

To better equip ministers and the church, the task force is working on resources, developing workshops, recruiting trained professionals and developing a domestic-violence policy for the division.

Patterns of violence explained

Domestic Violence in Families Taskforce member Anne Norman says that domestic violence follows a clear pattern, according to women who have been victims and men undergoing treatment for their violent behaviour. "Everything is fine until there's a build-up of tension," she explains, "then there's some sort of explosion."

Some men, though not so much in the Adventist situation, will come home drunk because that becomes an excuse, "I didn't mean to do it, Love. I was just drunk." Or they will manufacture a situation so they can have that release of tension.

"After the violence," says Ms Norman, "he will say, 'I'm really sorry. This will never happen again. You know I really love you.' It's the chocolates-and-flowers routine and, 'Don't tell anybody. I'm trying to get over this.'"

Then there's a "honeymoon" stage, but the cycle continues—for some on a daily basis, for others, weekly, monthly or longer.

"You do get people who, for some reason, lash out. While this is unacceptable, this is not the usual form of domestic violence, which has that cycle of abuse," she says.

"This is not the kind of situation where you say to a woman that if she had her life right with God, or if she prayed more, or if she had the dinner on the table by six o'clock, or kept the kids quiet it wouldn't happen. In the cycle of violence he will become violent regardless of what she does."

Positive press for media medico

Kellie Hancock

The recent opening ceremony for a 147-unit retirement village that will house some 200 people in the Sydney suburb of Epping, NSW, received positive media attention.

Australian Prime Minister John Howard performed the official ribbon cutting, but that was not what caught the attention of *Daily Telegraph* columnist Mark Day.

It was the governing director of the Medi-Aid Centre Foundation who funded the Vimeira Village project who received the positive press.

Dr John Knight—better known as Dr James Wright, medical columnist for *Signs of the Times* magazine, author of *Family Medical Care* and teen books published by Signs Publishing Company, and media medico—is, according to Mr Day, “an unsung hero.”

“He let an uncommon spotlight shine on himself and his attitudes to life at the opening of his new village,” says Mr Day. “Doc Wright is a beacon of self-help in a sea of ‘gimme-gimme’ expectations of what government could or should do for us.”

Prime Minister Howard acknowledged this attitude in his speech at the opening of Vimeria Village. “What excites me about this project is that you haven’t asked the Government for any money,” he said. “That makes me joyful and it makes

the Treasurer delirious!”

Dr Knight uses his media name of Dr James Wright to comply with the Australian Medical Association’s rules that prevent doctors from advertising.

In his column, Mr Day reports that “Doc Wright” has never personally pocketed a fee for any of his media activities. Every cent earned (including royalties from his books sold by literature evangelists) has gone to the Medi-Aid Foundation formed in 1973, which now has some 400 retirement units—two levels of units include luxury units for people who wish to downsize as they get older, and subsidised rental apartments for disadvantaged people—in Sydney and on the Gold Coast.

Dr Knight’s father—Pastor Arthur Knight, chaplain of Sydney Adventist Hospital, Wahroonga, for 30 years—always said to his son, “If you make any money in this world, you’d better do something good with it because you can’t eat it or take it with you.”

Through trading in real estate for many years, Dr Knight was able to start the Medi-Aid Centre Foundation. “Government grants come with strings attached and we prefer not to do that,” he says. “We have



Pictured at the recent opening of the Medi-Aid Centre retirement village are (left to right): Roger Climpson, Dr John Knight and Australian Prime Minister, John Howard.

traded in real estate and don’t have to ask for help.”

According to Mr Day, this is an attitude that should be applauded. “For a moment, let us switch off the incessant static of war talk and weapons of bioterror and mass destruction.

“Instead, let us concentrate not on evil, but good—a shining example of self-help in our community.”

Adventists tackle issues of drug and alcohol abuse

A high-profile United Nations (UN) meeting recently brought together more than 1000 groups to tackle the issue of “Preventing Violence, Promoting Health: Shared Strategies,” reports Jonathan Gallagher, the UN Liaison director for the General Conference (GC).

In the year 2000 there were an estimated 1.6 million violence-related deaths worldwide, nearly half of which were suicides, according to a recent report by World Health Organisation.

“How can we not be involved in such important issues?” asks Dr Gallagher.

“Violence strikes at the heart of the gospel message. It is shocking that annually almost 200,000 youth around the world are victims of homicide.”

Also attending the meeting was Dr Peter Landless, associate health ministries director for the GC. He noted the close connection between violence and health, as well as the contributory factors of alcohol and drug abuse.

“The significant mental-health problem of suicide was emphasised,” Dr Landless says. “It is shattering that in a time of such marked global war and aggression the

number of suicides exceeds the number of homicides. Alcohol and drug use play a large role in this situation.”

He stressed that the Adventist Church may be more susceptible to drug abuse and violence than many believe. “At the meeting they related violence frequently with alcohol and other drug consumption, and despite denominational denial, the problem of alcohol and drug use is on the increase in our schools, colleges and in our churches. The church is being challenged to respond . . . it may be almost too late.”—*Viola Hughes*

Back to the beginnings

by Reg Brown

At 2.30 in the afternoon of November 12, 1884, the momentous decision was taken to launch the Seventh-day Adventist Church in the South Pacific. A meeting of the General Conference voted to send missionaries down-under.

The inspiration to begin missionary work in Australia came some time before the General Conference action. In a meeting in 1875, Ellen G White reported a vision she had concerning developing work in overseas countries. When asked to name some of the countries, she said she couldn't because they had not been named to her, "Except one; I remember the angel said Australia."

Further impetus for work in Australia came from Alexander Dickson, a wealthy businessman who had been converted in South Africa. He travelled to Melbourne where he engaged in missionary work at his own expense. He went to America with enthusiasm about the prospects for the gospel in Australia and made a formal request of the General Conference to consider sending missionaries.

Following the General Conference action, an appeal was launched to raise funds for the South Pacific project. Some \$US12,000 was promised and the members in California subscribed to 4000 copies of *The Signs of the Times* per month for distribution in the new mission.

The final team chosen to leave San Francisco on May 10, 1885, comprised S N Haskell (evangelist), J O Corliss (evangelist), his wife and two children, M C Israel (leader), his wife and two children, William Arnold (literature evangelist) and Henry Scott (printer).

They arrived in Sydney on Sabbath, June 6, 1885. Haskell and Israel remained in Sydney for a week while the rest of the group went on to Melbourne.

A cold, wet, wintry day greeted their

arrival in Melbourne. After searching for a month for a mission headquarters, they rented a house at 48 Highett Street, Richmond, an inner Melbourne suburb. Pastor Haskell presided at the first Sabbath school on July 4, 1885, and the topic for the Sabbath school lesson was "Saints' inheritance." They gave an offering of 11 pence (about 10 cents).

At the close of Sabbath school there was a knock on the door. It was J H Stockton, a coachbuilder who, with two male relatives, had discussed the Sabbath the night before and made a decision to keep it. At this very moment their wives were also meeting to decide if they would do likewise.

Stockton's story begins before the missionaries left to come to Australia. Anna Ingels (later to become the longest-serving *Record* editor—under her married name, Hindson), secretary of the International Tract Society in California, had access to a Melbourne telephone directory. Together with E H Stockton she sent *The Signs of the Times* at random to names in the directory. They found a namesake, J H Stockton, and wrote him a personal note with the *Signs*.

He replied and when the missionaries arrived in Melbourne he became the first Seventh-day Adventist in Australia.

The missionary group began making contacts by visiting door-to-door with literature. Some were reluctant to accept the free literature and Corliss, feeling a little despondent, started putting tracts on the spiked iron railing fences, hoping someone might read them.

W H B Miller, a printer, did read one of them, "Which day do you keep, and why?" He contacted Corliss, inviting him to his church group to discuss the question. Ultimately 17 people decided to keep the seventh-day Sabbath of the Bible.

About the same time, Pastor Corliss decided to commence evangelistic meetings in the Temperance Hall, Rae Street, North

Fitzroy. The response was slow and he resorted to the American technique of holding meetings in a large canvas marquee pitched on a vacant block in McKean Street, North Fitzroy.

The locals seemed to think it odd that services were held in a tent rather than a cathedral. They thought tents were for circuses.

However, Melburnians were attracted and followed through the series. Several were baptised.

Following a baptism in the Temperance Hall on Sabbath, January 2, 1886, the first church

in Australia was organised. Twenty-nine people became charter members of the Melbourne Seventh-day Adventist church. It would be 10 years before the members had their own building, opened in 1896 as the North Fitzroy church.

Country Victoria

The evangelists were anxious to extend the gospel further afield. They first targeted the goldmining town of Ballarat in country Victoria. Their original intention was to contact the local newsagent—an agent for the British and Foreign Bible Society—who, they hoped, he would also be the



Edmund Stockton of Sydney reads from his grandfather's Bible. J H Stockton, his grandfather, was the first Adventist in Australia, baptised on January 2, 1886.



Temperance Hall, Rae Street, North Fitzroy. Site of the first Adventist evangelistic meetings in the South Pacific.



Site of 64 Highett Street



North Fitzroy church



Site of the first Sabbath school, 64 Highett Street, Richmond, Vic.

representative for the locally produced *Bible Echo and Signs of the Times*.

The next day, Haskell and Corliss took a pleasant stroll

through a park, keeping a lookout for a suitable soapbox preaching site for the following day. They met a Mr Pearce during their walk and discovered he was a Salvation Army member and owned London House, a boarding place.

When they visited his home they found the Pearce family keeping their first seventh-day Sabbath. They'd been receiving literature from Pastor Israel in Melbourne and were very interested. Pearce's six daughters also showed interest. Haskell and Corliss commenced public meetings immediately. Among the first to respond were the Pearce daughters.

Harriet and Annie Pearce conducted a millinery and fancy goods business in Ballarat. Their decision to keep the Bible Sabbath meant closing the shop on the most lucrative morning for trade. They closed believing God would reward their faith. He did.

On Friday evenings they would pull down a blind behind the shop window with the following notice:

Closed

This shop will be closed at sunset Friday, and open at sunset Saturday. Read Luke 23:56, Exodus 20:8-11, Revelation 1:10, Isaiah 58:13, 14.

Many were seen reading the sign and jotting down the Bible references.

Many knew the Pearce sisters were Seventh-day Adventists. During the depression of the 1890s, other businesses in the street went bankrupt. Harriet and Annie's survived. They sold the business in 1899 to work full time as literature evangelists.



North Fitzroy church, Vic.

From that small beginning 108 years ago the Victorian Conference today comprises 83 churches and companies, with a membership of 8766.

South Australia

When Pastor Corliss completed his series in Ballarat, he left for South Australia, arriving there in August 1886. Within a few days he'd arranged for public meetings to begin in the Norwood Town Hall on Sunday, September 5. He continued these meetings for a month with an average attendance of 100.

Corliss decided to resort to his tried and proven method of using a marquee for public meetings. He figured it would be as great an attraction as it had been in the past. The marquee was pitched on the corner of George Street and Payneham Road, Stepney. Two days later a gale blew it down, but after some frantic stitching it was ready for the next meeting. The novelty of a marquee tripled audience numbers.

From these meetings many people accepted the teachings of the Seventh-day Adventist Church and were baptised. The first baptism was held in the Christian Chapel, in Norwood. The first church of 30 members was organised in Adelaide in November 1886.

The South Australian Conference is now composed of 37 churches and companies, with a membership of 2787.

Tasmania

Book salesmen William Arnold and William Wainman created the first interest in the Adventist Church in Tasmania. They sold hundreds of copies of the book, *Daniel and the Revelation*. A tailor, George Foster, purchased a copy and was convinced of the seventh-day Sabbath. He scheduled meetings in his Queen Street, Sandy Bay, home to which he invited friends and neighbours.


With the growing interest in the church, an urgent message went to Melbourne requesting a minister. Two came—Pastors M C Israel and W L H Baker. They pitched the now-famous marquee in Sandy Bay. The attendance was good and the meetings continued for two months. In June 1889 the Hobart church was organised.

A miraculous development in the Tasmanian church took place in Bismarck,

a secluded leafy spot in the hills, 24 kilometres from Hobart. Originally this area was settled by German migrants who established fruit orchards. Into this community ventured David Steed and William Large from Hobart. They were invited to hold meetings in the newly built Methodist church, until some members objected to the Adventist evangelists holding meetings in "their church."

August Darko came to the rescue, offering his big house as a meeting place. Steed continued his meetings for four months. More than 50 people regularly walked long distances to the Darko home for meetings three times each week; often they ventured through a forest with lanterns after harvesting hops all day.

On a chilly Sunday afternoon in June 1889 many of these people were baptised in the Hobart Domain Baths. The Bismarck church was organised in the Darkos' kitchen in July of that year.

During World War I, because of the German connotations, the name was changed from Bismarck to Collinsvale. Many of the German-sounding names from those families are now well known in Adventist circles throughout Australia: Bertha and Henry Rabe, Emmanuel Brandstater, Karl Fehlberg, August and Augusta Fehlberg, Eliza Stellmaker, Gottlieb and Mary Totenhofer, Hans and Marie Appledorff, Fred Gall, Carl and Matilda Zanotti and Walter Eiszele. The Tasmanian Conference now has 16 churches and companies, with a membership of 1216. 



Collinsvale church, Tas.

Sources
 Life Sketches of Ellen G White.
 South Pacific Division Statistical Report, year 2001.
 Entry Into the Australian Colonies, from SDA Heritage Series by Milton Hook.

Reg Brown, a retired pastor and communications department head, writes from Burleigh Cove, Qld. This is the first of a series on the history of the church in the South Pacific Division.

Reflections in a wayside toilet

by Nathan Brown

It was one of those phone calls we all dread. My dad had had a serious stroke during the night and was in hospital in Toowoomba, Qld. We returned home to Townsville from our weekend away, unpacked, repacked, made a couple of phone calls and at about 10.30 pm began the 17-hour drive south. We slept for four hours in Mackay and then continued.

In the late afternoon, just outside the small town of Eidsvold—about four hours short of our destination—our car started making a terrible noise. We pulled to the side of the road tried a couple of semi-mechanical remedies and waited for a few minutes. The car started again but the noise continued and we limped the car into the first mechanic on the highway in Eidsvold.

The mechanic's assessment was brief: we would not be going any further in that car any time soon. He estimated a repair bill of around \$A2000. At that stage, we were more concerned about getting to Toowoomba and we told the mechanic the story of our urgency. He made a number of phone calls, but was short on suggestions.

The next bus didn't leave town until the following morning, there were no hire cars available and a call to the local truckstop to find anyone heading toward Toowoomba was fruitless. He left us to use his phone to call my mum to see if she had any ideas.

Meanwhile, the mechanic told his sister-in-law our story and a few minutes later she came over to the mechanic's workshop and relieved our growing frustration with the offer of her car. With much gratitude, we made the appropriate arrangements

and headed off into the early evening.

Another hour down the road, we pulled up at the public toilet block in a park in Gayndah. The area was dark and deserted. I made use of the facilities, washed my hands and turned to leave. The door I'd so carefully closed was now impossible to



open—I was locked in. I tried using a key in my pocket to prise open the catch. I tried everything I could think of with the limited options I had available. But I was still stuck there.

I called out to my wife and she checked what tools might be in the car we'd borrowed. All she found was a small pair of scissors. I tried kicking the door down, but it didn't happen as easily as in the movies and the door stood firm. After various attempts, my wife decided she'd find the nearest roadhouse and see if she could

borrow a screwdriver to dismantle the door lock.

So I was left locked in. I sank to the concrete floor—tired, sad and worried. And this present predicament was either another blow in this whole horrible circumstance or the comic twist providing a little light relief. I chose the second option and took the opportunity to laugh at myself and reflect on the absurdity of the moment.

But these thoughts led me on to prayer. I began to thank God for all the good things in life. I thanked Him for great parents, who I cared about enough to be racing across the countryside to be with them, to support them. I thanked God for a wife to help rescue me from my present confinement—and for all the other ways she helps and encourages me.

I thanked God for a kind woman in Eidsvold who was willing to lend her car to complete strangers whose own car had just broken down. I thanked God for the opportunities He gives us.

I thanked God for what He did for us through Jesus. I thanked God for the hope that this gives us, no matter what our present circumstances. I thanked God for His love and goodness.

I heard the car drive up and my wife slid a small screwdriver under the cubicle door. I was soon released. As we headed back to the car and our journey, I thanked God for one more thing—for a moment of reflection forced on me in a Gayndah public toilet block. 📍

Nathan Brown writes from Townsville, Qld, where he is completing a PhD in literature.

The phone, the harp and the changing of Ken

by Pat Frettin

Swear!" said Ken. "You've never heard anything like Harold. Completely ruined my Christmas he did." Ken was referring to his mother's new boyfriend. "You wouldn't think it possible that anyone could use such rotten language."

I smiled and recalled the first time we met Ken. It followed a message he'd left on our answering machine late one afternoon.

"Is that the minister's place? Will you come and study the Bible with us, please?" Then a slight pause, "I want to know what happens to people when they die."

Up until then, Jim, my husband, had experienced an ineffective, disappointing day. Ministry can be like that sometimes.

We rewound the message: "My wife knows a bit about God and I'm getting interested. Can you come soon?"

Suddenly we were no longer tired or discouraged. Jim dialled the number and a welcoming voice gave him directions.

After a quick shower we were on our way, making for Lake View, a new housing estate south of the town.

Ken could hardly contain himself as he welcomed us inside. "Come right in," he said and deftly cleared space among the beer bottles for us. "You didn't blankety-blank mess about getting here, did you?" (No, he didn't say blankety-blank).

His range of expletives was amazing. Kathy, his wife, kept apologising for him. What was clear was that these two wanted to start right in, to study the Bible. Before we began, Jim offered a short prayer asking for the Lord's guidance.

We discovered that almost everything in the Bible was new and exciting to Ken. He'd never been to Sunday school as a child. Kathy had attended for a short time and could recite John 14:1-3.



"I can still sing 'Jesus Loves Me,'" she said. "But we only had a prayer book at home back then. Now we want to find out for ourselves what the Bible says."

"Yes," Ken paused to drag on his cigarette. "We want to know what actually happens to people when they die. I never did go for any of that malarky, like sitting on a cloud playing a harp."

We sat at the table and almost choked as Ken chain-smoked, stubbing out one cigarette after another in an already overflowing ashtray. But it was exciting watching them search the Bible to find out for themselves what happens to a person after death.

"I'm really glad," said Ken, "that I'm now headed straight for the 'other place' after all."

After the Bible study was finished, Jim thanked God for making the facts about life after death so clear. Jim assured Ken and Kathy again of God's wonderful love and interest in their lives.

About the third week of our studies we noticed the clutter of beer bottles was missing. Grinning his usual grin, Ken said, "I got to thinking and I realised I didn't need them anymore. And that was something I *never* thought I would hear myself say. I thought I was hooked!"

Over the weeks his swearing became greatly modified. He even began apolog-

ising when a colourful word slipped out.

With each study they were burning with interest, and enthusiastically reading their Bibles.

"You know, Pastor, these people we've been reading about, Lazarus and his two sisters, Mary and Martha, they were real people. Lazarus really died and Jesus called him back to life. That proves to me that Lazarus didn't go anywhere else while he was in the grave.

"And another thing!" I still don't know what the connection was, but Ken waved his cigarette about and suddenly stubbed it out. "I've been thinking a lot about these. I reckon I shouldn't be smoking anymore either."

We smiled as he told us how he planned to tell his work mates that it was bad for them, too.

Soon after that, when we were talking about Calvary and about how much Jesus loves us, his eyes filled with tears.

"I feel as if I've . . .," he scrambled for the right words. "Come home, at last. I've been looking for something real like this all my life. Now I've found it."

He was a changed man. The light of the gospel shone in his eyes.

"There's a kind of peace in our hearts now," he said as he slipped his arm around Kathy, "that we've never known before. Now we've really got something to live for. And we want to be baptised and follow Jesus all the way."

One of those grins crept onto his face. "One thing I'm glad about is the harp bit. My sister tried learning once and it was sheer murder—for everyone else in the house." **R**

Pat Frettin writes from Kallangur, Qld.

Memories

by Ernest H J Steed



Memories. Precious memories. People, events, sights and sounds flood into view as we think of happy days and happy places.

God has given us the ability to remember—the good or the bad. It's significant that the bad events seem to fade faster and the good events gather lustre. How often do we hear about the good old days?

I recall, as a lad in Australia, attending Anzac Day memorial services honouring war heroes and the fallen, in the cause of patriotism. Hymns often come to mind that the band would play: "Lest We Forget" and "O God, Our Help in Ages Past."

Memories of the past are essential for effective living. Moments of parental love, family fellowship, church, and achievements at school and work are lights along the highway of life.

How wonderful when we can remember times of renewal and courage with a consciousness of God's presence and direction in our lives. It's important to recall occasions of deliverance from some dire catastrophe—a close call or near miss.

Counting one's blessings is a part of memories. We can keep rushing into the future without taking time to recall and say thank you to loved ones and to God. But these are the things that enrich our lives.

The Bible tells how the children of Israel, given privileges and opportunities by God, were neglectful and, often like us, disobedient to God's instruction and guidance. So often the Lord forgave their rebellion. But then He taught them a lesson. Taken to Babylon as captives and slaves they felt doomed.

The Babylonians heard about these joyful people, their worship, their blessings and their songs. "Please sing us some of your songs," they said.

But they had quit singing and hung their musical instruments in the trees. The



appeal to sing was an insult: "You drag us from our place; you take away our freedom; you make us slaves and you expect us to sing our songs of joy and praise?"

They realised this could be the reason they were in Babylon. They'd failed to do God's will and God had placed them there to remember their past. He'd placed them there to remember how He had shown mercy and love and goodness toward them.

They got the point: "If I do not remember thee, let my tongue cleave to the roof of my mouth" (Psalm 137:6, KJV).

With a new appreciation of their past, we see them singing and rejoicing and sharing the Lord's goodness with their captors. They had memories to share, memories

that could change others in the sharing.

It's easy to forget what we should remember. Remembering and forgetting go hand in hand in a world of good and evil, love and hate.

We live in a time when our minds are barraged with an avalanche of worthless and transient messages. It's refreshing to stop and remember the path we have walked. The enemy of God doesn't want us to take time to meditate on genuine goodness, but here is our chance to make memory work for us in effective decisions. We can avoid the confusion by saying to God, as Jesus did, "Not my will, but thine, be done" (Luke 22:42, KJV).

Memories. Precious memories of forgiveness, care and love will help us go forward remembering Him who is our life, our hope, our salvation and our soon-coming King. We go forth with joy, rejoicing in His wonderful name and in the blessed hope of His soon return. **R**

Ernest H J Steed is an Australian who has retired in the United States after working in the South Pacific Division and the General Conference in the area of health and temperance.

Just for children

WHAT IF ...

... dolphins didn't like to swim?

God designed dolphins so that they can swim very well. They get all their food from the ocean and can swim at great speeds.

Peta Taylor

Which reality?

Reini Steed, Qld

Thank you, Kellie Hancock, for your reminder about being forever heavenly focused in your editorial “Between right now and forever” (February 22).

I remind readers of that old saying warning us against becoming so heavenly minded that we’re of no earthly use. However, after reading the following of Christ’s day-by-day life I wonder if the saying might be more correct if it warned against becoming so *earthly* minded that we’re of no *heavenly* use!

Ellen White says, “So utterly was Christ emptied of self that He made no plans for Himself. He accepted God’s plans for Him, and day by day the Father unfolded His plans. So should we depend upon God, that our lives may be the simple outworking of His will” (*The Desire of Ages*, page 208).

Salvationist understanding

Peter Williams, Qld

The easy answer to Rob McIver’s question regarding the assurance of salvation (“Salvation assured,” Letters, February 22) is that Avondale is doing its job. And while I’m sure this is so, there is more to the answer than that. In respect to an anticipated shift in response to his question, the reason can be traced to two conferences, one in Palmdale (1976) and Glacier View (1980). Because of what they

produced, many Adventist ministers studied the Scriptures for themselves in order to “see if these things were so,” thus finding the gospel. The result was that most Seventh-day Adventists under 40 would possibly respond as did the Avondale students, praise God. However, if you were to visit certain churches, you might find that their grandparents don’t hold the same faith.

Harold Grosse, NSW

I was in ministry some 30 years ago when the saying “I am saved” was about.

to help us when we have a daily need. Paul, in Ephesians 2:8-10, says that when we accept God’s free gift of salvation, He comes into our lives to work out His way to prepare us for eternity. As poor mortals, in need of our wonderful Saviour each day, it is correct to say, “I am, by the grace of God, being saved.”

R B Jackson, NSW

The separation of justification and sanctification has confused many. Now we understand righteousness *credited*, and righteousness *empowered* to be received in

Salvation assurance comes through a personal, daily relationship with Christ.

Sadly, many were ignorant of the many facets of the plan of salvation and left the church, even some ministers—some of whom no longer even believe in God.

Salvation assurance comes through a personal, daily relationship with Christ. Scripture says that once we’ve accepted Jesus’ invitation (Matthew 11:28-30), He forgives and cleanses (1 John 1:7-10), then dwells within to empower us (Galatians 2:4, 5, 17-21), giving the grace to be loyal, to trust and to obey (John 14:15-18). Christians through the ages have sung of God’s plan to save us when we surrender all to Him.

A once-only relationship isn’t God’s plan

the one gift. The gift of the Holy Spirit means *both* the gift of eternal life *and* divine power for righteous living. Our part is to continually receive the gift (John 1:12, 13) and “by the Spirit you put to death the misdeeds of the body . . .” (Romans 8:13, NIV). “He who has the Son has life . . .” (1 John 5:12, NIV)—His power within us means we “are being transformed into his likeness with ever-increasing glory . . .” (2 Corinthians 3:18, NIV).

A friend in need

Neil Smith, NNZ

I’m at a loss to understand the point of Norma Bramberton’s “From an ‘uncaring’ friend” (Feature, February 1). The article underlines an inability to empathise with those who are hurting and her lack of personal contact shows a deplorable absence of the care that should prevail in the family of God.

Perhaps the title “From an ‘uncaring’ friend” says it all. Shouldn’t you be asking yourself the question, “What would Jesus do?” And, wouldn’t He extend His love and sympathy? I’m sure He would.

Note: Views in Letters do not necessarily represent those of the editors or the denomination. Letters should be less than 250 words, and writers must include their name, address and phone number. All letters are edited to meet space and literary requirements, but the author’s original meaning will not be changed. Not all letters received are published. See masthead (page 2) for contact details.



Volunteers needed

Assistant House Parent/Campus Ministries Coordinator—Lilydale Adventist Academy, Vic. Single female needed with 3–4 years college experience. Living allowance, accommodation, local travel and food provided. Term: 12 months, commencing July 10, 2003.

Youth Specialist—Geelong Church, Vic. Organisational and spiritual leadership skills essential. Accommodation, food and living allowance provided. Term: 12 months, commencing asap.

Assistant Minister—Springvale Church, Vic—to assist with youth and music ministry. Single person between 20 and 30 years required. Living allowance, accommodation and meals provided. Term: 12 months, commencing July 2003.

Chaplain—Atoifi Adventist Hospital, Solomon Islands—to be chaplain to staff and patients, including outreach and teaching Bible to nurses. Experience in ministry required. Living allowance and benefits to be negotiated. Term: 12 months, commencing asap.

Media Producer—AWR, England—to work with team to produce and voice features and news, editing programs, recording, sending programs via Internet and satellite, web-site updates. Must have 1–2 years college. Living allowance, meals and lodging provided. Term: 12 months, commencing August 2003.

URGENT—English Language Teacher/School Director—Romania—to administer the school and teach English. Must have 1–2 years of college experience. \$US200 per month, lodging in church member's home. Must pay own airfare. Commencing asap for 7–15 months. Length of service negotiable.

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Weddings

Dines—Grande. Ian Geoffrey Dines and Margaret Claire Grande were married on 3.3.03 at Lyrebird Falls chapel, Kallista, Vic. *Bruce Manners*

Hill—Walker. Chris Hill, son of John and Noelene Hill (New Norfolk, Tas), and Catherine Walker, daughter of Danny and Verity Walker (Hobart), were married on 9.3.03 in the Rosny Adventist church, Hobart. *Jeff Parker*

Hiscox—Foots. Stephen James Hiscox, son of Lyndsay and Eileen Hiscox (Mount Cotton, Qld), and Joanne Darina Foots, daughter of Greg and Darina (Foots) Eams (Barnawartha, Vic), were married on 2.3.03 at "The Foothills," Talgarno, near Albury, NSW. *Bryan Craig*

Irvine—Carvill. Andrew James Irvine, son of Vic and Bev Irvine (Launching Place, Vic), and Liesa Karen Carvill, daughter of Max and Dorothy Carvill (Yarra Junction), were married on 6.3.03 in the Warburton Adventist church. *Eric Kingdon, Harold Roberts*

Ringrose—Taylor. Shane Lewis Ringrose, son of Lew and Lurleen Ringrose (Whangarei, NNZ), and Clare Maree Taylor, daughter of Stuart and Donna Taylor (Huntenville), were married on 12.1.03 at Longburn College church, Palmerston North. *Anton van Wyk*

Signs of the Times everytime

Obituaries

Cook, Bertha Virgo, born 1.4.1914 at Tauranga, NNZ; died 25.1.03 at Toowoomba, Qld. In 1940 she married Archibald, who predeceased her in 1987. She is survived by her children, John, Amy Landon and Althea Halliday. She loved her family and her God with all her heart, and her knowledge of Scripture was profound. To her children she leaves a legacy of loving kindness, enduring patience and remarkable courage. She was runner-up in Australia in the International Bible Contest in 1964, and was actively involved in Bible reading, research and presentation until her death. *Clive Butcher*

Hachshall, Gladys Muriel (nee Theobald), born 24.12.1909 at Tallangatta, Vic; died 1.2.03 at Melody Park Retirement Resort, Nerang, Qld. In 1930 she married Basil Parkinson, who predeceased her in 1978. She is survived by her husband, Reg (Nerang); her daughter and son-in-law, Elvie and James Rabe; her granddaughters, Jan and Julie and their families. Gladys, a bright and vivacious person, founded and led the Lilac Ladies, an auxiliary group at Warburton Health Care Centre, for almost 20 years. She loved her Lord and her church and leaves a legacy of many happy memories. *Clive Butcher, James Rabe*

Parker, David, born 9.3.1930 in Tas; died 24.2.03 in Mater Hospital, Mackay, Qld. On 17.4.88 he married Sybil Kohler. He is survived by his wife (Walkerston). On 5.12.92 he was baptised by Pastor Arthur Faro. David was a faithful and well loved

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For church-related employment opportunities visit the Employment section on the SPD web site <www.adventist.org.au>.

member of the Walkerston church; a very caring, Christian gentleman. He will be sadly missed. *Bob Borresen*

Robertson, Owan Maxwell, born 15.5.1943 at Merridin, WA; died 17.2.03 in Sir Charles Gairdner Hospital, Perth. On 18.9.67 he married Gloria. He is survived by his wife; his son, Shane (both of Mandurah); his daughter and son-in-law, Nicole and Alan Willard (Ascot). All the fences that Owan built were straight, strong and true, as was his life. *Steven Goods*

Rowe, Heather Nellie (nee Geelan), born 5.8.1918 at Galston, NSW; died 14.1.03 at Charles Harrison Memorial Home, Cooranbong. On 12.5.41 she married Alan, who predeceased her on 11.9.2000. She is survived by her son and daughter-in-law, Pastor Trevor and Bronwyn; her daughter and son-in-law, Lyndell and Robert Dale; and her four granddaughters. *Trevor Rowe, Kingsley Andrews*

Wright, Dawn, born 7.8.1927 at Maitland, NSW; died at home 21.11.02 at Balga, WA. She is survived by her husband, Dick; her children, Alan, Ray, Sandy and Renee; her nine grandchildren; and six great-grandchildren. Dawn's ill health in her later years never dulled her cheerful and loving spirit. Her family eagerly await the resurrection morning when they will see Dawn again. *Brett Townend*

Advertisements

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appear, payment must be enclosed. Classified advertisements in RECORD are available to Seventh-day Adventist members, churches and institutions only. See masthead (page 2) for contact details.

Interconnect singles rally—April 12, at Carlingford Uniting Church hall. Interactive programs, lunch included, Sabbath walk. Boat transfer for twilight dinner. Dinner optional—bookings essential. 0414 875 024. Cost: \$A20.

Angus Gowans—the new manager of Camp Howqua, is seeking people for the following positions for the camp: farm-hand/maintenance person and catering personnel. Positions need to be filled by the end of March. Please contact Bill Truscott on (03) 9259 2100 or 0416 031 432 for further information.

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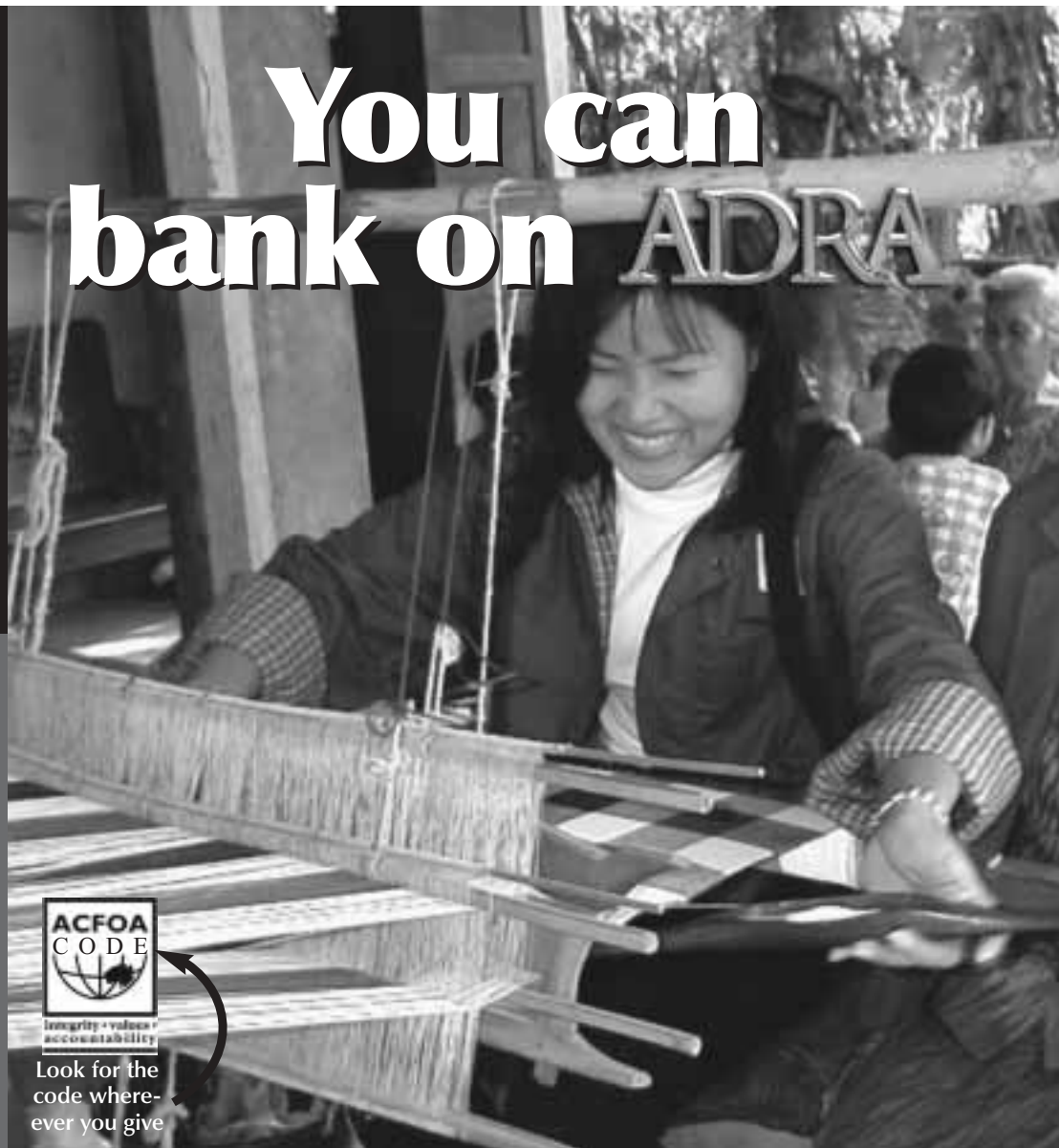
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