

RECORD



Church supports cops' handbook for kids

Wahroonga, NSW

The Seventh-day Adventist Church is one of the sponsors of an educational booklet produced for children by the police in New South Wales.

For \$A1100 the church has received a half-page advertisement in the *Kidsmart Handbook*. The advertisement features an image of a child's hand grasping the little finger of an adult's hand. The text reads, "Seventh-day Adventists believe in a lifestyle free of drugs and alcohol. We say 'no' because we believe in living a healthy life. We're proud to support Kidsmart because we want children to make smart choices. After all, children are our future."

The *Kidsmart Handbook* provides information about issues such as anger, boredom, drugs, eating disorders and family breakdown to those aged between 10 and 15 years. It will be distributed free of charge to every Year 6 student in New South Wales.

"Kidsmart is all about quality of life, which just happens to be one of the church's three strategic values," says Kelvin Peuser, an associate treasurer for the South Pacific Division. "Anything that encourages children to make positive lifestyle choices is worth supporting."—

Brenton Stacey

In this issue

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\$A.25 million in sales*

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in Mongolia*



Response to domestic violence

The two revelations

The greatest single influence shaping our modern world is science. Its impact and effect can be readily seen in almost every area of our everyday existence. Its importance to the wellbeing of humanity is undeniable.

For the Christian this comes as no surprise. Such knowledge and scientific advancement is attributable to an omniscient God who made us with intellectual faculties capable of mastering such knowledge. The dilemma for many is how to integrate *faith* and *science*. When there's tension between the evidence of science and the teaching of Scripture, which should take precedence? To which do we look for ultimate authority?

As Christians we believe God has given a revelation of Himself through two primary sources—nature and Scripture. Both reveal:

- The power of the great Creator God
- The wisdom and intelligence of His divine being
- The outworking of the great controversy and the results of the Fall.

In the natural world, Paul recognised that God has provided evidence of His goodness, wisdom, power and divine attributes. “For since the creation of the world God’s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse” (Romans 1:20, NIV).

It is also true that the revelation of nature sends mixed signals, raising as many questions as it answers. The sunshine that testifies of a loving Creator can turn the earth into a parched desert, bringing starvation and death to millions. The grandeur of lofty mountains, majestic forests and rolling hills can quickly turn

into avalanches of death and destruction.

While the world around us provides evidence of conflict between good and evil, it does not throw any light on such critical questions as:

- How it started
- Who the warring factions are
- The cause of the conflict
- Who will ultimately win.

Only as we study the revelation of God through Scripture do we find answers to these important issues. Our belief that the Bible was authored by God through the Holy Spirit, as He inspired the thoughts of the writers, causes us to hold to the primacy of Scripture as the infallible revelation of His will.

We believe the Bible is not only the “standard of character, the test of experience, the authoritative revealer of doctrines,” but also “the trustworthy record of God’s acts in history” (*Seventh-day Adventists Believe . . .*, Fundamental Belief, 1).

We appeal to Scripture as our final authority in matters of faith and belief. That includes the origin of life, of this earth, of death, and the source of our salvation. It is Scripture and not science that speaks of the:

- Omnipotent, omniscient Creator God becoming, in some mysterious way, Emmanuel, *God with us*
- Condescension of the one who became one with us and ultimately our sacrifice
- Final eradication of evil and the restoration of a perfect world
- Blessed hope that is so precious to millions of people in a world gripped by fear.

In trying to reconcile science with Scripture, there are some unanswered questions for which there seems to be no apparent solution. Where this occurs it

could be because:

- We may not fully understand the meaning and intent of Scripture, for truth is progressive
- We are not in possession of all the relevant data or facts
- Science has misread the evidence.

Ellen White makes the following pertinent comment in this regard: “In true science there can be nothing contrary to the teaching of the word of God, for both have the same Author. A correct understanding of both will always prove them to be in harmony. Truth, whether in nature or in revelation, is harmonious with itself in all its manifestations” (*Testimonies to the Church*, Vol 8, page 258).

Nature and science can teach us much. They make Scripture so much more meaningful and relevant. Science helps us to reconstruct happenings of the past and gives so much more meaning to the natural world than we can obtain from the Bible.

The Word of God, as the ultimate authority, looks behind the scenes into the past and beyond the present into the future. It provides science with its starting point. The revelation that flows from both serves to enrich the plans and purposes of God.

The church must foster a healthy interchange between theology and science to reap the richness that comes from a correct understanding of both types of revelation.

Laurie Evans,
President,
South Pacific Division





SEVENTH-DAY
ADVENTIST
CHURCH

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

Vol 108 No 32
Cover: Children's
Ministries

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Web site www.record.net.au

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, SA43.80 SNZ73.00.
Other prices on application. Printed weekly.

Our vision is to . . .

know
experience
and **share**
our hope in Jesus Christ!

- Studying the Sabbath school lesson by ear? • Fourth conference votes to incorporate
- The Avondale College connection • Literacy programs in PNG gain funding • and more

—Compiled by Kellie Hancock—

● Children may soon be able to study their Bible on CD. PowerPoints editor **Kathy Beagles** has asked the South Pacific Division (SPD) to study the feasibility of recording the Bible study guide on CD. “We’ll do it if enough juniors, Sabbath school leaders or parents ask for it,” says **Janet Rieger**, the SPD’s director of Children’s Ministries. Mrs Rieger says the CD would be useful for children who: are blind or vision impaired; find reading difficult; or speak English as a second language. Contact her by email <jrieger@adventist.org.au> or phone +61 2 9847 3362 if your children would prefer to hear rather than read their **PowerPoints Bible study guide**. PowerPoints is for **children aged 10 to 12**.—*Brenton Stacey*

● **Northern Australia** is the **fourth conference** of the Seventh-day Adventist Church in Australia to incorporate. An **overwhelming majority** of the 101 delegates attending a special session—at the Adventist church in Aitkenvale, July 4—voted to change the conference’s constitution. Only two voted not to change. The government in Queensland would have withdrawn funding and accreditation from the church’s schools if the church had not voted to incorporate. The vote also protects by limited liability the operations of the conference and the members of the executive committee, the directors of the boards of the conference entities, and others appointed to committees of the conference. “While many of the delegates would have preferred not to incorporate,

Adventist self-publishes new mag

A Seventh-day Adventist is self-publishing a general knowledge magazine for children.

Michelle Coltheart is the editor of *Wacky . . . but True*, a 32-page, full-colour magazine that uses a “fun element of entertainment to present facts about history, archaeology and the natural world.”

“I see what the students borrow,” says Mrs Coltheart, a librarian at the church’s Macquarie College in Wallsend, New South Wales. “They just love the unusual.”

Her research shows 75 per cent of her target audience, those aged 10-15 years, prefer reading magazines more so than any other kind of literature. “But the problem is that most magazines concentrate on movies, pop stars and computer games. . . . The educational element is a bit thin.”

Mrs Coltheart had been suggesting for some time that her father, David Down, editor of the magazine *Archaeological Diggings*, produce a magazine for children. “He finally said to me, ‘You do it.’”

The August edition of *Wacky . . . but True* is available from newsagents or by emailing <wackysubs@iinet.net.au>.—*Brenton Stacey/David Quick, Lakes Mail*



they recognised the necessity of voting for it,” says conference president **Pastor Deane Jackson**. South Queensland, North New South Wales and Western Australian Conferences have also voted to incorporate.—*Brenton Stacey*

● During the midyear period **Dr Arthur Patrick** (pictured) served as a **guest lecturer** on the **La Sierra University, California**, campus. He made 100 classroom presentations on Adventist history and the life and thought of Ellen White. Dr Patrick is a retired Avondale Col-



lege lecturer and former director of the Ellen G White Seventh-day Adventist Research Centre.

● At the Adventist Seminary, Andrews University, Michigan, USA, **Pastor Len Tolhurst** was invited to present on the final atonement to students studying Old Testament and the sanctuary. Pastor Tolhurst is also a retired Avondale College lecturer.

● The wife of a former head of theology at Avondale College, **Anna Balharrie**, died at Santa Rosa, California, on April 8. Her husband, **Dr Gordon Balharrie**, served at Avondale College for a period in the late 1970s and early 1980s, and also at Longburn College, NZ. Dr Balharrie predeceased his wife in 1993.

● The advisory committee of the AusAID Community Development Scheme Project in PNG **approved** in June a proposal for almost **K200,000** (SA100,000) to **strengthen literacy activities** for ADRA-PNG. These funds will be used to print **libraries** for 160 volunteer literacy teachers and provide inservice training on the use of the libraries with literacy students. The project will also provide vocational skills training for literacy students and intensive inservice programs for ADRA-PNG volunteer literacy trainers. This project complements ADRA-PNG’s APSS Adult Literacy project that is funded by AusAID through ADRA-Australia.—*ADRA-PNG Tok Save*

● The **North England camp-meeting** scored a **world first** recently when it **hosted an Adventist World Radio program on its main stage**. The half-hour presentation showcased members of the North England Conference in worship and witness, and climaxed with a short “thought for the day” written by a trainee at workshops run by AWR staff during the

Adventist student photographer captures awards

Kalon Edser, a 19-year-old Toowoomba photography student, has won both the State and National student awards in photography.



Kevin Farmer/Toowoomba Chronicle

On receiving a phone call from the chairman of the Australian Institute of Professional Photography informing him that he had been awarded Australian Student Photographer of the year, Mr Edser says, “I was shocked because when you begin as a photography student, these awards are the biggest thing you can accomplish.”

His highest scoring print, a pinhole self-portrait (pictured), received comments from the judges about its uniqueness.

Known for being shy, Mr Edser says, “You can show the world the way you see it without having to talk.”

Toowoomba Central church minister Pastor David Stojcic says, “The Adventist community in Toowoomba, together with Kalon’s family and friends, are thrilled by his achievements and consider him a good role model for other young people who are striving for excellence in their field of study.”

week of meetings. The magazine format included an interview with jazz-gospel saxophonist Mark Bunney and an “on the street” report of witnessing in the local community. “This is the first time we’ve ever attempted a production like this at a camp-meeting venue,” stated **Victor Hulbert**, AWR’s English Language Service director. “Not only were we doing this as a worship event on stage, we were also **doing it almost exclusively with students trained at workshops during the week.**”—*BUC News*

● In the small village of **Azeemabad** in the Punjab region of **Pakistan**, **Pastor Israel Williams** held a four-week evangelistic series during the months of June and July. This culminated with the **baptism of 56** people at Adventpura, near Lahore, on July 12. More than 200 family and friends came to witness the baptism. Pastor Williams says, “It is a joy to see the work of the Holy Spirit among God’s people in Pakistan.”—*ANR Bulletin*

● **New Zealand’s hymn-singing TV program Praise Be** was interested in finding out from their viewing audience what their favourite hymns are, in order to feature them in a two-program “top twenty” series. Viewers were asked during June to list their three favourites and a total of 3111 votes were counted for 603 different hymns. The hymns placed in the second 10 were played on August 10 and the **top 10 will be played on TV One at 9 am on August 17**. *Praise Be* is hosted by **Graeme Thomson** (pictured with some of the votes posted) and has now been running continuously on TV One on Sunday mornings since 1986.



Days and offerings

August 30—Pathfinder Day

September 6—Week of Prayer commences

Off the record

● A surprise party was organised for **Peter and Meralyn Finch**, Pathfinder leaders for Toronto church, NSW, to say thank you for the work they have put into the **Pathfinder club** over the past five years. Julie Thomson, a Pathfinder’s mother, dressed up **two dolls in full uniform** and presented them to the Finches. The dolls had photos of each Pathfinder sewn onto their sashes. Kevin and Sue Hannah are the new Pathfinder leaders.—*Northpoint*.



● Aussies and Kiwis are taking the **online community Club Adventist** by storm. The **down-under group** has the **largest number of users** out of all the private forums at Club Adventist. Go to <www.clubadventist.com> and select English forums. **Registration is free** to use the down-under forums. At Club Adventist you can make new friends online, share your news stories, catch up with old Avondale buddies, and keep your finger on the pulse of the Adventist perspective in today’s world.



● People in the **Solomon Islands** have been touched by the generosity and compassion of a number of RECORD readers. **Lily McKay**, a Port Macquarie church member who hails from the Solomons, raised funds to send a **container of humanitarian goods to her homeland** (Flashpoint, September 28, 2002). Mrs McKay has recently returned after spending six months in the western Solomon Islands, where she personally supervised the distribution of the goods.—*Bob Donaldson*

LEs write more than \$A.25 million dollars of literature sales in one trip

Mornington Island, Gulf of Carpentaria

A 10-day outreach trip to Northern Australia by a team of literature evangelists (LEs) in June, led to sales written up of more than \$A330,000.

This trip started as a dream two years ago when two LEs who had been residents of Mornington and Bentinck Islands in the Gulf of Carpentaria suggested an LE visit to the area.

Special permission was required to work on Mornington. This was granted late last year. However, in the meantime a new CEO was instated who was not familiar with the LE work. He expressed concern that the material was “too religious,” but after phone calls, faxes and other communication between the council and the LEs, council approval was reinstated just hours before the team departed Brisbane for the trip.

The seven-strong team, led by Brisbane unit leader Matty Aronis, included Benyta Elphinstone, Willa Brough, Julie Phillips, Carl Oberdorf, Adam Weal and the driver, Orm Rowe.

On arrival in Karumba, there was no

trace of their booking for the charter plane to Mornington. This led to a delay of one week. However, Miss Aronis believed even this was in God’s plan, so they worked in the nearby towns of Normanton, Croydon and Georgetown.

“We met one woman who had already been receiving the *Search* videos,” says Miss Aronis. “She had been praying every day for God to send someone to her area with more information.”

Finally the team flew to Mornington Island. Bible correspondence courses were started, prayers were said, hundreds of books were ordered, and *Signs* magazines were distributed. “The people loved the *Signs* magazine,” says Miss Aronis.

The Neighbourhood Centre ordered Bibles on cassette, the school and day-care centre want the *Our Bible Friends* CD for use in religious education teaching. The resident minister ordered health material.

“Our mission—to open the way with our books—was completed,” says Miss Aronis, “but the real work of bringing the great equaliser—Christ—into their lives, has only just begun.” Practical needs are there



Literature evangelists recently wrote up sales worth \$A333,175 during a 10-day outreach trip in northern Australia. This family, pictured on Mornington Island in the Gulf of Carpentaria, was one of many who eagerly ordered books from the poster displayed.

waiting to be met, she says. Sanitarium Health Food Company will sponsor free breakfasts at the local school, but other practical items such as warm clothes are also needed.

One resident says, “Bibles—we need them.”—**Kellie Hancock**

Aussie-led force makes little impact on Adventists

Honiara, Solomon Islands

The arrival in Honiara of an Australian-led intervention force has made little difference to the work of the Seventh-day Adventist Church in the Solomon Islands.

“We feel 100 per cent safe, but anything can happen at any time,” says Pastor Henrie Murray, who serves in the capital as the general secretary of the church’s Eastern Solomon Islands Mission (ESIM).

This is especially so on the Weathercoast of the island of Guadalcanal, the base for rebel leader Harold Keke.

Irving Vagha, youth director for ESIM, used to serve on the Weathercoast. “His life intrigues Harold,” says Pastor Murray, who adds that Keke “has taken a liking to him.”

“Irving is the only person Harold will allow in certain areas. I take Irving with me whenever I travel to the Weathercoast.”

Pastor Murray says at least five Adventist churches are located on the Weathercoast. He has been visiting members there at least twice a year, but plans to visit at least once a quarter now the church has a new mission boat. The boat, the *Kataragoso*, is a 21-foot, 225-horsepower Scorpion donated by *It Is Written*. The church is also planning to organise an evangelistic series on the Weathercoast next year.

Dedily Masaea, principal of the Trans-Pacific Union’s Honiara-based secondary institution, Betikama College, expects enrolments will increase now that the

intervention force has arrived. Some 400 students are currently studying at Betikama. A representative from the force, Bob Sobey of the Australian Federal Police, spoke during the school’s chapel, on July 28.

“The students have had mixed feelings about the members of the force carrying guns,” says Mr Masaea. “They were asking questions about what the members of the force would do with people they arrested. Sergeant Sobey’s visit helped answer these questions. The students are not worried anymore.”

Some 10,246 Adventists worship in 92 churches and companies in the ESIM.—**Brenton Stacey**

Injecting-room trial results considered poor

Kings Cross, NSW

Results of the injecting-room trial in Kings Cross, NSW, are extremely poor, according to the Adventist Development and Relief Agency (ADRA).

As part of its drug advocacy work, ADRA has created a detailed evaluation of the final report* on the injecting-room trial in Kings Cross. The injecting room was opened in May 2001, and its first 18 months of operation formed the basis of the report's evaluation.

Below is ADRA's summary of all the indicators of success or failure that are listed in the final report.

1. The report clearly shows clients accessing the injecting room *still* injecting unsafely at a friend's place or squat, at a dealer's home, on the street, in a car, in a public toilet, in an illegal shooting gallery 96 per cent** of the time despite having obvious access to the injecting room. The fact that clients averaged 4 injections at the centre out of every 100 represents, in any evaluation, a failure by the centre to invite regular safe use for all but a tiny minority of clients.

2. The report noted that the feared honey-pot effect created by the injection room had not been realised. However, in light of the above low uptake of the service, no honey-pot effect could possibly have eventuated.

3. The report estimated that the injection centre saved 4 lives per year from overdose (although at a cost of \$A2.8 million). This is plausible and accords with the ratios of fatal overdoses/non-fatal overdoses published in the Australian National Council on Drugs paper on heroin overdose, 2001.

4. The previous injecting room claims of saving hundreds of lives ignored the fact that only 4.1 per cent of overdoses in Australia are indeed fatal (p 59). One must question the injecting-room publicity, which has shaped public attitudes toward it for the past two years and has equated

every overdose intervention as a life saved. This was clearly false.

5. Almost every expected improvement that drove the initial acceptance of the injecting-room did not eventuate.

a. Only 4 in every 100 injections by injecting-room clients took place at the injection room.

b. No evidence that the injecting room reduced the number of overdose deaths in the area (p 60).

c. Ambulance overdose attendances in the area: no improvement (p 60).

d. Ambulance overdose attendance during hours the injecting-room was open: no improvement (p 60).

e. Overdose presentations at hospital emergency wards: no improvement (p 60).

f. HIV infections: no improvement was realistically possible in this area (p 71).

g. Hepatitis B infections: no improvement (p 72).

h. Notifications of newly diagnosed hepatitis C:

●Darlinghurst/Surry Hills: worse by 11 per cent per year (in line with the hepatitis C epidemic trend Australia-wide) despite presence of the injecting-room (p 80)

●Kings Cross: no improvement presented by presence of the injecting room (due to similar statistics for non-users of the injecting-room at the nearby needle



Despite an enthusiastic response from the media to the reports from the Kings Cross injecting-room trial, the results in ADRA's estimate were extremely poor.



exchange) (p 80).

i. New needle and syringe use: no advantage displayed by injecting room over the nearby needle exchange (p 92).

j. Reuse of someone else's syringe: no improvement (p 93).

k. Tests taken for HIV and hepatitis C: no statistical improvement (p 96).

l. Only 20 per cent of written referrals to various forms of assistance followed through (p 98).

m. Less than 8 per cent of injecting-room clients were given written referrals to drug treatment or rehabilitation (p 98).

n. Perception of public nuisance caused by drug use: no uniform opinion but with a heroin drought there reasonably should have been uniform consensus of less public nuisance (p 113)

o. Public injections sighted: residents reported less, businesses reported no improvement despite the heroin drought (p 116).

p. Publicly discarded syringes: initial improvement (at peak of heroin drought) slipping back toward previous levels (p 123).

q. Drug-related loitering at Kings Cross station: worsened (p 147).

However there were improvements in:

●injecting technique (p 100)

●less street injecting reported by residents (p 123) (although publicly discarded syringe counts showed little overall improvement)

●Street injection (self-reported): decreases tempered by increases in use of illegal shooting galleries (p 94).

Honey-pot effect indicators were largely positive for the centre (that is, there is little indication of a honey-pot effect):

1. Approaches to buy drugs in Kings Cross: no change (p 115).

2. Robbery incidents: decrease in line with the rest of Sydney due to heroin drought (p 136).

3. Theft incidents: decrease in line with the rest of Sydney due to heroin drought (p 138).

4. Drug-related loitering at front of injecting-room: improvement after an initial increase in May 2001 when injecting-room opened (p 140)

5. Drug-related loitering at rear of injecting-room: small increases (p 141).

6. Pedestrian counts on Darlinghurst Road: no change (p 142).

However it must again be noted that no honey-pot effect could reliably have been created while there were such low take-up rates by clients accessing the centre.

A major concern about the injecting-room is that the government would do better putting \$A2.8 million per year into residential rehabilitation beds—roughly 120 rehab spaces annually. The advantage is that the injecting-room can save a life in Kings Cross today, but not prevent the very same person overdosing in Cabramatta tomorrow.

In light of the well-known fact that it is drug users who recruit new drug users, rehabilitation off drugs is far superior to the injecting-room, which is largely maintaining drug users in their addiction and having minimal impact as seen above.—**Gary Christian, ADRA**

*The full report can be accessed online at <<http://druginfo.nsw.gov.au/druginfo/reports/msic.pdf>>

**Calculation of take-up rates: there were 549 days in the trial 18 month period x 2438 (64 per cent, p 92) of the 3810 clients who were injecting at least once daily = absolute minimum of 1,338,682 potential injecting episodes inside the injection room for these daily users, but only 56,861 injecting episodes were in the injecting-room. And this does not reflect the other 36 per cent of clients for which injection frequency is not recorded.

If you wish to email members of the NSW government, asking them to consider increases in rehabilitation over a continuation of a failed experiment, access the ADRA Drug Advocacy web site at <www.adra.org.au>. Select the "Get Involved" link and then select "Advocacy."

Evangelistic program features on TV

Pago Pago, American Samoa

An evangelistic program presented by Seventh-day Adventists in American Samoa has featured on television.

The presenter of the program, Dr Erika Puni, a Samoan who serves as a departmental director for the South Pacific Division, presented a similar program two years earlier. The church broadcast that program on television, too. "My face should have been familiar," says Dr Puni.

The church buys time on cable television to broadcast its own programming 24 hours a day, seven days a week. Dr Puni describes the impact of the programming as like "planting a seed."

"Some people wouldn't attend an evangelistic program, but everyone



Dr Erika Puni.

watches TV in their homes," he says.

At the end of the program 146 people were baptised. "The power of God and the gospel to change people's lives continues to as-

ound me," says Dr Puni.

The church held the program at the Iakina Adventist church in the capital, Pago Pago, from June 15 to July 5. It hired at least 15 buses to pick people up from their villages.—**Brenton Stacey**

Evangelism and health pioneer dies

Cooranbong, NSW

The death of Pastor Thomas Bradley, at the age of 97, brought to end a life with a strong influence in many fields within the church. Born in Fremantle, WA, his mother was one of the first Adventists in WA.

His life and ministry brought him into contact with several well-known families among Adventists. While at Carmel College, he became friends with Len Minchin (later General Conference youth director). They attended Avondale College together, to train for ministry.

He worked as an intern with Pastor Roy Anderson (later General Conference Ministerial Association secretary) in 1925-26. Pastor Anderson told him, "You should be married Tom. I like my workers to be married men."

He contacted his sweetheart, Olive Petersen, who was studying at Avondale College, and they decided to marry. They were married in the evangelistic tent during one of the meetings.

He continued in evangelism, conducting his own programs in New Zealand. He baptised the Ratcliffes, parents of Geoff Ratcliffe, who also

became a successful evangelist.

In New South Wales he conducted a series in Parkes and baptised the grandparents of Dr Barry Oliver (South Pacific Division general secretary) and Frank Breaden (pastor/ evangelist, perhaps best remembered for his *Pictorial Aid for Bible Studies*).

In 1946, Pastor Bradley was called to the Northern European Division as an evangelist. He conducted a program in Birmingham, UK, where he was told, "It won't work, Brother." He replied, "Give God a chance," and saw 400 people baptised. He conducted campaigns in Europe and Africa.

Called to the North American Division, he planned and established medical work with the North York Branson Hospital and Rest Haven Sanitarium on Vancouver Island. In retirement he joined the staff of Public Health at Loma Linda Hospital in California.

Later he moved to Cooranbong, NSW, returned to California for a few years before settling back in Cooranbong. He is survived by his wife and their son, Leon (Canada) and extended family (see Noticeboard).—**Bruce Manners**



Pastor Thomas Bradley.

Diversity's challenge in NNZ

by Kellie Hancock

Diversity is what excites Pastor Jerry Matthews, president of the North New Zealand Conference (NNZ). Based in Auckland—which, he says, has become a mini United Nations—he sees the advantage of the world coming to them, instead of having to go to different areas to reach so many nationalities.

Among existing members, he senses a moving of God's Spirit. "As I travel around the conference, people are sharing how the Holy Spirit is moving in their lives."

NNZ has the vision to see a Spirit-filled body of believers sharing Jesus in their community. This vision can also be owned by the local church, says Pastor Matthews. By changing two words—instead of *see*, to *be* and to *sharing* Jesus in the community—he believes it's a vision that's applicable to individual members.

Pastor Matthews says that practical ministry training is helping to create an environment for the empowerment of church members in North New Zealand.

"In 2002, Russell Burrill [director of the Institute of Evangelism at Andrews University, USA] came to NZ and shared his research on how our church started and the blueprint Ellen White gave as to how our churches should operate. He brought us back to the basics of being a member-driven church. Held at Tui Ridge, the programs proved popular, and those who attended were inspired to go back to their local church and encourage member involvement to help free up the minister."

Pastor Matthews's own experience as a literature evangelist—when, he says, he went to the doors and didn't have ready answers for people—has inspired him to consider where church members can be trained to help equip them in sharing their faith.

Starting in May this year a practical ministry-training program commenced in NNZ. Forty-seven people gave up a week

to learn practical, faith-sharing skills. Pastors Loren Pratt from the Victorian Conference, Eddie Johnson from the New Zealand Pacific Union Conference (NZPUC), Nick Cross, NZPUC youth director, and Anthony Kent, from the South Pacific Division, shared their passion areas in ministry. Ninety attended a more recent training event July 7-11 at Tui Ridge Park.

"All ages were represented, including two mums with babies. We believe that people who undertake this training over a three-year period—sharing faith, witnessing, connecting to people and so on—will be as equally skilled as our ministers as far as practical ministry is concerned," he says.

According to Pastor Matthews, these people with varying gifts will, on return to their local church, have acquired skills to use in running and coordinating their local church and connecting with their local community.

Challenge in diversity

Auckland's diversity, while a reason for excitement in NNZ, is also a challenge. A city of 1.4 million, growing by 60,000 per year, Auckland is multicultural, with language and cultural barriers. New Zealand's capital, Wellington, is also growing into a more diverse community.

For many years NNZ churches were predominantly English speaking, with a number of Pacific island language churches. Now people are from China, South-East Asia, India, Pakistan, the Middle East and South America, among others.

"In order to reach these different cultural groups, we need people who can speak the languages of these new residents," says Pastor Matthews. Currently four churches run English as second-language programs.

Last year a Spanish-speaking church began in Auckland, led by a Spanish-speaking Avondale graduate. In the past two years some 5000 people with Spanish



Pastor Jerry Matthews.


as their main language have moved to Auckland. NNZ hopes to minister to the spiritual needs of these people.

Most churches in rural communities are not growing. Country churches struggle with the loss of youth who leave for education and employment in larger towns and cities. NNZ is hoping to increase church-member leadership so ministers can be released to cover more rural areas.

The needs in the city are different from the needs in the country. "Both are legitimate needs and challenges," says Pastor Matthews. How to adequately address both those areas is the challenge. "We can't put these things off. We aim to intentionally address these issues so it won't get worse."

"Ellen White tells us clearly that the work is not going to be finished by paid clergy. The work is going to be finished by church members who rise up and allow God to use them."

"To me that's very important. If we get away from the blueprint God has given, it doesn't matter how hard we work. If we're going on some avenue that isn't where God can bless, then we're wasting our time, our effort and the church's resources."

To see God moving among the church membership, seeing prayer emphasised at the local church, and people seeking training for ministry is what makes this president proud of the people in NNZ. 

Kellie Hancock is the assistant editor of RECORD.

Realities in Mongolia

by Michelle Lewis

Much of what would have seemed strange to me a few years ago now seems so normal, for I've been here for almost three years. I've also seen so many things change during this time.

Mongolia is much more than its social problems (which are many) and its fledgling democracy. It's one of the most beautiful countries in the world. Much of the rural population lives the same way as thousands of years ago, a nomadic lifestyle in *gers* (traditional felt tents), and struggle to subsist by herding animals.

Visiting the countryside is the most interesting part of living in Mongolia. Unfortunately, much of my time is spent in front of a computer in Ulaanbaatar, the nation's capital.

I work for the Adventist Development and Relief Agency (ADRA)-Mongolia. Until recently I was the education coordinator, assisting project teams in implementing four education projects. These varied from working with mentally handicapped children in mental hospitals to teaching literacy and health to adolescents in the remote parts of Zavkhan, a western *aimag* (province).

Mission Mongolia

Mission Mongolia is a project developed by the Australian Union Conference (AUC) to strengthen the Adventist Church (with only 400 members) in Mongolia. The AUC is supporting evangelistic outreach, training and building programs, as well as health and STORM Co teams. Churches are encouraged to set up a "sister-type" relationship with churches in Mongolia. To volunteer or for more information, contact Pastor Graeme Christian: Phone (03) 9259 2312; email <gchristian@adventist.org.au>.

Now I'm program coordinator. This, in theory, means I oversee all the programs (disaster, health, agriculture, micro-enterprise and education) we run. In practice, I'm still finding my feet with the help of the country director, for this is a new position.

Problems? Issues? Where to start?

I need to constantly re-evaluate my motives as to why I'm doing this job. Friends at home think we're saints, but those who do this sort of work know the truth! It's easy to imagine we will solve problems and save the world—the reality is far more complex.

Sometimes the easiest way to see it is that we, as expatriates, are oiling the big wheel of development, making it easier for my country, Mongolia, to receive appropriate and relevant aid.

Although altruism plays a part, I've found over the past three years that I have to love what I'm doing or I couldn't do it. The rewards are immense and I feel I've grown so much spiritually and emotionally as a result of being here. I've received much more than I've ever given.

Spiritually, being in a place like Mongolia can be difficult. You have to become very independent and take spiritual gifts from where they come. My spiritual mentor here, much to my initial surprise, is a nun, Sister Nellie. There have been many tears and questions over hot cuppas.

Together, we've seen children die from neglect and abuse, and there was a period of a few months last year when I felt I couldn't cope with the enormity of this lifestyle, or with watching the suffering all around me. With God's help and Sister Nellie's prayers, I've come to terms with not coming to terms with these issues.

There are no Western medical facilities. When I became sick over a period of months last year, I needed a Western doctor's signature on a form so I could leave the country (for insurance purposes).

The only way to get that, at that time, was to go to the Western vet's clinic!

For those of us who live in Ulaanbaatar, a diet of mutton, fat and rice is a nightmare we live through when we visit projects in the countryside.

Why am I here? That's a question I ask myself occasionally. ADRA, in its activities, doesn't proselytise, but acts in a Christlike way, feeding the hungry and healing the sick. My country director, Llewellyn Juby, describes ADRA as the church with its work boots on. I like that.

I like the fact that we're all called to do different things, and I've been called to do this. I'm uncomfortable with mixing aid and preaching, and I think our church does a good job of separating these two. Some people are called to minister with words, while some are called to minister with actions. **R**

Michelle Lewis is the volunteer program coordinator for ADRA-Mongolia. Michelle is from Brisbane. She attended Avondale College from 1987-90. She taught English, history and drama in Australia and the USA for 10 years. She is currently training for a marathon in the Gobi Desert in September. Notes of support can be sent to Michelle at <programs@adra.org.mn>.



Michelle Lewis (from the top): with students; with Sister Nellie; marathon woman; and in boots.

Response to domestic violence

by Joy Butler

The church needs to respond to domestic violence. That's a given. The church needs to also understand the biblical reasons for its response. Another given.

Sin is the root problem. Doctors, counsellors and psychiatrists can share their understanding. Women who have been beaten by their husbands have an understanding from experience. When you add the Bible teachings to those understandings, you find that the cause comes back to sin (see Isaiah 59:2; Psalm 51:5).

Like a roaring lion, the evil one searches for people to devour (see 1 Peter 5:8). He encourages people to develop sinful behaviour patterns that bring pain and destruction. What better way than to bring violence into the home? To bring fear into the place where there should be respect and trust? To bring pain where there should be safety?

A group of Christians wouldn't think of building a church, staging an evangelistic campaign or conducting a relief program without a plan. So we as a church need to plan to battle this evil.

Jesus set the benchmark for Christian responsibility to others. He lived it. He spoke it: "To love [God] with all your heart, with all your understanding and with all your strength, and to love your neighbour as yourself is more important than all burnt offerings and sacrifices" (Mark 12:33, NIV). Love is more important than religious activity.

We often point out that "our neighbour" includes those who live far away from us, even those in other countries. It's more than that. It includes those living under the same roof, and those belonging to the same family. Love, not violence is called for.

In fact, violence is condemned in the Bible. Again, let's call it by its right name—



violence is *sin*, condemned by God (see Psalm 11:5). And this sin includes physical, verbal or mental violence. There are no excuses. Those who have developed the habit of being violent against family members need help. Those targeted by this violence need help. The church must not avoid its responsibility.

The violence is real

A recent (July 22) *Bulletin* ran a cover story of "Mad dads." It was about over-eager parents of children who play sports. It told the story of a successful AFL footballer who used to sometimes burst into tears after games when he was adjudged the best on field.

"Sometimes, while cooling down in the rooms and nodding to the praise," writes Patrick Carlyon, "there came a confrontation or phone call. It was the analysis of his game according to his father."

He felt his son was never good enough. That's abuse. That's violence. And it started at a much earlier age.

A father may beat his wife and make his son watch to teach him that this is the right thing to do to keep the wife in order. He may even quote Scripture to emphasise his point. Even though it is hard for the son to watch his mother being hurt, he eventually learns to accept it as normal. Research shows that this often happens in homes where violence is common.

Finding a response

Once the church understands that domestic violence is sin, it needs to look at the results of violence and decide how to respond. There are four results of violence:¹

1. Domestic violence destroys marriages.

Studies show that, on average, a victim suffers 35 assaults before she² seeks help. But the first incidence of violence destroys the spirit of the marriage. The Bible is clear that marriage is divinely ordained. Marriage is more than just physical union in the act of sexual intercourse. It includes emotional closeness, trust, confidence and sharing of hopes and dreams together. It's about treating each other as more important than one's own self.

Domestic violence destroys the marriage promise for the couple is no longer united, and one controls the other. The couple can no longer work together and will begin to despise each other. The wife may see in the man she married a threat and a danger, and will retreat from him. The husband will begin to see his wife as a wayward partner

Taskforces on violence

A South Pacific Division standing committee—Domestic Violence in Families Taskforce—is encouraging and helping to establish taskforces in conferences and union missions to help prevent domestic violence. It will conduct one-day conferences in each conference during 2004-05 and provide ongoing support and resource materials. It will also encourage and resource the implementation of "Abuse Prevention Emphasis Day" (today).

to be controlled and someone he can take out his anger and frustration on.

The act of physical union will often stop altogether or become a violent act of rape within the marriage. The terrible result is the destruction of the plan of God to bring fulfilment to two people.

2. Domestic violence destroys the safe environment for children.

The ideal for children is to be brought up in a safe and protected home with clear teaching about right and wrong. This is a place where parents guide their children, following the pattern God has established. Domestic violence destroys any hope of such a safe place.

3. Domestic violence destroys a fullness of life.

Domestic violence in a so-called Christian home removes the fullness of life, which should exist in a marriage and in a family. It's true that no-one can take away the love, peace and joy that comes from following God. But, in a Christian marriage, those qualities should also be shared between the partners as they seek to help each other in their Christian walk.

The victim's life will probably be restricted. She may be forced to stay in the house, be prevented from talking with friends or relatives, be ashamed of her bruises and not feel free to talk honestly with others. She may lose her self-confidence and feel abandoned by God. If she's constantly told she's no good and criticised she won't be able to seize life's opportunities with confidence.

The abuser will also lose fullness of life. His friends may turn their backs on him, church activities may be restricted, his relationship with his children will be damaged and he may even have to face court charges. His actions will prevent him from walking closely with God.

4. Domestic violence causes other side effects.

If the wife and mother leaves home, it's often a step into poverty. She and her children have to find shelter somewhere, and in some cases they have to hide and may never see the father again. Poverty, oppression and fatherless children all grieve the heart of God.

Partnership in marriage

The text that says wives should submit to their husbands (see Ephesians 5:22) often makes people reticent to become involved in domestic violence issues. But the Bible teaching on submission is based on love, and a relationship with Christ.

Eugene H Peterson is able to bring the concept out beautifully in *The Message*: "Wives, understand and support your husband in ways that show your support for Christ. The husband provides leadership to his wife the way Christ does to his church, not by domineering, but by cherishing. So just as the church submits to Christ as he exercises such leadership, wives should likewise submit to their husbands.

"Husbands, go all out in your love for your wives, exactly as Christ did for the church—a love marked by giving, not getting. . . .

"What is clearest to me is the way Christ treats the church. And this provides a good picture of how each husband is to treat his wife, loving himself in loving her, and how each wife is to honour her husband" (Ephesians 5:22-33).

There is no biblical authority given to use violence to gain submission of the other person. The Bible condemns violence in marriage (read Malachi 2:16).

His church needs to adopt His attitude (see Psalm 72:12-14).

Aren't they adults?

Domestic violence usually involves two adults in a home situation. Unfortunately, at least one of them is not acting in an adult fashion. But the attitude that it is a private, not a public matter has meant that police have been slow to respond to domestic violence. They have tended to show more concern for public matters such as street crime, drug dealing and traffic offences.

Fortunately, this attitude is changing because of the efforts made by those who work with domestic violence. Police, social groups, courts and social services are becoming more involved.

But how does the church respond? The private response argues that no-one should interfere in the private, personal and sacred place between husband and wife. Should the wife then be told this is the cross she must bear? That she should pray more? That this is what submission is all about? That she has married for better or for worse and, I'm sorry, but you have the worse?

The church, as God's representative, dares not reflect any attitude but His. As He is opposed to violence, the church must also be openly opposed to violence in all forms. It must be heard to condemn domestic violence. It must help in practical ways those who suffer, and be a guide to those who feel they must inflict pain on

others. And it must be active in supporting those promoting reforms to help victims.

The church needs to protect the oppressed and needy while upholding the family unit. The first step is to focus on stopping the violence. The long-term aim is to keep the family together, but without the violence.

Too often the family breaks up, the victim escapes and the abuser is left. Then, no steps are taken to make sure a second victim does not receive the same violence.

Dealing with the issue of domestic violence is never going to be easy or quick. But the church, as a representative of God, must act as He would, to rescue those being threatened or harmed. We dare not stand on the sidelines when a wife or a child is in danger.

Sin is the root problem. The devil, like a roaring lion, seeks whom he may devour. He encourages the dark shadow of domestic violence that places family units at risk. Practical and supportive action combined with spiritual awareness and sensitivity is what is needed from the church. **R**

1. I am indebted to Helen L Conway's *Domestic Violence and the Church for much of what appears here and elsewhere in this article.*

2. Recognition is given that women may initiate violence in the home.

Joy Butler is Women's Ministries director and Prayer Ministries coordinator for the South Pacific Division.

Walking with Paul

by Robert G Wearnar

On a recent Sabbath afternoon, a group of friends and I walked with the apostle Paul on the famous ancient highway near Rome called the Appian Way. In our imagination we pictured how he must have appeared as he approached the capital of the empire.

We knew Paul had longed for an opportunity to preach Christ in Rome. He had preached to “Greeks and barbarians” in cities such as Athens, Corinth and Antioch. In his letter to the church in Rome he had written, “I am so eager to preach the gospel to you who are in Rome” (Romans 1:15, NIV).

But not like this! A prisoner chained to a Roman soldier, in company with a band of brigands and criminals. Yet he knew God was in charge.

After suffering a shipwreck and wintering in Melita (Malta), the group had found passage to Puteoli (Pozzuoli) near Naples. A principal port of the city of Rome, it was some 220 kilometres south-east of the capital down the Appian Way. After a brief rest with fellow believers, the apostle and his travel companions started on their long trek toward Rome.

At a marketplace called Appii Forum, the ageing apostle had a pleasant surprise. Friends and relatives in the city learned he was approaching the capital and walked down to meet him.

“At last the travellers reach Appii Forum, about 40 miles [64 kilometres] from Rome. As they make their way through the crowds that throng that great thoroughfare, the grey-haired old man, chained with a group of hard-looking criminals, receives many a glance of scorn and is made the subject of many a rude, mocking jest.

“Suddenly a cry of joy is heard, and a man springs from the passing throng and falls upon the prisoner’s neck, embracing him with tears and rejoicing, as a son



would welcome a long-absent father. Again and again is the scene repeated” (*The Acts of the Apostles*, page 448).

The group of welcomers must have accompanied Paul and his companions as they approached the city, past the spot where we walked that Sabbath afternoon.

The highway now marked Via Appia has been used for 23 centuries for military and commercial purposes. Many a general returned from battle along the way, with prisoners, to enter the city in triumph. Arches were constructed to commemorate victories—including the Arch of Titus commemorating his destruction of Jerusalem in 70 AD.

Appius Claudius is credited with beginning the construction of the Appian Way

in 312 BC. Built by slaves, convicts and soldiers, it was made of four layers of different materials. Huge volcanic paving blocks were fitted together without mortar. Scaling mountains, filling in swamps, Roman engineers crossed plains with an arrow-straight highway.

Appius Claudius was so proud of his road building success that he is entombed along the road. Others followed his example. Ruins of tombs line the Appian Way because wealthy Romans wanted travellers to read their names to gain some kind of immortality.

But it’s that humble prisoner who walked along the Appian Way as a messenger of the Most High who is by far the most famous of those associated with the highway. He preached a message of hope and wrote letters in prison that have changed the world.

That Sabbath afternoon made me want to surrender anew to the God he served. **R**

Robert G Wearnar writes from Ooltewah, Tennessee. His articles are often found in Signs of the Times.

Just for children

WHAT IF worms didn't like confined spaces?

They wouldn't have anywhere safe to live. Worms burrow into the soil and can stay there for a long time. Just have a look in your garden and see!

Peta Taylor

What you see isn't what you get

by Phillip Lomman

Hobbies vary. Kathy and I enjoy gardening. So, with a new piece of dirt we had a new gardening challenge.

With space to spare, we planned an orchard and a bank of ornamental trees. Apple, peach, cherry, plum, golden elm, flowering cherry—white and pink—claret ash, golden ash, maple and more! About 70 trees.

We'd never tried bare-rooted trees before. When we asked about them, the benefit was obvious—money saved compared to potted trees. While the tree is leafless in winter, they dig them up, shake the soil off the roots and, "Hey, presto!" a bare-rooted tree.

I'm glad we were home when the nursery woman delivered our future forest. The trees looked like a load of sticks for the fire—lifeless, dull, boring sticks with a few cut back roots at one end.


What a sad looking bunch! Just as well there were name tags.

However, we were assured that these "sticks" would grow. So we planted them. It took two days, but we did it.

There were the sceptics who asked if we knew what we were doing, and we had some doubts. But it has been a few weeks now, as I write, and the August days are warming. Guess what! One, yes, just one tree (so far) has started sprouting leaves.

To see a bare-rooted tree lying on the ground would scarcely spark any interest. Yet inside, the sap is still there. The call of spring will bring forth leaf, flower and fruit.

How often do we look at some bare-rooted person—a child perhaps, or someone who is down and out—and see nothing more than a useless life. With a little loving care, a seemingly useless person can spring forth into bloom.

Can they count on your love? That's important because when it comes to the bare rooted, what you see isn't what you get. 

Phillip Lomman writes from Werombi, NSW.

LETTERS

Where's the money?

Rena Knowles, Canada

I note Dr Clark and Mr Jackson failed to mention the wages as one reason Adventists don't work for the church ("Wanted: Adventist professionals," July 26). Most of my friends work outside the church because they feel more appreciated due to good wages and benefits. My last job gave five weeks holiday, a monthly rostered day off and 10 per cent superannuation, as well as a great wage.

I really loved working for the church.

However, it's difficult to accept a position with a 40 per cent cut in wages. I certainly don't expect the same wage from the church, but there has to be some way to bridge the gap. Solve this dilemma and you'll have Adventists lined up around the block—me included.

It just doesn't figure

Peter Burton, SNZ

The annual report (June 28) is always a document of interest and the 2002 report

shows how the large Australian Union Conference makes the other unions look like poor country cousins. But the membership figures did raise a concern.

Serving on a nominating committee recently, I checked the church roll—supplied by the conference—and, of the membership figure of 210, 50 were either non-attenders or had shifted to addresses unknown. This is possibly the case with other churches and, if so, it makes the figures in the report overstated. Somehow we have to come up with a method that is more accurate and honest.

There also appears to be a breakdown in reporting in the South New Zealand Conference in the figures for youth and Pathfinders. Bishopdale has an active youth group of more than 30 (only one youth group is listed, with 10 under "youth society members") and Pathfinders with a similar membership, with four or five other clubs in the conference (not the one Pathfinder club listed in the report).

To err is human.

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.



Positions vacant

▲ **Accountant—Signs Publishing Company (Warburton, Vic)** is seeking a qualified Accountant to commence in October 2003. The role includes taxation, banking, reporting and payroll. Other areas of experience and skills will be highly regarded. **For further information** please contact the CFO, Glen Reed, Signs Publishing Company; phone (03) 5966 9111. **Applications in writing** (including résumé) should be forwarded to Glen Reed, Signs Publishing Company, 3485 Warburton Highway, Warburton Vic 3799; or email <glen.reed@signspublishing.com.au> no later than August 29, 2003.

▲ **Physical Education Teacher—Auckland High School (NZ)** is seeking a motivated and enthusiastic Physical Education Teacher for Years 9–13 (long-term relieving) to commence in week 4 of term 4 till the end of 2003. The successful applicant will be able to teach physical education to bursary level. Ability to teach Health an advantage. Support for the special character of the school and its co-curricular life are a condition of appointment. **For further information** contact the Principal's Secretary, PO Box 59-047, Mangere Bridge; phone (649) 275 9640; fax (649) 275 5380; or email <ramona@asdah.school.nz>.

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Anniversary

Eakins, Harry and Eileen (nee Uhlhorn) were married in St James Church of England, East Malvern, Vic, on 1.8.42. They were active members of Glenhuntly Adventist church for many years. They



have three sons, George, Fred and Lloyd (deceased); 13 grandchildren and two great-grandchildren. They celebrated this special milestone with a small gathering of family and friends at Coronella Retirement Village, Nunawading, where they received telegrams from Her Majesty The Queen, The Hon. John Howard, Prime Minister of Australia, and other dignitaries.

Obituaries

Beattie, Eveline (nee Stace), born 20.4.1931 in Sydney, NSW; died 23.6.03 in Sydney Adventist Hospital, Wahroonga. In 1950 she married Ivan MacFarlane, who predeceased her in 1963. In 1974 she married Andy. She is survived by her husband; her children, Rhonda Brown (Brisbane, Qld), Harold Macfarlane (Blackheath), Paul MacFarlane (Sydney); her stepdaughters, Jeanette Morton (Galston), Rosemary Morton (Port Macquarie), Margaret Smith (Sydney); her sister, Margaret Petrie; her brother, Clive Stace; her two granddaughters; her four step-grandchildren; and two stepgreat-grandchildren. For more than 50 years Eveline was a faithful member of the Waitara Adventist church. She was held in high esteem and loved by all who knew her.

Kevin Brown
Ron Evans, Adrian Flemming

Bradley, Thomas James, born 22.10.1905 at Fremantle, WA; died 4.7.03 at Cooranbong, NSW. On 24.8.26 he married Olive Peterson. He is survived by his wife; his sister, May Howse (both of Cooranbong, NSW); and his son, Leon (Toronto, Canada). See life sketch page 7.

Raymond Stanley
Ray Kent, Les Coombe

Hams, Maxwell Gregory, born 4.8.1935 at Launceston, Tas; died 12.6.03 at Coffs Harbour, NSW. He is survived by his sister and brother-in-law, June and John Sheehan (Brisbane, Qld); his brother, Allan (Melbourne, Vic); and his special friend, Earle Verrall (Coffs Harbour, NSW).

Eric Greenwell

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Moon, Harriett, born 12.7.1916; died 23.5.03 at Hillgrove House, Bega, NSW. She was predeceased by her husband, William (Bill). She is survived by her children, Doreen Burke (Brisbane, Qld), Athol, Noeline Hoad, Edna Gatt (all of Bega, NSW) and Alan (Bateau Bay); and their families. Harriett shared her Christianity with family and friends in a quiet, practical manner. Wendy Hergenhan

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BACK TO WAHROONGA

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Rotorua SDA Primary School are celebrating their 50th reunion with a concert on September 18 and a special service and homecoming on Sabbath, September 20. Those unable to attend are invited to send any stories, photos or newspaper clippings of the time that you were at the school. Videos or photos of your present status or family and present occupation would be most welcome. Please indicate whether you would like these returned. Mail to: Principal, Rotorua SDA Primary School, 3 Tilsley Street, Rotorua, New Zealand; email <rotorua.sda@clear.net.nz>. Thank you for your anticipated response.

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Whereabouts wanted. If you know the whereabouts of the following who are currently on the Katoomba NSW roll, please contact the church clerk, PO Box 355, Katoomba NSW 2780. Thank you. Tracey Levett, Douglas Mason, Dorothy Mason, Trish Smithey, Rod Smithey.

Committee positions (volunteer) vacant—Sunshine Sanctuary Crisis Accommodation and Support Centre, Sunshine Coast (Qld) is seeking committee members. Essential to have a concern for issues relating to women and children with domestic, family and interpersonal violence problems. Attendance at monthly meetings required. Contact Sunshine Sanctuary, PO Box 225, Woombye Qld 4559; or South Queensland Conference office; phone (07) 3218 7777.

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India! Tour scheduled November 2003. Entry Delhi—exit Chennai (Madras). Itinerary on request. Web <www.pgsindia.net>; email <info@pgsindia.net>; phone (08) 8945 2845; mobile 0413 340 897.

Land sale—Murgon, Qld. 1012 sq metres, town amenities, garage. 2 hours west of famous Rainbow Beach, but no coast humidity. Entire proceeds for mission work. Possible help with conveyancing. SA5700. Mobile 0428 689 259.

Sydney Adventist College is updating its archives room and would appreciate any photos, school magazines (pre 1967), written memories and memorabilia associated with the school since its early beginnings in 1919 at Concord, then later at Burwood and Strathfield. The school would be happy to copy any valuable early history photos you wish returned. Please contact the teacher-librarian, Neroli Douglas, by phone (02) 9764 4403; email <douglasn@sac.nsw.edu.au> or at the Sydney Adventist College, 159 Albert Road, Strathfield NSW 2135.

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