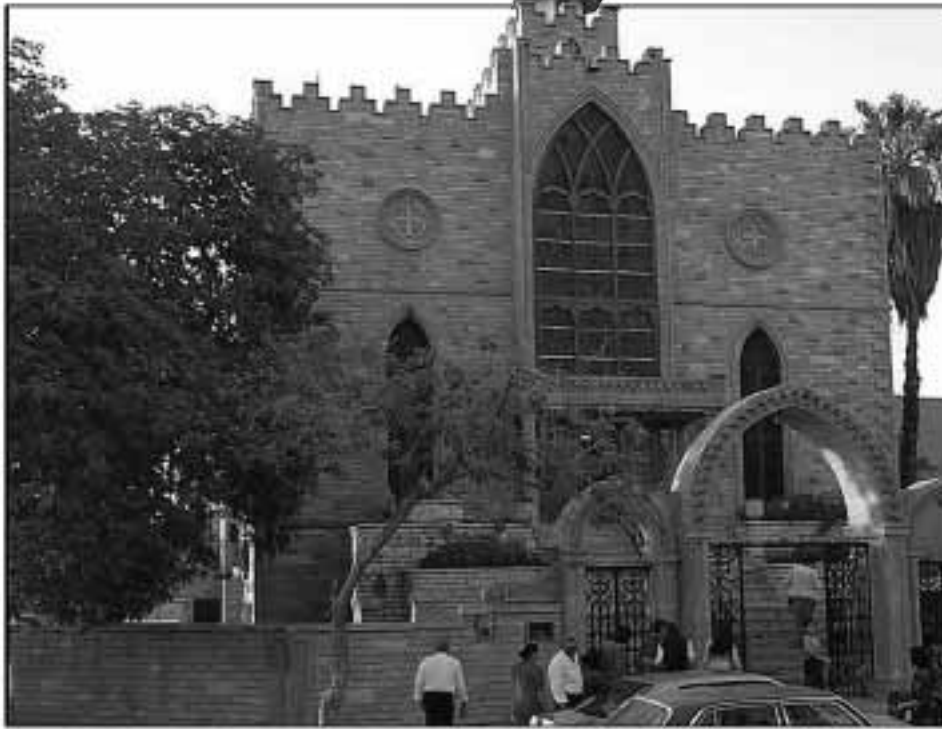


RECORD



Shelling occurred in Baghdad on the street where the Adventist church is situated. There are no reports yet of any damage to the church or if church members have been harmed.

Iraq church in shelled street

ANR/ANN staff

The street where the Adventist church is situated in Baghdad, Iraq, was shelled on Sunday, April 6, according to Al Jazeera television. There has been no confirmation as to which part of the three-kilometre-long Al Nidal Street was shelled, or if the church was hit. All means of communication with church members in Iraq have been severed since the end of March.

The Al Mansour district has also been shelled, according to Iraqi employees at the Middle East Union Mission (MEU) in Nicosia, Cyprus. "This is a residential neighbourhood where several Adventists are living," says the spouse of an Iraqi employee at MEU.

"Over the weekend [April 5 and 6] I have been in regular contact with my Iraqi colleagues in Nicosia, but none of them have been able to verify if the service in the Adventist church in Baghdad went ahead [on April 5] or whether the members have been injured or their properties damaged in any way," says Alex Elmadjian, communication director for MEU. "There is just very little accurate information that can be circulated at this stage."

Pastor Michael Porter, president of MEU, reports that they are continuing to receive dozens of phone calls, emails and faxes from around the world. "Our world church family is pledging their prayer, support, expressing heartfelt sentiments and quoting powerful promises from Scripture to encourage their brothers and sisters in Iraq," he says.

In this issue

STORM Co study shows long-term impact

Two million view Easter program uplink

Is Islam an antichristian religion?



New church in heart of Melbourne

Infectious atmospheres

Qantas has begun issuing passengers and crew with surgical-style face masks in an attempt to stem the spread of the deadly airborne respiratory virus that is spreading quickly around the world.

Reports have come in of the deadly respiratory infection, provisionally called “severe acute respiratory syndrome” (SARS), from Canada, China, France, Germany, Hong Kong, Italy, Ireland, Romania, Singapore, Switzerland, Taiwan, Thailand, the United Kingdom, the United States and Vietnam, prompting the World Health Organisation (WHO) to issue a global alert for the first time in more than a

then succumbed and spent the next few days in bed. As I write this I’m still congested and have a lingering cough. It wasn’t SARS, and I’m still here to tell the story. But some people haven’t been as lucky.

Experts had thought the disease could be spread only by droplets expelled by a sneeze or cough. But the US Centers for Disease Control and Prevention now says the rapid spread of the virus suggests it could be airborne.

That got me thinking. What if the enthusiasm of having Jesus and the gift of His grace in our lives was as contagious as SARS? Instead of aiming specific evangel-

bring a few seconds of joy into her atmosphere?

Are you a leader? Whether you’re the leader of the South Pacific Division, or of a small group at your local church, you help create an atmosphere. A good leader sets the tone of the group, shows by example, and encourages others to follow suit. A leader who risks being transparent will encourage others to become more authentic.

A community that thrives on authenticity is infectious. People who feel valued for who and what they are right now—not valued for who they pretend to be, or for what they might become once they accept 27 fundamentals and are baptised—will in turn have an attitude of grace and acceptance toward others.

Do people feel, when they enter the atmosphere of our churches or homes, that our lifestyle and beliefs are relevant in the 21st century? Perhaps if we focused more on our relevancy instead of our rightness, we’d be more effective in reaching people. If, by being in the same atmosphere as us, people found relevant solutions to the questions they’re asking, they’d spread the word.

Grace. Authenticity. Relevance. Solutions. GARS.

What a powerful atmosphere that would be. My guess is it could be highly contagious!

Global epidemics don’t start globally. They start locally. So, what’s your GARS count?



Kellie Hancock

The following day my throat was sore, the coughing started, the high fever and headache all lined up one after the other.

decade. And now, SARS cases have been confirmed in Australia.

According to WHO sources, livestock in southern China may be the source of the mysterious virus that has killed more than 100 people and caused a global health scare.

On a recent flight from Sydney to Melbourne, I sat near an Asian family of five. Two of them were obviously sick and coughed repeatedly during the flight. With all the media reports about SARS, I was even more wary than usual of being stuck on a plane with someone who was sick.

Have they just transferred from an international flight from Hong Kong? I wondered.

The following day my throat was sore, the coughing started, the high fever and headache all lined up one after the other. I struggled through a couple of days at work

istic “droplets” to target areas in the hope that some might take, we could “infect” others with Jesus’ love just by sharing air space with them.

When someone visits our churches, how welcome do they feel? Hopefully they feel such an atmosphere of love and unconditional acceptance that they want to come back. But do we take such an interest and genuine concern about their lives that they feel special? Or are we so busy running around making sure the program runs according to schedule that we don’t have time to greet visitors, let alone the regulars?

When we line up at the supermarket checkout with all the other tired and grumpy shoppers, does our attitude help infect the atmosphere with joy and happiness (ouch!)? Do we treat the harried checkout operator as the problem, or do we give her a big smile and try to

 <p>OFFICIAL PAPER South Pacific Division Seventh-day Adventist Church ACN 000 003 930</p> <p>Vol 108 No 16 Cover: ANN</p>	<p>Editor Bruce Manners Senior assistant editor Lee Dunstan Assistant editor Kellie Hancock Copy editor Graeme Brown Editorial secretary Meryl McDonald-Gough SPD news correspondent Brenton Stacey Senior consulting editor Barry Oliver</p> <p>Web site www.record.net.au</p>	<p>Mail: Signs Publishing Company 3485 Warburton Highway Warburton, Vic 3799, Australia Phone: (03) 5966 9111 Fax: (03) 5966 9019 Email Letters: editor@signspublishing.com.au Email Newsfront: record@signspublishing.com.au Email Noticeboard: editorsec@signspublishing.com.au Subscriptions: South Pacific Division mailed within Australia and to New Zealand, \$A43.80 \$NZ73.00. Other prices on application. Printed weekly.</p>	<p>Our vision is to... know <i>experience</i> and share our hope in Jesus Christ!</p>
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- *Death of school principal* • *NNSW Conference incorporates* • *Papatoetoe church turns 80*
- *Tasmania youth go back in time* • *Sabbath school teachers guides problem* • *and more*

—Compiled by Kellie Hancock—

● **Michelle Hill** (pictured), until recently the principal of our Illawarra Adventist Primary School in the Greater Sydney Conference, **died in hospital** on April 9 after several months struggle with motor neurone disease. Mrs Hill graduated from **Avondale College in 1981**



and taught in Western Australia, the Cook Islands and Longburn College in New Zealand before becoming principal of the Illawarra school in 1999. She accepted a teaching appointment to head the middle school at Macarthur Adventist School in western Sydney in 2003, but her increasingly debilitating condition prevented her from taking up the appointment at the beginning of this year. She is survived by her husband, **Gavin**, and her children, **Monique and Zachary**, as well as to her parents, Pastor **George and Maye Porter**. “Michelle will be remembered for her courage in facing adversity and for her joyous sense of humour and laughter,” says **Dr John Hammond**, the national director for Adventist Schools Australia. “She will be greatly missed.”

● Delegates at the **North New South Wales Conference voted to incorporate** on March 30. **Ninety-seven per cent**—or 292—of the delegates attending a special session at a high school in Macksville voted to change the church’s constitution. The change gives the conference executive committee the power to create

New health course has graduates

A recently developed correspondence course for vegetarian nutrition presenters is seen by many conferences as an important method of preparation for the upcoming “Taking Charge of Your Health” outreach program.



“This new correspondence program has been developed for people who have an interest in learning how to present a Christian whole-person health promotion ministry in a relevant and credible manner to the community as well as to our church members,” says health director for the Victorian Conference and course presenter Sibilla Johnson (pictured, far left).

Originally released as a pilot program in Victoria in 1998, the course is sponsored jointly by the Sanitarium Nutrition Service and the Victorian Conference. The updated version is now being presented in various conferences with “good results.” Four groups have so far graduated from the program (pictured are the most recent graduates, a group from Victoria).

The time frame set for the home study of the 12 units is six months. Practicum sessions involve 40 hours of face-to-face teaching on practical subjects. At present the “Vegetarian Nutrition Presenter” certificate is issued by the church; however, plans are for the course to be accredited to a Certificate 4 in Work Place Training (a government recognised qualification).

Courses are conducted only through agreement with the health director of a conference. So far the Tasmanian, Greater Sydney, North New South Wales and Victorian conferences have participated.

companies, to manage the operations, the schools and the aged-care facilities of the church. Ten delegates voted not to change. “The vote means the church can conduct its day-to-day business more efficiently,” says conference secretary **Bob Dale**. It also **increases accountability**. “The church is still answerable to members of local Adventist churches. But it must also report to the Australian Securities and Investments Commission.” The vote also **protects by limited liability the operations of the church** and the members of the executive committee, the directors of the boards of

church entities and others appointed to committees of the church. North New South Wales is the second of Australia’s nine conferences, after South Queensland, to incorporate.

● **Oops file:** The choir reunion reported in Flashpoint, March 22, was for former **Crusader choir members** and not the children of the Crusader choir. The woman identified in the photo is **Miss Flo Grolimund**, not Mrs Grolimund.

● Now to those **Sabbath school Bible-study guides**. Several mistakes have appeared in the teachers edition not picked up before printing. The problem came through processing, with **incompatible fonts** going through the output system. That is a nice way of **blaming the computer**. Signs has now added an extra check before going to press.

● **Hobart’s** (Tas) latest **youth rally** (March 15) had the youth turn up at a bus for destinations unknown. They were taken to **Buckland** to the oldest church in Tasmania, where the day’s theme was about the early Adventist Church, and the time of the Waldenses.



● **Victor Krushenitsky**, religious liberty leader for Euro-Asia Division of Seventh-day Adventists, was **formally recognised** for his contribution to **advancing the cause of religious freedom** during a ceremony held in the United States Senate Caucus Room on April 2. "This is the first time we have organised an event quite like this on Capitol Hill," said **James Standish**, who represents the Adventist Church to the US government. "We wanted to bring people together from the US government,

the international community, and representatives from diverse faith communities to recognise the importance of religious freedom and to discuss current domestic and international challenges to that freedom. Our goal is **to build a shared commitment to eliminating** all forms of **religious persecution** and discrimination." **Lincoln Steed**, editor of *Liberty* magazine, added, "The event highlighted our ongoing commitment to encouraging religious freedom. In a time of war and growing religious intolerance, we need to make sure that the voice of religious freedom is heard."—ANN

Papatoetoe is 80

Papatoetoe church, Auckland, NNZ, celebrated its 80th year on the weekend of March 14 and 15. Special anniversary programs included Praise Hymn, a hymn-singing service, the Sabbath worship service and a combined picnic at the regional botanical gardens in Manurewa.

More than 700 people were present at the worship service that included reminiscing, special music and performances, drama and a short message by Papatoetoe's minister Pastor Brendan Pratt. Papatoetoe church was established in 1923 with only 19 Sabbath believers after a tent mission run by Pastor J W Kent on a vacant lot in Old Papatoetoe Township. The first Papatoetoe church building was constructed in 1924. By the late 1960s the membership



had grown considerably and extensions were made to increase the church's capacity to more than 200. However, by the early 1980s the church's membership had doubled in size so the current building, which seats 700, was constructed.

People who had attended the church as far back as the 1940s were able to attend the 80th anniversary weekend and meet again with friends.

● Christians in the Indian state of Gujarat are shocked and vowing to continue to oppose an **anti-conversion bill that passed without debate** on March 26. Called the "Freedom of Religious Conversion Bill," the law provides three years in prison for any conversion ruled to have been by "use of force or by allurement or by fraudulent means." Any conversion must also receive prior approval from the head of the district or risk one year in prison.—*Crosswalk.com*

● Research from the United States indicates that, **to reach families for Christ, fathers should be targeted**. If a child is the first person in a household to become a Christian, there is a 3.5 per cent probability everyone else in the household will follow. If the mother is the first to become a Christian, there is a 17 per cent probability. But if the father is first, there is a **93 per cent probability everyone else in the household will follow**. The statistics, says Sid Woodruff, a men's ministry specialist, shout the importance of **churches becoming more intentional in their development of ministries for men**. These men aren't necessarily opposed to going to church, Woodruff says. They just don't see churches as being "male-friendly."—*Crosswalk.com*

Days and offerings

May 3—Tertiary Students Day

May 10—Commencement of Health Week

Off the record

● Things keep changing for the **Men of Praise** group from the Philippines. They are now also involved in the **Tweed Shire Senior Citizens Expo** with a 30-45 minute presentation at the Murwillimbah Adventist church, NSW, on **May 1** at noon. And, at the request of the Philippines Embassy, the **Canberra concert** will be at the R J Wallace Hall, St Edmunds College, at **7.00 pm**, not at the National Church at 7.30 pm as previously indicated.

● A member of Lismore church, NSW, was recently presented with flowers to acknowledge her **attendance at the church for 90 years**. Celebrating her 90th birthday in February was **Nancy Fields** (pictured with Lismore's minister **Pastor Ray Eaton**). She has attended Lismore church since her birth. She was surprised with the floral dedication during a worship service.



● **Clinton Eakins** (pictured) is the first physical education and sports coordinator to be employed in the **South Queensland Conference**. A 2002 Avondale College graduate, he will teach primary and secondary students at **Brisbane Adventist College** as well as work with individuals and teams.—*Focus*



● **David Page** from **Hillview church** reckons prayer protected his **Morisset**, NSW, music store, *Musicality*, recently. His shop is in the main street and he prays for God's protection as he leaves each evening. One night **nine stores** in the street were **burgled**, including those on either side, but **his was untouched**.

New church in the heart of Melbourne

Bruce Manners

A new church company is being launched in the centre of Melbourne today, April 26. However, the group has been meeting and witnessing for some time.

This has come about after four years of much prayer and planning, says Johnny Wong, a leader of Gateway Adventist Centre (GAC). He says it is unique in several ways.

"It is the second Asian Adventist church in Melbourne, but it's focused on reaching young people and young professionals in the city," he says.

"GAC is based on the Antioch model of the church in which it is a training centre where overseas Asian young people who come to Melbourne for further education can be trained to return and reach out to people in Asia.

"And it grew based on the vision of young people and led by young people."

Currently, more than 40 people attend GAC programs at the Melbourne University each Sabbath, with Bible study at 10 am and worship at 11.15 am. The minister of the Asian church and GAC, Pastor Isaac Foo, reports that the attendance is often "about 60."

"This is a youthful church because most are young people, university students," says Pastor Foo. "They are full of vibrancy. The church is evangelistic because every Sabbath about half of those attending are not church members."

"The vision of GAC," says Mr Wong, "is to provide a focal point in the city where non-Christian and non-Adventist Asian young people can get to know Christ and the present truth, through friendship and role modelling, by disciples of Christ."

The momentum for the church came from Care Groups, according to Jason Wong, youth ministry leader for Care Groups.

"Care Group ministry started back in



Some of those attending Gateway Adventist Centre, from the left: Brian has been in Melbourne for five months; James is on a working holiday visa; Hae Jin and Amber are in Melbourne for one month to learn English; and Jerry is on a working holiday visa.

1998 by a group of young people in an effort to strengthen the foundations of our youth," he says. "Slowly it grew from one group of a dozen meeting weekly in church, to a handful of small groups.

"In 2001, a decision was made to split the group into geographical locations to provide convenience to everyone who travelled a distance, and to reach out to our friends in locations all over Melbourne. Over the years, Care Groups merged and split; friends came and departed.

"But now a new church has been born—Gateway Adventist Centre. Care Groups are an integral part of our church and the way we worship and fellowship."

The new church has commenced outreach-oriented short courses to reach their target audience.

"The short courses are designed to meet the needs of our audience," says Edmund Yeoh, the evangelism and training ministry leader. "For example, we have eight seekers attending our Sunday Conversational English course designed to reach out to young people new to Australia.

"Our vision is to have regular English, Bible and health courses each semester and to see people come to Christ."

Pastor Foo reports that they face a major problem with their venue. "We solicit prayers for a venue," he says. "We are still renting a lecture hall from Melbourne University, but there will be problems if the university wants to use it at the same time. We need to find a permanent venue."

"We need to find a permanent venue."

Two million view Easter program uplinked by Adventists

Brenton Stacey

The Seventh-day Adventist Church broadcast one of Sydney's pre-eminent Easter events to a potential worldwide audience of more than two million people on April 12. The "Celebration of Word and Song," now in its 10th year, tells the story of Jesus' death and resurrection in music and in spoken word.

While the Bible Society of New South Wales, the churches of Sydney and Christian radio station FM103.2 organised the program, the church's Sydney-based Adventist Media Centre provided the audio engineers and camera crews. It also edited the program and uplinked it to satellite. "The Easter Celebration is a good opportunity for us to work with other Christians in sharing the gospel in a meaningful and professional way," says Adventist Media's marketing director David Gibbons.

Some 9000 people attended the recording of the program at the Sydney Town Hall on April 5. Professional actors joined producer Roger Climpson, a former newsreader for the Seven Network in Australia, to tell the Easter story. "Reading is an art," says Mr Climpson. "It brings words to life, and every word read during the celebration was direct from the Bible."



STORM Co study shows long-term impact

Nathan Brown, Townsville

Research conducted in the Northern Australian Conference has explored the long-term impacts of STORM Co trips and experiences on team members. The survey was conducted by Kelly Fry, secretary of the Youth Department in the conference, as part of her ongoing management studies. This is one of the first such studies of STORM Co, the short-term mission and service trips conducted by youth departments across the South Pacific Division.

"This is a good research document," comments Pastor John Wells, youth director of the Northern Australian Conference. "It becomes a major tool in making planning decisions, because we want to make the most of the potential for impacting our own young people."

STORM Co—Service To Others Really Matters—began in the South Queensland Conference in 1992 and the first trip organised by the Northern Australian Conference visited Cloncurry, western Queensland, in December 1995.

"This research project came about because of the Youth Department's interest in finding out the long-term effects of having participated in such an adventure," reports Ms Fry. "And being able to prove our own suspicions."

STORM Co trips in the Northern Australian Conference focused largely on children's ministry, in response to the needs of

the communities visited. The survey was conducted late last year, seeking responses from STORM Co team members who participated in these trips between 1995 and 1998.

"This would mean that the youngest participants would now be 19—meaning



Studying STORM Co up close, Kelly Fry with children on a recent STORM Co trip to the Torres Strait.

they have had four years of development and made choices about their future," says Ms Fry.

And the findings are significant. "From the results of this research," she reports, "we can see that STORM Co has a major effect on participants' attitudes to social responsibility, choice of life work, Christian commitment, self-esteem and leadership and other practical life skills."

About 93 per cent of STORM Co participants reported that they felt they had helped others. Although the STORM Co trips would tend to attract those with an interest in service to others, three-quarters of respondents believed the STORM Co experience changed their attitude to helping others.

"Although in some cases the trip had been some years earlier, 90 per cent of respondents expressed an interest in participating in another STORM Co trip," Ms Fry adds. "Ninety-four per cent felt that their involvement in STORM Co helped them think of service as a good thing they wanted to continue throughout their lives."

This has a flow-on effect into choices of careers, with this

effect most pronounced among those who participated in STORM Co at a younger age. About a quarter of respondents now work in—or are studying to work in—teaching or childcare, with a similar number in health professions. Many of these young people credit STORM Co as having an impact on those decisions.

Similarly, about 80 per cent of those surveyed reported STORM Co helped them become more committed to God, and two-thirds felt their faith had grown stronger through their experience. Participants' attitude to sharing faith and leading out in worship in their home churches was also strengthened.

"We were surprised," Ms Fry says, "on the prominence of worship within the STORM Co group as a positive impact on participants' Christian commitment, with 86 per cent recognising this effect. For these team members, STORM Co has played a big role in the development of their personal commitment."

Ninety per cent of those surveyed reported a boost to self-esteem through STORM Co involvement. "The top three factors affecting self-esteem in this experience were the satisfaction of doing something for others, acceptance by team members and the attitudes of the children who attended the Kids Club programs run by the STORM Co teams," says Ms Fry.

"Another pleasing finding was the 92 per cent of respondents who learned new skills while on STORM Co, and about 40 per cent recognised their own improved leadership and responsibility skills.

"Overall, 97 per cent of STORM Co participants surveyed reported that their STORM Co experience was a factor in providing meaning and purpose in their lives, to some extent," she reports.

"These are pleasing results," Ms Fry adds. "But there is always room for improvement and there are some facets of the program we have spent more time focusing on in the lead-up to this year's STORM Co trip."



Clowning attracts children during STORM Co on the Torres Strait islands.

Australian ADRAcare expanded in 2002

Wahroonga, NSW

The year 2002 saw an expansion in areas that ADRAcare already services, as well as diversification into new areas of need.

Op-shops

The number of ADRAcare op-shops increased with five shops opening in Tasmania, Victoria, Western Australia and northern New South Wales. Another shop which opened at Wandin North, Victoria, in March funds Adventist Development and Relief Agency's (ADRA) international programs, contributing more than \$A70,000 in its first year of operation.

Special seed funding for new op-shops, which would use their profits to support sexual abuse/domestic violence counsellors in Brisbane, Sydney, Melbourne and Perth, was offered in 2002.

"Unfortunately there has not been a response thus far," reports Gary Chrisian, ADRA's National Programs director. "But ADRA will continue to hold seed funds especially for any new op-shops that wish to support this vision."

Refuges

In December ADRAcare added a men's refuge at Gympie, Queensland, to the existing four women's refuge services operated on the east coast of Australia. The Gympie refuge had been run by a local management committee in which some Gympie church members were involved, and a decision was made to offer it to ADRAcare. A new op-shop is being opened this year to financially support this new service.

Youth services

In Wyong, NSW, Central Coast Christian Community was offered use of a house and additional funding to establish a youth accommodation service for homeless young people. The new ADRAcare service will work closely with the Salvation Army's Oasis Youth Centre.

Services for youth-in-crisis have also expanded with the addition of the Recon



ADRAcare helps fund the Recon car utilised by the Victorian Conference Youth Department to help homeless young people.

street program in Melbourne which is run by the Victorian Conference's Youth Department with considerable funding from ADRAcare. This service seeks to assist young people who are homeless or who battle illicit drug addictions.

ADRAcare programs for at-risk and suicidal young people, sponsored by Sanitarium, have continued to run in 2002. Hundreds of young people were assisted with wilderness survival, anger management, adventure therapy and residential drug-rehabilitation programs. A Junior Pinnacle of Terror was added in Victoria that will allow further streaming of youth to the Delhuntie Park programs.

Drugs

Due to ADRAcare's growing involvement with drug addictions, ADRA initiated a new strategy of drug advocacy. ADRA was part of a meeting with Federal Minister Trish Worth, asking for the government to increase funding for rehabilitation and research into naltrexone implants for people with heroin addictions. ADRA is also working with the Underground youth network in alerting politicians Australia-wide to the dangers of drugs, which are continually being played down by the well-resourced drug legalisation lobby.

Breakfast clubs

ADRAcare and Red Cross began a partnership in early 2002, with Sanitarium and Devondale sponsorship, to research the effectiveness of school breakfast clubs in improving learning and behaviour in

neglected schoolchildren. Dr John Ashton from Sanitarium is assisting Wollongong University to acquire a SPURT research grant over a three-year period.

Indigenous programs

Possibly the most notable change for ADRAcare has been the commencement of programs for Australia's indigenous people. In Jigalong, a literacy program, and in Armidale a new preventive health-education pilot program.

ADRA additionally provided funds for the creation of a new accredited curriculum in health promotion for the Aboriginal and Torres Strait Islander Ministries Bible College in Perth, WA. ADRA was part of a delegation to Canberra to meet with Minister Phillip Ruddock to explore further funding for this initiative.

Australians experienced disasters in 2002, and A D R A responded by providing \$A54,000 to drought-affected farmers in NSW and Victoria.

In response to the Bali bombing, A D R A assigned a budget of \$A20,000 to assist with trauma counselling for victims, friends and families.

"With the completion of an ADRAcare Vision and Mission statement, and new systems that will ensure our compliance with Australian Tax Office expectations, ADRAcare is in an excellent position to build on its successes in 2003," says Mr Christian. "It has all been made possible by the commitment and vision of Adventist church members throughout the nation."



ADRAcare's involvement placing victims of the NSW fires into temporary accommodation was given formal recognition by NSW Premier Bob Carr in early 2002.

Is Islam an antichristian religion?

by *Børge Schantz*

Tragic events involving Muslims in the past two years have changed the Western world in a remarkable way. Attacks in the United States, Bali and other places have strongly affected in a negative way the economy, diplomacy, military strategies, airline industry, tourism, immigration laws and several other areas in our daily lives.

What could be more serious is that they have also changed attitudes toward Islam and Muslims. The causes, motives and results of the attacks have been scrutinised, examined and analysed from all possible angles both academic and popularly by various experts, politicians, military strategists, journalists and theologians.

What of our prophetic charts?

As a church we've always been involved in eschatology. Adventists are known for intensive studies of prophecies that will indicate that "the end is near." The question, however, is how all this fits into our apocalyptic picture. Muslim leaders, including Osama bin Laden and Saddam Hussein, use references from the Koran and Hadiths to justify their ferocious acts. Their somewhat one-sided interpretations point to Christianity as the greatest and most dangerous threat for Islam.

Many concerned people ask: What does all this mean? Which prophecies are fulfilled? Is this pointing to the battle of Armageddon? Do we see a joining together of paganism with apostate Christianity?

Events that kill many innocent people can generally be explained as a fulfilment of prophecies depicting the days before Christ's second coming. The Gospels use the destruction of Jerusalem as a sign of what will take place in the last days. Wars, violence and brutality are mentioned.

Nation will be against nation, people against people, brother against brother (Muslim sects fighting each other?), wars and rumours of wars (Israeli-Palestinian issues?), revolutions, persecutions (Christians in Muslims countries?) and sufferings, destruction (Twin Towers?), famine (children in Iraq?), pestilence (anthrax?). These signs and others are found in Matthew 24, Mark 13, Luke 21 and 2 Timothy 3.

However, do the Scriptures, in addition to these general prophecies, have exact predictions and direct warnings against the evil religious forces that bring about these terrible calamities?

Islam in prophecy

In the traditional Adventist understanding (the view "favoured by Seventh-day Adventists," according to the *SDA Bible Commentary*) of prophecies, Islam and Mohammed are only directly referred to in Revelation 9:1-21. In the book of Revelation the apostle John uses imagery and elements from his time. The military powers that broke up the Roman Empire, but also opposed the true Christians for about 1500 years, are depicted by seven trumpets.

An outline of this prophecy, with its seven warnings, roughly lists the first four trumpets as dealing with the collapse of Western Rome. The 5th and 6th trumpets predict the overthrow of Eastern Rome. The 7th trumpet is the bankruptcy of all earthly governments when Christ returns.¹

Trumpets in Israel of old were used to herald a disaster or war. Six trumpets deal with the opposing armies. The 7th trumpet signals that the world has come to an end. The images used in the 5th trumpet such as a star, the abyss, smoke, locusts and scorpions are interpreted by various Christian scholars in history to be the

Islamic powers, predominantly the Saracens and later the Turks.

Interestingly, parts of the prophecy can be used in a positive sense, as it seems that the conquering Muslim hordes were told "not to harm the grass of the earth or any plant or tree, but only those people who did not have the seal of God on their foreheads" (Revelation 9:4, NIV).

Although the six trumpets oppose Christianity, it seems that the 5th trumpet is also used by God in a screening process where false Christians are separated from true followers of Jesus.

Most Adventist interpreters agree not only on the application of the prophecies to the Muslim powers, but also that these powers lost their sway around 150 years ago. The two time prophecies (150 and 391 prophetic days) in the 5th and 6th Trumpets do not go beyond 1840. At that time the Ottoman Empire lost its power. Turkey became the "sick man of Europe."

It is also worth noting that around 1840 almost all Islamic areas of the world came under some form of colonial rule by the British, French, Dutch, Spanish and Italians. Muslim nations lost their influence and were humiliated by "Christian" nations. By the 1950s, however, these nations had their independence. The various onslaughts—both verbal and physical—we observe are attempts of more than one billion Muslims to find their place in the modern world.

Still, it seems that in traditional Adventist literature on eschatology we don't find prophetic predictions describing the recent dreadful events and confrontations.

Antichristian powers defined

Antichrist is any power that "sets itself in opposition to the plan of salvation." Throughout the history of the Christian

church many antichristian movements have been defined. They have been applied to both personalities and institutions.² Inspired by some of the Reformers and probably influenced by the political climate in America in the late 19th century, we have focused on the papal powers as being the great antichrist.

The biblical prophecies on antichrist fit that religious power. The main distinctive marks are as follows:

Daniel 7:24, 25

- speaks against the Most High
- oppresses the saints
- changes set times and laws

Revelation 13:5-7

- proud and blasphemous
- has authority over every tribe

1 John 2:18-23; 2 John 7

- denies Jesus is the Christ
- denies the Father and the Son
- rejects Christ came in human flesh

Islam as antichrist?

Islam is a monotheistic Abrahamic religion. Christ (*Issa*) has an important role in the Koran and traditions—as a great prophet; however, not as the Son of God.

In exploring the possibility of Islam being an antichristian power, we should specially note the characteristics expressed by John. The antichristian movements he deals with in his epistles do not accept the divinity of Christ, neither that God is our Father.

Among the 99 names given to Allah, he is never called a Father. Muslims generally regard Christians as infidels (polytheists), due to the doctrine of the Trinity (Father, Son and Holy Spirit). They also

strongly reject that Jesus is the Son of God, although they accept Jesus as a major prophet.

For these and other reasons it is safe to state that Islam is one antichristian power among others. John reveals that there are many antichrists. The recent events (terror attacks and “Christian” attacks on a Muslim country) are in the Muslim minds strikes against the infidel Christians and attacks on Islam by the Great Satan.

The lamb and the dragon voice

Perhaps the events have drawn another of John’s prophetic image into focus. In Revelation 13, the beast coming out of the earth (verse 11) is traditionally explained to be the United States. Adventist prophetic interpretation highlights the marvellous development of the USA.

A hundred years ago, no-one would have dared predict the domineering international role the USA is playing today as the superpower and police for all nations.

Christian nations and persecuted Christians in Muslim countries look to the USA not only as a voice for all kind of freedoms, but also as a place of shelter for people suffering from persecutions. As a church, we owe a lot to our American brothers and sisters for their spirituality, generosity, missionary zeal and strong leadership.

Recent events have, no doubt, strengthened the political and military leadership of that great nation. It rightly brought the United States into a stronger position of power and both a positive and negative relationship with allies in the West, and the

world as a whole.

However, it could be that a word of caution from a European has a place. Is the president of the United States tempted to somewhat overplay his hand as he is carried on the powerful wave of sympathy and support due to the losses and humiliation on September 11?

Are the speeches we hear like a lamb speaking with the voice of a dragon? There are speeches of escalating the war against terrorism and attacks on Islamic countries. And we have heard subtle threats to all nations to join (those who are not for us, are against us).

The same somewhat emotional wave of sympathy has also become a reason for fear and insecurity. This has resulted in forming new, stringent laws against terrorists and terrorism in various nations. Some of these laws seem to have religious overtones.

Rules and regulations are, no doubt, needed and welcome in this new kind of war—where the enemy can be anyone anywhere. However, there’s a danger that they are phrased in such legal language that—under different circumstances with other persons in authority—they could infringe on all kinds of human rights and religious liberties. In other words, they could be used against churches that have doctrines at variance with the beliefs of the majority of the people.

Do all the implications connected with the new situation call us as a prophecy-believing church to restudy Bible prophecies and upgrade them to our times? Our commitment, dedication and witnessing potential is increased when each generation of Christians, standing on the shoulders of the pioneers, re-examines its fundamental beliefs and eschatology and make them meaningful to the new situations and conditions.

Eye for eye; tooth for tooth

Some have asked whether Muslims will not be “convinced,” in the sense of having a positive attitude toward Christians when they watch, even experience the technological superiority of the Western “Christian” world. In Afghanistan, the USA accomplished in a few weeks what communist Russia failed to do in years. And that performance is to some extent



being repeated in Iraq.

No doubt, Muslims are impressed with the military power and use of technology of modern armies. However, the superiority of Western powers in the Muslim mind is what they attribute to their understanding of Allah and not to the Christian God. In Islam their concept of Allah is connected with power. The authority of Allah in Islam is visible in exaltation, control, political strength and military force. Many of the 99 names of God in Islam have strong undertones of might and force.

In true Christianity, on the contrary, God's power is seen in service, suffering and weakness. Calvary is the high point of God's love and the expression of the highest meaning of God's majesty and rule. Mohammed fled Mecca when he faced persecution dangers and became a political and military leader in Medina; Christ went voluntary into Jerusalem and died on the cross.

Where Korannic *surahs* can be interpreted to mean that in military confrontations it is an eye for an eye and a tooth for a tooth, Christ said, "But I tell you, Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also," and later He said, "Love your enemies and pray for those who persecute you" (Matthew 5:38-44, NIV).

What Islamic people all over the world have experienced from so-called "Christian" nations are the eye-and-tooth approaches. We should have no problem accepting that culprits be caught and brought to justice. However, is there a need to destroy nations and kill innocent people who for several decades have suffered all kind of ruin and humiliation? What about the other-cheek approach?

Muslims and God's care

We should keep in mind that God's concern is for all people in the world. He's the Father of all, from all races—all born on earth are His creation. The Great Commission to go and make disciples of all nations also includes our Muslim brothers and sisters.


Adventists in evangelistic approaches



Perhaps 900 million Muslims in more than 50 nations are beyond the reach of missions. Their laws against religious liberty are very strict. They forbid contact with Christianity in any form. There is no possibility for Christians to witness. In this way a meaningful contact with the good news is out of the question, except perhaps for radio and TV broadcasts.

And there are heavy penalties for conversion—in extreme cases, execution. There are recent cases where Muslims have been killed by their families in western European nations for the crime of choosing a Christian life partner.

These conditions for Christian mission make us leave those we can't reach in a meaningful way in the hands of a loving and just God. And for Muslims within our reach we must develop methods that will appeal to them in their various cultures and understanding of their own religion.

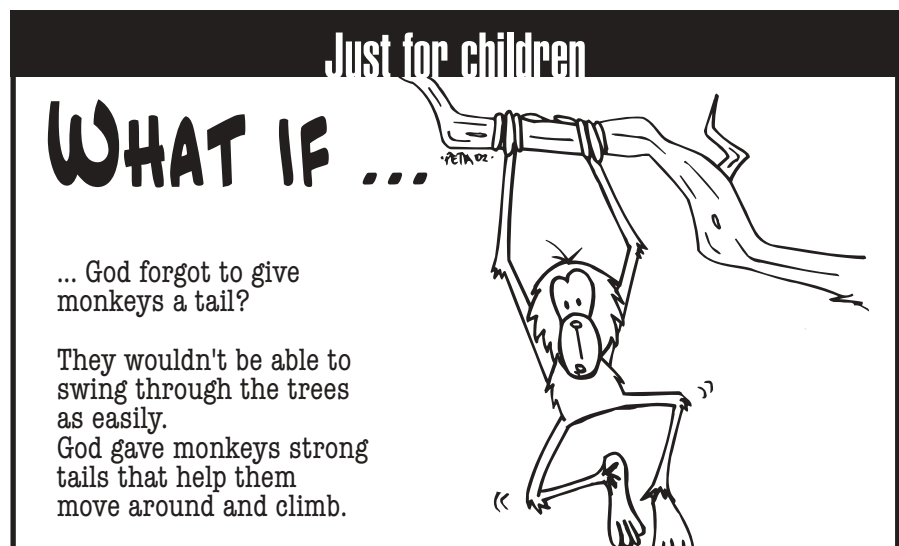
This task demands much flexibility, understanding, trust in God, patience and prayer from sincere Christians. 

have always maintained that, generally, systems could be antichristian, but not necessarily the people living under that religious system. Islamic people in most cases live in situations where they are deprived of the good fortune to listen to the gospel and make decisions contrary to their religion.

References

1. Roy Allan Anderson, *Unfolding the Revelation*, Pacific Press Publishing Association, Mountain View, 1974, page 87ff.
2. SDA Encyclopedia, "Antichrist."

Børge Schantz writes from Denmark. He was the founding director of the Seventh-day Adventist Global Center for Islamic studies.



Men of Praise on tour

by Harley Stanton

In a world of war and uncertainty, a unique musical and cultural exchange is to take place with the visit to four states by the Men of Praise Chorale from Manila. The 12-day tour begins in Brisbane on the 30th of April and concludes in Melbourne on the 10th of May.

The 30-voice Men of Praise Chorale has been invited to Australia as part of the centenary celebrations of the Sydney Adventist Hospital or "San." The choral director, Judith Stanton, is Australian, but all members are from the Philippines.

Judith, who has devoted much of her life to music, says, "I have a passion for what makes beautiful and inspirational music. It's rewarding to see that Men of Praise have reached such a high standard in their music. They present a harmony that is infectious and our audiences everywhere respond with great enthusiasm."

The chorale, formed in 2001, has performed at several important venues, including the Philippine International Convention Centre as well as cathedrals and churches in Central Luzon. The group recently released their first album, "At Break of Day."

The repertoire of Men of Praise has broad appeal, including some of the more classical and traditional music from Bach, Handel and Vivaldi as well as spirituals, several a cappella works and well-known songs of praise with contemporary arrangements.

Under the direction of Professor Harold Galang, the group also presents traditional Filipino songs, composed by national musician Lucio San Pedro. After studying at the Juilliard School of Music in New York, San Pedro returned to the Philippines to use his newly learned skills in recording these lyrical folk tunes from various dialects.

About the conductor

The conductor, Judith Stanton (nee



Betts) was born in Launceston, Tasmania, and took her early education at the East Launceston school. Her late father Mannie Betts was well known for his improvisation at The Criterion for many years.

For some years she received major prizes at eisteddfods in Launceston, Devonport and Hobart before completing her Australian Music Associate diploma at the age of 16. After leaving Tasmania in 1962 she completed licentiate with the Trinity College and Royal Schools of Music, London, and has taken master classes in choral conducting with Sir David Willcocks and Ralph Carmichael.

Returning to Tasmania with the Men of Praise Chorale, Judith has indicated she hopes to give back a little of the nurture she received during her childhood and early years. "Those early years were critical to my life and now it's time to express my gratitude in a tangible way by bringing some music that would not often be heard or experienced, back to my home state and country."

The concert pianist

Professor Harold Galang, a highly respected pianist in Asia, is the associate director and accompanist for Men of Praise. Professor Galang is head of the Philippine Women's University College of Music and a noted conductor. He has studied in Japan and the United States, winning coveted awards and scholarships


and performed in many European and ASEAN countries.

The vocal soloist

Also travelling with Men of Praise is the outstanding soprano Jen Jen Dayo. Judith says, "At 14 years of age her voice is a rare gift that will be greatly enjoyed by those who hear her sing." Jen Jen started singing choruses at her church when only two years of age and regards her voice as a gift with which she wishes to be able to make praise.

She is in first year of high school and studies both voice and piano. At the age of 10 she toured Korea and at 11 sang to an audience of 60,000 in Toronto, Canada.

When asked why she loves singing, Jen Jen says, "I feel nearer God when singing and I want to use my voice to praise Him." She has produced her own concert programs in the Philippines and fluently introduces her own repertoire.

Following a visit to the Philippines in 2002 when he heard Men of Praise sing, Pastor Laurie Evans, the South Pacific Division president wrote to Men of Praise, "I have great pleasure in inviting your choir to our country to share the harmony and joy that you do so well." 

Dr Harley Stanton, husband of Judith, has worked the past three years with the Regional Office of the World Health Organisation in Manila. Before that he was an associate director of Adventist Health Ministries for the South Pacific Division.

More, please

Tom Tompson, email

I enjoyed Karen Muirhead's "More than words" (March 22) and felt uplifted by its descriptive expression. Its language took me on a journey from the burning bush of Moses to Job, making clear to me how God has always been near to humankind. He spoke audibly to some, and today is made close through the living Word revealed in the precious Written Word. I'm sure I knew that, but how meaningful to have it so beautifully expressed! From what she wrote, I understand its inspiration came during a sleepless night. May she have many more such! I look forward to the rest of this series about Jesus.

New opportunities

Bruce Thompson, NSW

The Iraq war and associated media campaign are making Anglos unwelcome in many parts of the world. This will make it difficult, even dangerous, for our Australian and New Zealand missionaries and Adventist Development and Relief Agency workers for years to come.

Maybe the positive effect will be Adventist missionaries becoming more racially and culturally diverse. Maybe it will mean more resources going into our non-homeland schools and colleges. Maybe it will even make us all look away from what we can do for ourselves and like Donne make our "recourse to God, who is our only security."

Not in my name

Jan T Knopper, NSW

With interest and surprise I read "Christian apologetic" (Letters, March 22). I appreciate if the writer feels guilt in respect to women in the church, but to use such inclusive terms in respect to the males of the ministry (which includes me) is not acceptable. I did four years of ministerial training with seven other students, three of them female, graduating in 1953, when all three found employment. Since then I have served at different administrative levels—conference, union and division—including 19 years as a member

of the General Conference Executive Committee and in Europe, Africa and the South Pacific. But never did I read or hear such expressions as described in respect to female church employees.

In my specialist ministry of literature evangelism, I've worked for and with both male and female LEs. All did excellent work. While I am sure the Lord will grant the writer forgiveness, there's a need to be careful to not include others who do not necessarily feel the same guilt.

Understanding, please

C Jones and R Wilson, Vic

We are disappointed with the attitudes of some church members toward children in church. Many mothers have difficulty feeding their spiritual lives as it is, with the needs of their children uppermost in their minds and many times busy husbands unable to lend a hand, without church members frowning upon their parenting skills and implying that they have no respect for the worshipful atmosphere.

Salvation assurance comes through a personal daily relationship with Christ.

Info-tell, please

Carlene Bagnall, NSW

I'm compiling a history and collecting photos of the Epping, NSW, church. I'm seeking information about the church and its membership, particularly to the opening of the new church building in 1962.

Epping church was established in 1902 following a mission by a G W Tadich. He was involved in evangelism in Queensland and NSW. The last mention I have of Tadich was in August 1904 when he wrote in the *Union Conference Record* about a mission he was running at Ermington, NSW. Anyone with information can contact me at the Epping church, 2 George Street, Epping, NSW; phone (02) 9498 8207 or email <carleneandjohn@bigpond.com.au>.

We have enormous respect and reverence for the church and we want children to have positive experiences at church and for ourselves to be spiritually fed as well.

We mothers would appreciate a modicum of tolerance from other church members when we struggle to keep the little noises to a minimum. Perhaps if you are disturbed by their little noises you should move this time, to give poor young mums of the church a break. Consider how you would react if your church had a sudden influx of real people, with earrings and fluoro hair. Are the children such a burden?

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.





Adventist Theological Society
(Australian Chapter)

ELDER JAY GALLIMORE

President, Michigan Conference, USA

Avondale Memorial Church Hall
10 am - 12 noon
Sunday May 4, 2003

TOPICS:

- 1. "Can the Church Be Relevant and Thrive?"**
- 2. "Can the Church Be Relevant and Survive?"**

ALL WELCOME

Adventist Theological Society is not an official church organisation, but is supportive of the church.

Positions vacant

▲ **Karalundi Aboriginal Education Centre (Meekatharra, WA)** is seeking expressions of interest for the years 2003 and 2004 for the following positions: **Manual Arts teacher; Primary teacher; Mechanic; Builder.** Karalundi encourages people of Aboriginal descent to apply. **For further information** contact Glenn Grey (08) 9981 2000; fax (08) 9981 2801 or email <administrator@karalundi.wa.edu.au>.

▲ **Departmental Director/Supervisor—Greater Sydney Conference** is seeking a Departmental Director/Supervisor of the *RelateEnrich* Counselling Centre, Epping, NSW. The position may be restructured and expressions of interest are invited from those skilled in counselling and Family Ministry services. **For further information** contact Pastor Bob Manners, Secretary, Greater Sydney Conference, 4 Cambridge Street, Epping NSW 2121; phone (02) 9868 6522 or email <bobmanners@adventist.org.au> no later than May 12, 2003.

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

Currell, Mabel (nee Daniel), born 29.9.1911 in Brisbane, Qld; died 30.12.02 at the Adventist Retirement Village, Victoria Point, Qld. May was predeceased by her former husband; her two children; and one of her six grandchildren. She was baptised by Pastor Geoff Ratcliffe and joined the Brisbane Central church in 1959. She had many trials in her life, but in spite of all she suffered she never railed against her fate and remained true to her Lord.

David Lawson
Gordon Oaklands, Ken Lawson

Hoffman, Mary Jane (nee Nelson), born 23.1.1903 at Rockhampton, Qld; died 28.3.03 in Yeppoon Hospital. She was predeceased by her husband, Herbert, in 1965; also her son, Kevin, on 11.12.02. She is survived by her sons, Ron and Viv (Yeppoon); and their families. Jane and her family were baptised by Pastor Jim Cherry on 3.11.57. She was a mother in Israel; a Christian full of years and one filled with great faith. Life was not always easy for her, but she was strong and persevered to the very end. She is sadly missed.

Geoff Donovan

Dorrington, Mostyn (aka Moss) David, born 29.10.1912 at Leederville, WA; died 18.3.03 at Sherwin Lodge Retirement Village, Perth. On 22.12.41 he married Florence Hook (Flo). He was predeceased by his brother, Ronald. He is survived by his wife; his son, Ian; his daughter, Carolyn Webb; and his sister, Ethel Zeunert (all of Perth). He was known as "Mr Fix-it" and was a cabinetmaker of great skill; a sincere and faithful church member; and there was "not a mean bone in his body."

Maxwell Smith

Georges, Galal Rizk (Gil), born 9.5.1939 at Alexandria, Egypt; died 24.3.03 in the Royal Prince Alfred Hospital, Sydney, NSW. He is survived by his wife, Robyn; his son, Robert; his daughter, Nancy; Robyn's children, Craig and Sue; his two brothers; his three sisters; and his three grandchildren. Gil displayed great faith and courage during his long illness, and he will be missed by the Erina (NSW) congregation.

David McKibben

Harlin, Thomas, born 7.2.1925 at Manchester, England; died 21.3.03 in Adelaide, SA. On 16.8.48 he married Bernice Carter. He is survived by his wife (Adelaide); his children and their spouses, Carole and Stephen Peacock (Crieff, Scotland), Sandra and Roger Clarke (Adelaide, SA) and Graham and Elaine (Staffordshire, England); his two older sisters (England); and his six grandchildren. Tom and Bernice migrated to Australia in 1980 and became members of the Brighton (SA) church. Tom's happy manner and ability to live the love of God won him many friends. He is sadly missed.

Ross Simon, George Hirst

Liston, Clive Shannan, born 9.9.1921 in Tahiti; died 26.3.03 in British Columbia, Canada. He was predeceased by his sister, Grace Cameron. In 1944 he married Estelle Nelson. He is survived by his wife; his son and daughter-in-law, Wayne and Wairona; and his grandson, Michael. In 1955, as associate director for Research, he went to Stanford University, California, USA. Later, he connected with the University of British Columbia, Vancouver. A skilled pianist, he contributed much to college and community life. He was a loving husband and father, a gracious Christian, and a true friend.

Wally Hammond

Lockyer, Hilda, born 21.2.1909 at Nottinghamshire, England; died 1.2.03 at Caloundra Adventist Nursing Home, Caloundra, Qld. She was predeceased by her husband, Arthur, on 11.5.02; also her son, Neil, in 1985. She is survived by her daughter, Ann Brown (formerly Roberts) (Devon, England); her daughter-in-law, Lorraine (nee Ludwig, Sydney, NSW); her five grandchildren; and her three great-grandchildren. Hilda and Arthur left England in 1955. Hilda was a good cook and worked hard at home and for her church.

Adrian Craig

Lourensz, Vernon Anton Malcolm, born 23.2.1924 at Galle, southern Sri Lanka; died 11.3.03 at home at Girrawheen, WA. On 17.4.48 he married Blossom (Girrawheen). He is survived by his wife; his children, Jennifer, Charsley, Russell, Aubrey, Sandra, Larrine, Maryse, Suzette and David (all of WA); his 21 grandchildren; and one great-grandchild. Vernon ("the piano man") was a man of the Word and a man of prayer, who lived his life as a faithful servant of the Lord and never

Anniversary

Coulter, Walter and Winnie (nee Stewart) were married on 25.11.42 at Kaitaia, NNZ, and have lived all their married life on their property in Victoria Valley, south of the town. At a luncheon in the nearby community hall to celebrate their 60th wedding anniversary, their daughters, Beverly and Colleen, with husbands, Michael Pram and Keith Robertson, grandchildren, one great-grandchild, other family members, friends and neighbours, thanked the couple for their work over the years



in the local church and wider community. This included fostering 32 children, work with St John Ambulance and Switzer Home for the Aged. Many have been blessed by this loving and lovable couple.

Weddings

Boutros—Roussos. Tony Raymond Boutros, son of Peter (Corrimal, NSW) and Maria Boutros (Beenleigh, Qld), and Linda Marie Roussos, daughter of Carl and Mary Bergquist (Tyalgum, NSW), were married on 23.3.03 at Lismore.

Peter Cousins

Mullaly—Cook. Greg Mullaly, son of Gary and Pamela Mullaly (Morisset Park, NSW), and Mellissa Cook, daughter of Kay Wollaston (Maitland) and the late Darrell Cook, were married on 30.3.03 at Morpeth Common.

Ed Parker

Walker—Cameron. Ryan Walker, son of Jill Walker (Mandurah, WA), and Jodee Jay Cameron, daughter of Kim and Monica Cameron (Perth), were married on 6.12.02 at Rose Hill Country Club, Guildford, Perth.

Mark Ellmoos

Obituaries

Carey, Barbara, born 7.7.1931 at Warburton, Vic; died 29.3.03 at Moruya, NSW. She is survived by her children, Steven, Terry, Kelvin and Carol; her 14 grandchildren; and 11 great-grandchildren. Barbara was loved by every animal on the planet; she established the Mogo Zoo, situated between Moruya and Batemans Bay.

Bruce Campbell

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tired of recounting God's providences in his life. His steadfastness to the end was an inspiration to all.

Daniel Hanbury, Lynn Burton

Martin, David Lindsay, born 21.10.1923 at Ballarat, Vic; died 19.3.03 at Chelsea Lodge, Winchelsea. He is survived by his wife, Peggy; his children, Diane, David and Lisa; and his six grandchildren. He was a keen musician, who loved being with people and was often known to be loaded with a bag of mixed lollies. He spent most of his life in South Oakleigh and recently moved to Wurdibuloc. He was baptised four years ago and died with a strong faith in the Lord. He is sadly missed by his family and friends.

Desmond Potts

Nurzynski, Stefania (nee Ryzko), born 20.10.1903 in Biala Podlaska, Poland; died 22.3.03 in Canberra Hospital, ACT. On 8.5.23 she married Jozef in Poland; who predeceased her in 1986. She was also predeceased by her son, Tadeusz. She is survived by her children, Jerzy, Ron Nielsen (both of Gold Coast, Qld) and Ligia Kulesa (Canberra, ACT); her 15 grandchildren; and nine great-grandchildren. As a child the family moved to Russia and she witnessed the Russian Revolution; survived two world wars and was placed in a transit concentration camp in Prussia. She was baptised 22.6.32 and loved God and her family. The family will greatly miss "Mamusia" and look forward to the resurrection.

André van Rensburg, Gabriel Ontanu

Oakley, Reginald Herbert, died 18.3.03 at Kadina, SA; aged 96. He was predeceased by his wife, Esme. He is survived by his daughter, Jillian Miller (Kadina); and one grandchild. On 15.4.2000 he was baptised by Pastor Lee Bowditch-Walsh.

Angus McPhee

Sterling, Elizabeth Florence (previously Robinson), born 19.7.1914 at McLean, NSW; died 27.11.02 at Murwillumbah Nursing Home. She was predeceased by her first husband, Francis Robinson; also her son, Charlie. She is survived by her husband, Thomas; her children, Pastor Lloyd Robinson (Gold Coast, Qld), Coral, Lyn (Lismore, NSW), Rex and Dianne; her 22 grandchildren; her 38 great-grandchildren; and one great-great-grandchild. Elizabeth lived a life committed to Christ and her church. She was involved in cane and dairy farming, and lived in Murwillumbah for many years.

Adrian Craig

Tan, Nellie Tai Lee, born 21.1.1941 in Singapore; died 14.3.03 in Royal Melbourne Private Medical Centre, Melbourne, Vic. She is survived by her husband, Beng (Knoxfield); her son, Vincent (Oxford, England); and her daughter, Tracey Murphy (Cairns, Qld). Nellie was a qualified nurse and a health educator. The glowing tributes at her funeral service indicated that a modern-day Dorcas had been called to rest. She is sadly missed by her family and friends.

Walton Pitt, Tony Campbell

**President
Avondale College
Cooranbong, NSW**

Avondale College is seeking expressions of interest and/or nominations for the position of President of the college. The successful applicant will be expected to provide spiritual, academic, administrative and research leadership for the college, and will possess the ability to administer an SDA tertiary education institution and its human, physical and financial resources.

Essential

- ▲ doctorate
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- ▲ passion for the mission of the college

Desirable

- ▲ experience in research
- ▲ sound working knowledge of the church and its management

For further information contact:

Dr Barry Oliver, Secretary
Avondale College Council Search Committee
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Wahroonga NSW 2076
email <boliver@adventist.org.au>
fax (02) 9489 1713
phone (02) 9847 3211

The appointing body reserves the right to fill this position at its discretion.

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Assistant Librarian—Sagunta Adventist College, Spain. Male aged 21–29 required with 1–2 years college experience. Living allowance and dormitory lodging provided. Must speak some Spanish. Term: 10 months, commencing September 2003.

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Maths/Science Teacher—Eden Valley Academy, Thailand. Degree preferred in maths or science. Must be a native English speaker with some teaching experience. Lodging and partial meals provided. Term: 12–24 months, commencing May 1, 2003.

Mail: AVS, Locked Bag 2014, Wahroonga NSW 2076
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Taylor, Ena (Josephine), born in 1924 in Durham, England; died 9.3.03 at Albany, WA. She was predeceased by her first husband, Harold Weiland, in 1952; also her second husband, Arthur Taylor, in 2001. She is survived by her children, Janet, Dot, Julie and Norrie; and her many grandchildren. Ena was a woman of substance, faith, vision, action, courage, incredible creative talents; and much loved by those who knew her.

Brett Townend, James Greensill

Vysma, Emelie Marianna, born 16.9.1909 at Subang, Indonesia; died 17.3.03 at Dora Creek, NSW. In 1932 she married Ernest, who predeceased her in 1990. She is survived by her son,

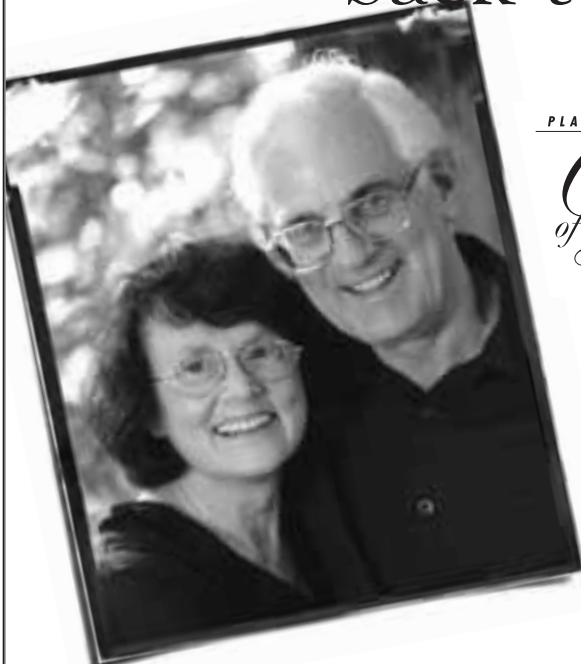
Heino (Brisbane, Qld); her daughters, Helene Zaska (Dora Creek, NSW) and Jeanette Turner (Toronto); her two foster children; her 22 grandchildren; and 20 great-grandchildren. Emelie was a loyal, faithful, caring church member, waiting in faith for the second coming of Christ.

Jim Beamish, Les Coombe

Watson, Joan Margaret (nee Webster), born 18.11.1928 at Dubbo, NSW; died 14.3.03 in Mount Alvernia Mercy Hospital, Bendigo, Vic. On 18.2.48 she married Stanley, who predeceased her on 30.8.90. She is survived by her children, Olwen Alexander (Bendigo) and Cameron (Melbourne, Vic). Joan is at rest awaiting her Master's soon return.

Kenn Duke

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“With the joys and worries of child rearing behind us, we now have the time, the opportunity and the resources to share the Lord’s blessings with our family and God’s.

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There are many ways you can assist Avondale College. Please telephone Dr Bruce Youlden, *Vice-President Planning & Administrative Services*.



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The Retired Workers’ Fellowship, Vic, invites Victorian and interstate members to be present at their next luncheon meeting to be held at Nunawading church on May 7, commencing at 11.00 am. For further information contact Ken Killoway, president, (03) 9801 8986.

Wanted—books by George McCready-Price needed for research. Phone Ray Stone in Melbourne, Vic (03) 9877 6877 BH; (03) 9878 2879 AH.

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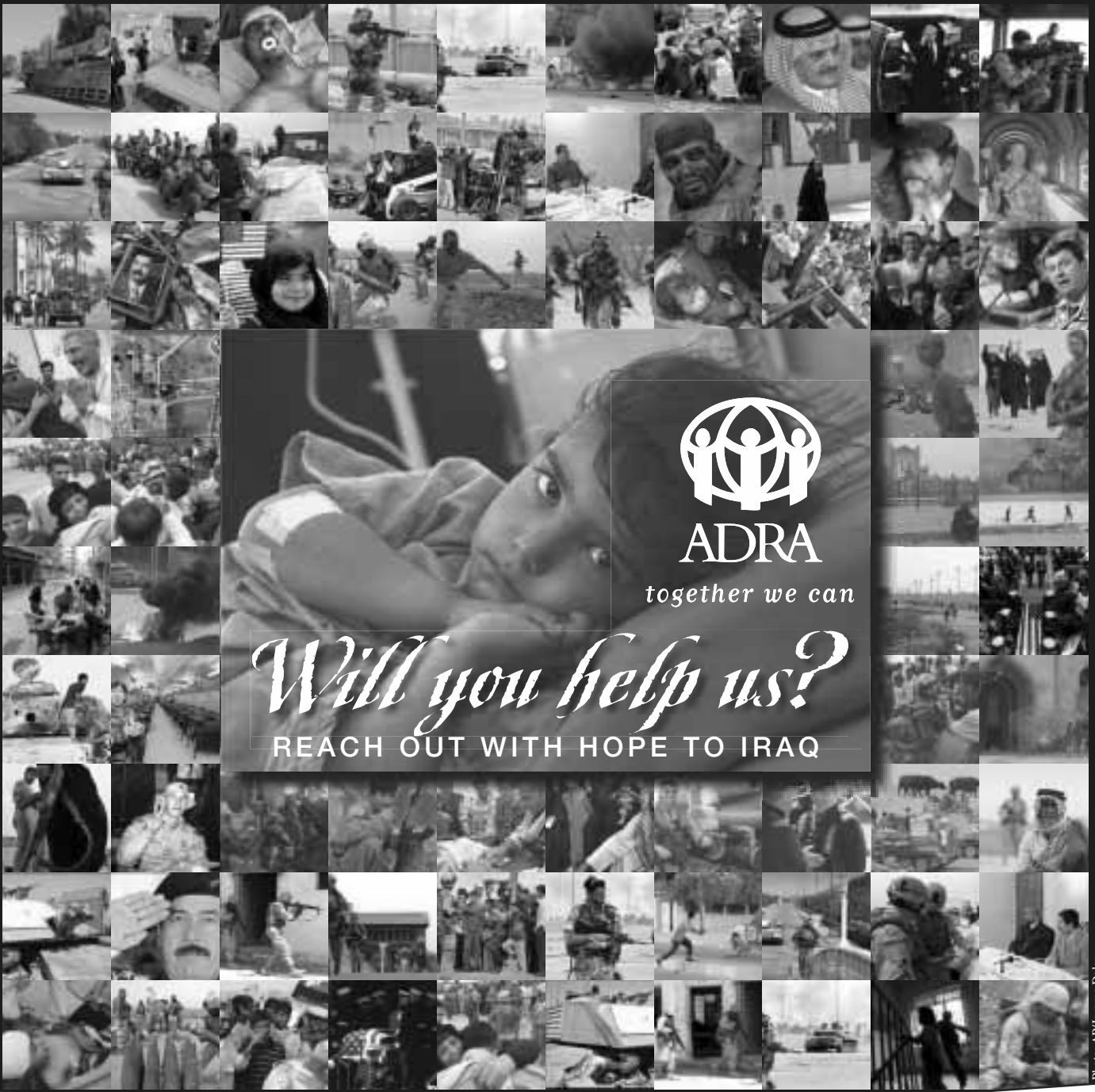


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