

RECORD



Members of the Adventist singing group *Spiritual Mix* have returned recently from a tour of the United States, where they presented a message of hope in song.

The US experiences a Spiritual Mix

West Coast, USA

The United States received a spiritual blessing recently when *Spiritual Mix*, a singing group of 15 young Adventists from Fiji, toured the West Coast. Led by Joe Talemaitoga, the associate treasurer of the Trans-Pacific Union, the group visited Los Angeles, San Francisco, San Jose and Sacramento, performing in churches, hotels and shopping malls.

Funds raised during the group's concerts and free-will donations from church members in the United States paid for the tour.

"I am a believer in what young people can do," Mr Talemaitoga told the *Fiji Times*. "Time and money invested in them will bear returns, and with *Spiritual Mix*, the returns are of eternal value."

Mr Talemaitoga formed the group in 1996 when he approached music director Apimeleki Ratulevu, who then composed material, most of which is original.

"*Spiritual Mix* present a message of hope that is not confrontational, is meaningful whether you are in a church or in a cocktail [bar] and is relevant for the young and old."

Mr Talemaitoga sees the role of *Spiritual Mix* as complementing other established gospel groups, not competing with them. "That is why for eight years, our slogan has been . . . 'Singing for Jesus everywhere all the time.'" —**Chris Winzenreid with the Fiji Times**

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A visual gospel

What a sense of humour God has! The church awakened by a Hollywood superstar! Now, that's funny!" writes Chonda Pierce, a comedian, in a review of Aussie Mel Gibson's film *The Passion of The Christ*, which was publicly released last week. Gibson's high-risk, big-budget production tells the story of Jesus' crucifixion exactly as told in Scripture, in the original languages.

But the thing that newspapers, news magazines and television shows have reported more than Gibson's personal and financial commitment to it is its alleged anti-Semitism.

Gibson claims to be historically and biblically accurate, editing scenes and dialogue only to avoid misunderstanding, hurtfulness and deliberate misrepresentation. For example, Gibson deleted a scene in which Caiaphas declares, "His blood be on us and on our children."

Such accusations have given the project publicity it couldn't have purchased. Some readers will have seen iconic Australian photographer Ken Duncan, a committed Christian, on Channel 9's *Today* show.

Duncan and Gibson are lifelong friends, having grown up together on New South Wales' Central Coast. Gibson invited Duncan onto the set of *The Passion* in Matera, Italy, along with the official photographer, Swiss Philippe Antonello.

The result is a magnificent volume—*The Passion: Lessons from the Life of Christ* (published by Ken Duncan Panographics)—which is more scene-by-scene as played out in old Jerusalem than Matera—that covers the themes of that old, old story. The film "is about forgiveness," Duncan told viewers, publicly acknowledging the culpability of all humanity—not just Jew and Roman—in the death of Christ, when

asked about the controversy surrounding it.

What a marvellous witness, I thought as I watched this incredible exposure to the gospel and core Christianity that Duncan had just been afforded. *He's probably just reached more people in this country than our church has in its entire history!*

Overseas *The Passion of The Christ* has become a catalyst for outreach. One enthusiastic Baptist layman and business-



man, Arch Bonnema, from Dallas, purchased 6000 tickets to give away.

"It really hits home the sacrifice Jesus made for us," he told the Baptist press. "I walked out with a whole re-

commitment to be more Christlike, and I thought, 'This is something we need to wake up the church—something the church needs to see.'"

And backing his convictions, he made the purchase, giving his local congregation half of the tickets and the balance to a Dallas seminary and various ministries.

Chonda Pierce previewed the film at a special session that included presentations by media personalities and entertainers. And Mel himself. "People began to fire questions at him," she says. "When asked what his goal is for the movie—what he hopes people will glean from it—he said, 'I hope they watch the movie and want to read the Book. I hope they are changed.'"

"As the story unfolded and the brutality of what we were watching set in," Pierce continues, "you could not only hear tender

sniffs but moans—mourning, I think. I heard a weeping voice say, 'I'm sorry, Lord. Forgive me.' I'll never forget it—the sobs and moans of us in the room comingled with the pain played out on the screen. Our cries became part of the soundtrack."

There's no doubt, from reports, that it is a brutal movie, an unsanitised version of the real event. With so much blood and cruelty, the trailer has been rated MA in Australia.

It's a little bit easier to take in Duncan's book. Its structure, like the film, is built upon Scripture, teasing out its various themes, including, among others, fear, prayer, freedom, joy and peace, forgiveness and, of course, love—in a series of chapters, each one heavily illustrated from both the Bible story itself and the set.

As I reviewed the book, I fell under its spell—the reality of those events so well reproduced that I felt I was studying a *Time-Life* annual. The book is an obvious means of taking the gospel to people who might otherwise never open a Bible or look for Jesus (but who will look for Mel). As a folio-sized, full-colour volume, it isn't cheap (nothing about this story was, I recall), but it's readable and easily digested.

As I turned its pages and studied the superb colour illustrations, the germ of an idea emerged: What if every church were to donate* just one copy to their local school or library, what impact might that have? How many kids and families might it reach—and change?

Lee Dunstan



* For purchase details, see April Bookshelf appearing in RECORD March 27 or Adventist Book Centres. See also <www.kenduncan.com>.

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

- **ACAST licensed to “be more helpful”** • **New Zealand Adventists build new homes for lepers**
- **Floods in NZ affect Longburn College** • **Resources to share passion for Christ** • **and more**

—Compiled by Kellie Hancock—

● **ACAST**—the **superannuation fund** for Australian-based Adventist Church employees—has received an **Australian Financial Services Licence** after meeting the requirements of the Financial Services Reform Act. “The licence **allows us to be more helpful to the members** in terms of managing their superannuation than we could have been without a license, and that is important to us,” says **Paul Rubessa**, manager of ACAST financial services.

● A **leper colony** in **Kokhana, Nepal**, benefited from an **ADRA**–New Zealand fly’n’build late last year. A group of **22 Sanitarium employees** and one ADRA employee **built two brick houses in four days**. The



new ADRA Leper Barracks will provide a more spacious and light-filled environment than the cramped quarters the leper families had previously lived in.—*North Newz*

● **Noosa Christian College** (NCC) has been given the green light for **stage two** of its development with the Block Grant Authority (pictured meeting at NCC last year) **granting \$A620,000 of funding**. This will cover more than 50 per cent of the total cost of the project—which sees the addition of four primary permanent classrooms and a primary toilet block to the five airconditioned portable classrooms completed in June 2003. Principal

Donor funds new double bass



Heather Potter

An “expensive piece of wood,” in the form of a new double bass, has just been acquired by the Music Department at Avondale College, Coorabong, NSW. Sharon Tolhurst, Music Department lecturer, says the acquisition is now the most costly piece of woodwork in the Music Department and had been an unexpected surprise.

“We received a cheque for \$A8000 from an anonymous donor,” she says. “This allowed us to purchase a much-needed three-quarter-sized double bass complete with a full-sized bag, case and bow.”

Ms Tolhurst, who is also the conductor of the Avondale Wind Ensemble, added that the college had been in desperate need of the double bass. “The previous double bass was in poor repair. It was looking a bit sad and was no longer suitable for our advanced students to refine their craft on,” she laments.

The double bass will be put to immediate use by college students—such as Clansi Roy (pictured), a theology student who performs with the Avondale Chamber Orchestra—and members of the community.

“We would like to thank the donor for their generosity. We are always grateful to anyone who is willing to contribute to the development of the college,” says Ms Tolhurst.—*Makushla Kontaxis*



Ross Reid says, “Noosa Christian College has experienced a **122 per cent enrolment increase** over our first day last year. We’ve added another primary teacher and are on track for commencing secondary education in 2005.”

● **Longburn Adventist College** (LAC), on the outskirts of Palmerston North, NZ, was **closed for two days** as a result of the **heaviest flooding on record** in the Manawatu region. “We closed the school

on February 16 as bridges around Longburn were closing, collapsing or uncrossable,” reports **Julene Duerksen-Kapao**, an English and



Bible teacher at LAC. Many students and their families have been affected with farms under water, milking cows going un milked, live-stock lost and more. LAC reopened on February 18, but attendance was down drastically with some students evacuated from their homes in the nearby towns of Feilding and Foxton. LAC’s receptionist, **Tracey Taylor**, says, “Just at the end of Walkers Road (a few hundred metres from the campus) the Manawatu River flooded (pictured). This is a **huge disaster for our region**, and the most

amazing thing I’ve ever seen.”

● **Avondale School** principal **Dr David Faul** reported **record enrolments** of 460 students at the high school, 402 at the primary and 180 of the 200 places filled at the Early Learning Centre. Pictured during their opening ceremony is **Clinton Max** and the school prefects and captains.



● Review and Herald's **Guide** magazine is now **50 years old**. Pictured is the first cover. According to a report in the *Canadian Adventist Messenger*, no other church produces a weekly magazine for its junior members.



Passion: The printed version

The Bible Society in Australia has promoted Mel Gibson's *The Passion of The Christ*, which began showing in cinemas on February 25, through previews for ministers and distributing 9000 free resource packs to churches Australia wide.

It has also produced and paid for 30-second in-cinema trailers featuring well-known practising Christians Jason Stevens (NRL) and Shaun Hart (AFL) and Paulini Curuenavuli (runner-up, Australian Idol). They talk about the impact of the film and suggest people read the Bible.



Simultaneous with the release of the film is that of a new book by photographer Ken Duncan (pictured), which, in pictures, tells the story of the filming and of the film itself.

"I have tried to do more than simply recreate the movie," he says. "Hopefully the behind-the-scenes photography, the interviews and the accompanying text will give a greater appreciation of the making of this epic."

The 176-page, gift-quality book is an inspirational and readable alternative for anyone choosing not to view the movie itself. It will be on sale in Adventist Book Centres as it becomes available.

● A **National Day of Thanksgiving** has been **declared** by the **Australian Governor-General, Major Jeffery**. Saturday, May 29, will be the first and will realise a dream that began in the hearts of the Australian Prayer Network for a National Day of Thanksgiving, to honour God. Over time, this day of thanksgiving, held **every Pentecost weekend** on an annual basis, will become part of Australia's national calendar. According to the last census, approximately 70 per cent of the Australian population claims a Christian faith.—ACCTV

● A **Christian pilot** who recently **invited passengers to discuss Christianity during a cross-country flight** in the US may be grounded for his actions. Just before take-off, American Airlines (AA) Captain **Rodger Findiesen** asked passengers to raise their hands if they were Christians. He then suggested they discuss their faith with other passengers. "I just wanted to give them a chance to talk about why they're Christians," he says. "I felt God was telling me to say something. There's actually no regulation against doing what I did." But an AA spokesman said that Findiesen's comments fall "somewhere between **questionable judgment** and inappropriate behaviour," and that the airline has launched an investigation.—*Charisma News Service*

● **Eritrea's outlawed Protestants** confirmed recently that their neighbours are being hired to report to security agents any gatherings of evangelical believers in their communities. **Police "spies" are rewarded with special benefits**, including exemption from military service and allotments of sugar and flour. Currently at least 286 Eritrean evangelicals are known to be imprisoned in nine different locations in the country.—ACCTV

Days and offerings

March 13—Adventist World Radio Offering

March 27—CSFBHI Offering

Off the record

● A dust storm followed by a thunderstorm and power failure led to a **baby dedication by candlelight** in outback South Australia. About 12 people were attending the dedication in Coober Pedy when the power went off, so it proceeded by candlelight. Pictured are (from the left): Andrew Dodd, Alinta Wonga with baby Kyren and Pastor Don Fehlberg.



● **Karen Nuske** (pictured with Mayor Neville Jaensch) of Murray Bridge church, SA, was presented with an **Achievement Award** at the Tailem Bend



Australia Day ceremony in recognition of her **outstanding service as a volunteer** in her community. A **spina bifida disability** has not prevented her from fundraising

for the Heart Foundation and the Lions, visiting the aged in hospital, providing reading assistance for primary school students and much more.—*Ron Clarke*

● Macquarie College Year 12 student **Emma Leary** (pictured with NSW premier **Bob Carr**) achieved a UAI result of 99.6 in her recent 2003 HSC exams. This result qualified Emma to receive the **Premier's All Round Academic Excellence Award**, which was presented at a ceremony at Darling Harbour along with other high-achieving students from around the state. She has been accepted into Sydney University to commence a veterinary science degree.



SA leads the way to BPAY

Adelaide, SA

Seventh-day Adventists in South Australia can now pay their tithes, offerings and school fees on the Internet or by phone using BPAY. The church began offering the service on November 3 last year.

"We've invested in BPAY to give our members and the parents of the students at our schools the widest range of options to choose from," says Bob Louk, accountant and director of stewardship for the South Australian Conference (SAC).

SAC paid \$A1000 to establish BPAY but has already received just over \$A14,000 in tithes, offerings and school fees.

Mr Louk creates a unique, wallet-sized card for members who use BPAY. The card lists the member's name, the church's biller code and a series of customer reference numbers to pay tithes, offerings and school fees. The church has even devised a way for members who prefer to pay anonymously.

"The most important task now facing us is to encourage our members to re-establish a regular tithing habit," says Mr Louk.—**Linzi Aitken**

He found a wife and ministry in Australia

Wantirna, Vic

A volunteer from the United States who found both a wife and his call to ministry while working in Australia was ordained on December 20 in the Wantirna, Vic, church.

Pastor David Edgren was born in Redding, California, but came to Australia as a volunteer to Lilydale Academy, Vic, in 1994. At the academy he discovered the desire for ministry. He also discovered his bride-to-be, Jenny (nee Ajdnik). Because they wanted to work in Australia, he studied for ministry at Avondale College, NSW.

"My decision for ministry was made during that year of volunteering at Lilydale," says Pastor Edgren. "I wanted to work with young people in a chaplaincy role, but in doing so I discovered the joy of church pastoring."

He graduated from Avondale in 1998 and they have ministered in Victoria, first in Geelong, Colac and Camperdown, then in the Preston and Ringwood churches. Pastor

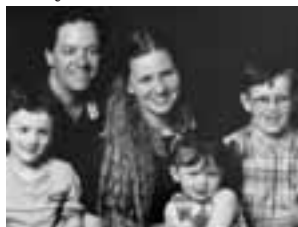
Edgren was also chaplain to university students and chaplain to the Nunawading Adventist College and Primary School.

From the beginning of this year he has worked in Tasmania as minister of the Collinsvale (which has the oldest Adventist church building in Australia and where, he says, he has preached the newest sermon in the oldest church) and Rosny churches, and is the Hilliard Christian School chaplain.

"I love seeing others achieve or strive to achieve their potential in God," he says. "Some find it difficult to take that first step, but once they have, they can fly."

He and Jenny have three children: Cyrus, five; Michael, four; and Rachel, two.

Pastor Graeme Christian, ministerial secretary for the Australian Union Conference, presented the charge to ministers at the ordination and Dr Denis Hankinson, the Victorian Conference president, preached the sermon.—**Bruce Manners**



Pastor David and Jenny Edgren with (l-r) Michael, Rachel and Cyrus.

Church employment database now online

Seventh-day Adventists can now apply for vacant positions within the church via the Internet.

The move of the church's Employment Recruitment Database to the web—at <www.adventist.org.au/employment>—also gives those who add their details to it control over those details.

"It costs nothing and takes only 10 minutes to add your name to the database, but it could help you find a new vocation," says Peter Wrankmore, recruitment promotions officer for the South Pacific Division.

The database allows users to attach résumés to their files, deactivate and reactivate their files or remove their files. "You control your files," says Mr Wrankmore. "The details in them are as current as you want them to be."

Mr Wrankmore gives the names of those

whose details are in the database to the human resources directors of the church in the South Pacific, the Sanitarium Health Food Company and the Sydney Adventist Hospital. "They then choose names to fill vacant positions."

Mr Wrankmore offers a word of caution, though: appearing in the database does not guarantee employment. "The basis for employment is still on qualification and the best person for the job." Those who do receive an offer of employment are not obliged to accept it. "We will still consider them for other positions."

Mr Wrankmore automatically receives a



Peter Wrankmore.

notice when a user adds their details to the database and then makes contact with that user. He will also contact those who entered their details into the database before it went online.

All church members—not just those unemployed—are encouraged to add their details to the database. "I want to pass on names of people from all professions," says Mr Wrankmore.

To add your name to the database visit <www.adventist.org.au/employment> and follow the links to the Employment Recruitment Database.

If you don't have access to the Internet, contact Mr Wrankmore by post: Peter Wrankmore, Recruitment Promotions Officer, South Pacific Division, Locked Bag 2014, Wahroonga NSW 2076; or phone: (02) 9847 3209; or email: <pwrankmore@adventist.org.au>.—**Brenton Stacey**

Adventist aged care has strong future

Warburton, Vic

After the recent announcement that the Salvation Army was planning to sell 15 of its 19 aged-care facilities in Australia, the treasurer of the Australian Union Conference has stated there are no plans for such a sell-off of Adventist facilities.

Kingsley Wood, under whose portfolio the aged-care facilities come, says they will remain open and running “unless government policy makes it untenable to operate them, which is highly unlikely. We’re certainly in aged care for the long haul.”

Pastor Don Bain, director of Seventh-day Adventist Aged Care Services, which operates the church’s retirement villages and homes in the two Queensland conferences, agrees. As president of Aged Care Queensland Incorporated, the peak body for private aged-care services in Queensland, he is in a position to know.

While acknowledging that the system of funding aged care has its faults and applies great pressure to operators, he hastens to say that in Queensland, at least, there are no plans to sell anything.

“We’re into expansion, not selling,” he says. “Things are going well, but only with good management. We’re on a thin line, however. If we were to put on just one extra nurse in each facility [around \$A70,000], it would blow the budget.”

In Tasmania, however, one of the church’s two aged-care facilities in the state, at Launceston, has been sold and the other, at Rosny, is currently under negotiations and expected to sell within the next few months.

There has been a limited need for the church to provide aged care for church members, says the Tasmanian Conference treasurer, Peter Cameron. At the time of its sale, the Launceston 53-bed facility had no Adventist residents and only two on staff. Rosny was built as a low-care hostel and needed significant changes to be brought up to expectations of “ageing in place,” which involves catering for high-care residents.

“In making these decisions, we tried to get back to our core values,” says Mr Cameron. “We could see others able to provide excellent aged care and we had



Expansion and upgrading of Adventist aged-care facilities such as this one in Alstonville, NSW, suggests future growth.

limited resources.”

Those resources are now being placed in areas of pastoral care and church resourcing.

The chief executive officer of the retirement villages in the North New South Wales Conference (NNSW), John Kingston, says most residents there are concerned for Salvation Army residents and their future, and are not quite sure where the blame lies for the sale.

“They know we receive the same level of funding as the Salvos, so they can’t work out why we’re surviving so well and the Salvos have gone under,” he says.

“We have no intention of getting out of aged care,” he adds. “We’re in aged care because it represents the very grassroots of Christian community. It is an incredibly important ministry as well as a booming industry.”

The NNSW Conference plans spending some \$A35 million in upgrading and expansion in the next few years.

Victoria has three aged-care facilities, two of them (Bendigo and Warburton) considered small. The chief executive officer, Ruth Welling, calls herself an “expansionist.” Both the Nunawading and Bendigo facilities are undergoing building programs and she hopes to do the same at Warburton.

“I think Adventist aged care should grow,” she says. “Some argue against this by

saying our mission is church work. I believe we have special opportunities of touching people at this stage of life.

“When people get older they reflect on life, on spirituality and on families. And it’s one time when you can touch families. That’s why I believe in the chaplaincy program.”

Pastor Bain says that strict funding arrangements are to blame for the demise of some aged-care facilities. The problem of viability is usually—but not only—confined to high-care facilities, such as nursing homes and hostels, where legal restrictions on licensed beds prevent the taking of bonds from residents.

The problem could be exacerbated if an organisation’s facilities and buildings are older, because regulations force expensive upgrades to the contemporary, much higher standards required. “Such an imposition has no means of funding itself, as all income goes to operating, of which some 60-70 per cent typically goes to wages.”

Mrs Welling believes the federal government will have to adopt at least parts of the about-to-be-released Hogan Report, which looks into nursing-home funding. She expects there will be a release of money, perhaps through bonds, to help give “cash flow for new buildings.”—**Lee Dunstan/Bruce Manners**

Lucky 13 receive funding for NZ projects

Auckland, New Zealand

Education, health and evangelism projects feature highly in those approved for funding by the New Zealand Christian Foundation (NZCF) in 2004.

Four projects received funding in 2002, and 12 in 2003. "The standard and number of applications continues to increase with each year the foundation has been in existence," says David Davies, chairman of trustees. "It is our prayer that NZCF will facilitate a growing and creative evangelistic effort in New Zealand."

The 13 grant winners for 2004 are:

1. Kids club: The Adventist church in Waiau—a small rural community in South NZ, where no church offers a regular children's program—will provide after-school care, homework supervision and a planned Christian Syllabus Lesson that will introduce Jesus to the 50 participants through the Waiau Kids Club.

2. Musical resources: Lanelle Cobbin, Children's Ministries coordinator for the New Zealand Pacific Union Conference, has been awarded funding to assist with the production of a resource kit for Bug Safari, a school-holiday program for children.

3. ADRA adventure therapy: The Pinnacle Challenge therapeutic adventure program has been granted \$NZ12,300 in 2004 to implement a new Positive Lifestyle Program to equip youth who are at risk of committing suicide with practical ways of facing fear, expanding comfort zones, setting goals and making wise choices from a psychological perspective. New Zealand young people are committing suicide more frequently than youth from any other country.

4. Library resources: Parkside Seventh-day Adventist School in Napier will receive \$NZ2000 for the purchase of library resources and will match this dollar-for-dollar from school fundraising activities.

5. Printing newsletters: Funding will facilitate printing 5000 Christian inspirational newsletters in the South Island.

6. Continuous TV outreach: Otahuhu church is situated next to a popular restaurant, surrounded by a council car park and diagonally opposite a proposed

Auckland Council aquatic development and library. Their grant will enable the purchase of a large-screen TV that will continually play the *Jesus* and *Search* videos to a passing community.

7. Prison outreach: \$NZ9275 has been awarded to prison outreach to purchase Bibles, *Steps to Christ*, *Darkness to Dawn* books, a compact mobile amplifier, a wireless headset microphone, guitar cable and storage facility fees for one year.



Children in NZ are set to benefit from New Zealand Christian Foundation grants.

8. Educating on values: \$NZ5,500 will be used by Owen Ellis, the NZPUC's education director, for the development, production and distribution of a Values Education Kit for Seventh-day Adventist Schools.

9. North Harbour church: Granted funds to purchase library resources, school holiday program theme packs, advertising material for a Kids Church and funding for a skills workshop.

10. School holiday program: Papatotetoe

church's grant of \$NZ5000 will be used to fund a budgeted operating shortfall for the Scuba school holiday program in 2004 and will purchase curriculum resources, printed materials, food, crafts, props and advertising for the program.

11. Music ministry: The Flame musical group has been granted \$NZ11,109, which will enable the purchase of an amplifier, a mixer, microphones and leads for an audio system.

12. Focus on the Family: A \$NZ5000 grant for their "Promoting Intelligent Design Theory (IDT) in New Zealand Schools" project. IDT challenges several key intellectual planks in the materialist approach to origins of life. The NZ secondary schools science curriculum permits the teaching of alternatives to Darwinism when dealing with questions about the origins of life. Funds will purchase highly professional video and teaching resources for 600 science departments and build a schools database.

13. Health education: NZCF has set aside a significant sum to assist in funding a variety of health-education outreaches during 2004. These will be considered on a case-by-case basis.

Applications for funding in 2005 will be received in September 2004 with the closing date of September 30. To apply for a grant, inquire about membership or make a donation, visit NZCF's new web site <www.nzchristianfoundation.org.nz>. —

Joanne Davies

Giving to radio offering goes off the dial

Church members in the South Pacific gave almost \$A160,000 to the Adventist World Radio (AWR) Offering in 2003. The total is almost \$A30,000 up on the figure for 2002 and more than \$A50,000 up on 2001.

"I'm impressed because we don't receive AWR's signal," says Bronwyn Mison, director of communication for the South Pacific Division. "Australia and New Zealand don't have the political, religious or geographic barriers of some countries,

and the church has established media ministries here, so AWR concentrates on broadcasting to other areas."

AWR's mandate is to enter the hardest-to-reach places on earth including the 10/40 Window, an imaginary rectangle between 10 degrees and 40 degrees north of the equator stretching from West Africa through Asia.—**Brenton Stacey**

March 13 is the date of this year's AWR Offering.

Passport to mission

by Shelley Nolan

What do Hassan, Saeed and Jawhar have in common? They are pseudonyms for Muslims living in the Middle East and in Africa who are risking their lives to follow Jesus and to be a part of Adventist World Radio (AWR). Some of these individuals have become the only Seventh-day Adventists in their countries, while others are working secretly to produce programs for AWR.

We receive thousands of letters from listeners describing their reactions to AWR's "Voice of Hope," such as the following:

"I'm a high school teacher. Students often come to me asking about Christianity. I used to give the wrong information as a Muslim until, 'by chance,' I listened to your songs. They attracted my curiosity, so I waited and listened to a program about Sayedna Issa,

our Master, Jesus. I continued listening secretly to your station, and I felt my heart starting to change. I do not believe now Jesus Christ is just a prophet like the others. I believe now that He is the 'only truth.'

"But as you know it's difficult to change religion in our country. Please send me some leaflets about Jesus and Christianity—no bulky books (they might be confiscated). I'm planning to read them and start guiding my students indirectly to the 'truth.' Please don't broadcast my letter or my name on the radio."

Bypassing borders

AWR's mandate is to enter the hardest-to-reach places on earth, and we focus on broadcasting to people groups who are difficult to reach in other ways. Using radio



as a method of mission outreach has many significant advantages. Radio programs can speak to listeners who have low levels of literacy. Radio waves can surmount difficult terrain, and broadcasts can bypass border restrictions that ban church workers.

A Christian couple working in a secular profession in Afghanistan wrote to AWR:

"People in Kabul don't dare buy a Bible.

Questions about Adventist World Radio

How can I hear Adventist World Radio programs?

Adventist World Radio (AWR) is the radio arm of the Seventh-day Adventist Church. Our mandate is to enter the hardest-to-reach places on earth and we focus on broadcasting to people groups who are difficult to reach in other ways. There are countries where we cannot send missionaries because of political, religious or geographic barriers.

Australia and New Zealand do not have these restrictions, and Adventist media ministries are already active here, so we concentrate on broadcasting to other areas. However more and more of our programs are accessible on the Internet at <www.awr.org>.

Why do you use short wave? Isn't it obsolete?

AWR broadcasts many hours on short-

wave radio because it is the world's most widely heard broadcast vehicle. More than 2.5 billion people, using 1 billion short-wave radio receivers, regularly tune to short-wave radio somewhere in the world. Research shows listeners to short wave are growing globally, with penetration at its highest level in developing countries. For example, 98 per cent of households in Zimbabwe have short-wave radios. People in Australia and New Zealand don't listen as much to shortwave because of the widespread availability of local AM and FM stations. In addition to short wave, AWR also broadcasts programs via AM and FM networks, direct-to-home satellite and the Internet.

How many languages do you include in your broadcasts, and how many countries do you cover?

We produce programs in 55 languages,

such as Amharic for people in Ethiopia, Kirghiz for residents of Kyrgyzstan, Malayalam for listeners in India, and Spanish for the population of Cuba. Our non-Internet broadcasts cover 70 per cent of the world through short wave, AM and FM stations and satellite. It's a challenge to calculate the exact number of countries we reach, since signals fluctuate and radio stations access our downlinks throughout the year.

How do you use gifts donated to AWR?

All gifts donated to AWR go to advance our broadcast ministry. For example, AWR uses direct gifts to cover the cost of time on air and add new languages in areas such as the Middle East, Africa, Russia and China. Appropriations from the worldwide church and other sources of income, such as investments, endowments and estate gifts, cover our operating expenses.

Adventist World Radio Offering, next Sabbath, March 13

Instead, they get together in cellars to listen secretly to the Christian radio programs and to discuss them afterward, having a sort of Bible study. I know the strong effect of Christian radio and what it means to the people there.”

God's miraculous leading

AWR broadcasts programs in 55 languages. The non-Internet broadcasts cover 70 per cent of the world, and 39 of these languages are available in the 10/40 Window, an imaginary rectangle between 10 degrees and 40 degrees north of the equator stretching from West Africa through Asia. Some 65 per cent of the world's people live in the 10/40 Window, but few believe in Jesus. Only 0.193 per cent of them are members of the Adventist Church.

For several years, AWR worked toward building a large short-wave station in Italy, similar to the AWR station on Guam. When opposition from local residents halted the project, the disappointment was keen.

However, an unexpected opportunity arose to lease time on government-owned transmitters in the United Arab Emirates (UAE). This is a Muslim country, and it became obvious God was taking a special interest in AWR's needs. The UAE transmitters give AWR equal or better coverage than would have been possible from Italy, and they carry twice the power rating. Reception reports demonstrate listeners are enjoying excellent reception in the target areas for AWR's programs.

In addition to broadcasting from Guam and the UAE, AWR purchases time on commercial transmitters around the world. As we receive more gifts from AWR supporters, we are able to obtain more time; add new languages in areas such as the Middle East, Africa, Russia and China; and enhance other aspects of AWR's broadcast ministry.

“Strengthening our work in Arabic is a high priority, and we are anxious to develop Turkish programs,” says AWR president Ben Schoun. “We have plans for new broadcasts in Urdu, and will probably soon begin producing Pashto and Punjabi programs in Pakistan.”

Shelley Nolan is communication director for Adventist World Radio.

God's chocolates

by Rochelle Melville



I was feeling more than a bit frazzled as I shoved open our tattered screen door. I was hurrying to get the kids in the car and to church on time. In my haste, I almost stepped on a package.

When I opened the package, I found a box of chocolates and a simple white envelope with our name written on it. Money fell out of the envelope.

As for the chocolates, these weren't ordinary ones from the local supermarket. These were chocolates that require an interpreter to tell you exactly how bad they are for you.

Then there was a note. The note, written in a bold, rounded script, said:

*Dear Brad and Rochelle and kids,
Heard you had some car trouble awhile ago. Hope this can help you get back on the road, or fill a money gap.*

Share the blessings God gives you.

Love from God's secret agents. xx

PS. Happy Sabbath.

I showed the chocolates to my choc-aholic husband and passed him the money and note. He was stunned.

“How much is there?”

I didn't know, I'd not counted it. When I did, the \$300 seemed so much, for we were poor college students. I felt exhilarated, humbled, even guilty.

What makes people give so unselfishly? It made me want to give away more to others. I felt this sense of Emmanuel, “God with us.” It was as if God had plugged us into a recharger.

As we prayed thanks to God as a family,

I wondered if our five-year-old daughter would remember this moment.

This was an occasion when God had metamorphosed as secret agents and hand-delivered chocolates.

Can you just see him/her/them now? Tip-toeing along our veranda, package of joy in hand, ducking below the windowsill, heart pounding as they put the goodies on the mat and sneaking off, scarcely breathing until they're in the car and out of sight?

I wanted to play detective to find out who and why. I read and reread the note. I even thought about comparing the handwriting to encouragement notes we'd received in the past.

But this was about more than money and chocolates. This was about God's love given out by secret agents. I know God cooks meals, delivers milk and veggies, fixes Magnas (our car), writes cheques, throws baby showers, sews clothes, babysits, emails and prays with me and for me.

Thanks to God's secret agents I've learned to be more generous. I've learned not to hold so tightly to material things and I've learned to prioritise.

I've also signed up at the agency.

And the chocolates? We rationed them out over a whole month. We ate one each that first day and, yes, they were a taste of heaven. **R**

Rochelle Melville, who also admits having a weakness for chocolates, writes from Cooranbong, NSW.

Goliath who?

by Brad Watson

He was dead before he hit the ground! Our small room almost shook with of the impact of the giant's huge frame thudding into the dry earth. We'd almost heard the sword whistle through the air as it plunged downwards. As I closed the storybook I could see that Caleb had questions. Important ones.

"Dad, was Goliath very big?"

"He sure was," I answered confidently. "He was almost as tall as this roof. He was huge!"

"Daddy, is a sling better than a gun?"

"Not really," I replied. "A long, long time ago boys used slings to throw rocks. Guns weren't even invented then, so soldiers had spears or swords! David just had his sling and some small rocks. He was only a boy, but he had something much more powerful."

"What, Daddy?"

"He had God on his side."

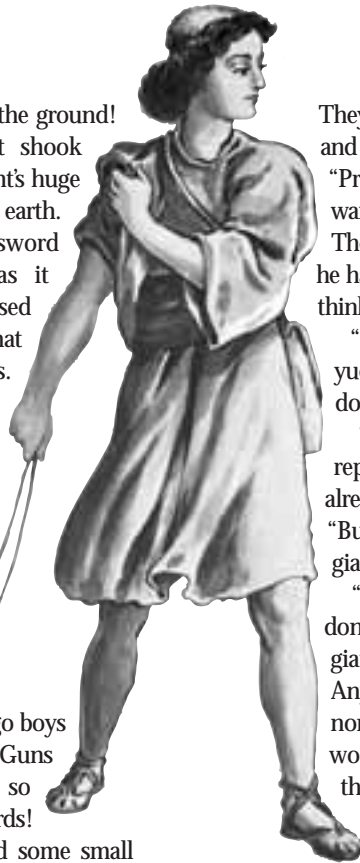
Caleb thought this over for a few moments as I stroked his blond-streaked hair.

"Daddy, why was Goliath saying bad things about God?"

"Well," I replied hesitantly, "there is only one God, but Goliath didn't know that. He believed in all sorts of silly gods who weren't even real, so he said bad things. That wasn't very nice was it?"

"No," said Caleb solemnly. He loved stories, but he was getting tired. Soon we would have a little father-son hug, say a prayer and turn out the light.

"Daddy, why did David chop his head off? Was there blood everywhere?" His questions were posed with all the curious innocence a five-year-old could muster.



They were good questions and my reply came slowly: "Probably because he wanted to show everyone. Then they would all believe he had killed a giant and not think it was just a story.

"It would have been very yucky. We wouldn't like to do that would we?"

"No, that's yuck," Caleb replied, his mind working already on his next query. "But Daddy, where do giants live?"

"I don't know buddy. I don't think there are many giants around these days. Anyway, I know there are none here so don't you worry about that. Now, that's enough stories for tonight. Are you ready to go to sleep?"

We cuddled and prayed and finally I turned the lights out. As I tiptoed quietly out the door, Caleb's small but determined voice ambushed me.

"Daddy, when I get big I'm going to kill a bad giant too!"

As much as I never want my little boy to shed blood, I know he's right. I was kidding both of us when I said there were no giants. Caleb knew it and I know it too.

The fact is that Goliath is alive and kicking and just as defiant as he always was. He is still *huge!* And he comes in many forms. Try Depression and Hopelessness. Pessimism or Addiction. What about Abuse, or perhaps Betrayal, Death or Doubt

He shouts into our minds that we're powerless against him. He mocks and ridicules. He's huge, we're small, and he despises us.

As much as I don't like to think about it, I hope I'm there to see my boy go into

battle with confidence and pride. You see, I want to kill a bad giant too! I want to go head-to-head with a three-metre mocker and cut him down without faltering in my belief as a servant of God.

Everyone must face Goliath. And an enemy across the battlefield is no more real than an enemy within.

The Bible says knock and you will receive. But what about when Goliath comes knocking? What answer do you give a giant?

Caleb loves knock-knock jokes and I'm thinking in those terms now.


"Knock, knock."

"Who's there?"

"Goliath."

"Goliath who?"

"Goliath? Who cares! My God is bigger than you. You may be massive. Your strength might overwhelm me if I were alone, but you have no dominion over me. I am God's. This will be messy. Blood will be spilt. But when God and I are finished I will hold your head high as a symbol of your failure to ruin my life. I will show you off to others and they will celebrate with me. You will not prevail! God will not allow it!

In David's words, "You come against me with sword and spear and javelin, but I come against you in the name of the Lord Almighty, the God of the armies of Israel, whom you have defied. This day the Lord will hand you over to me, and I'll strike you down and cut off your head . . . and the whole world will know that there is a God in Israel. All those gathered here will know that it is not by the sword or spear that the Lord saves; for the battle is the Lord's, and he will give all of you into our hands" (1 Samuel 17:45-47, NIV). 

Brad Watson is a lecturer in international development and geography at Avondale College.

Five charges against God

by Norman H Young

War killed an average of over a hundred people an hour through the twentieth century.¹ That's over a 100 people for every hour of every day of every month of every year for the whole of the 20th century. This does not include the estimated 60 million killed during the 70 years of the Soviet regime or the millions killed by Mao or Pol Pot or in the countless other internal purges that blot the pages of the history of the 20th century. Behind this insane carnage is a spiritual conflict that is vastly more cosmic in scope. In Adventist parlance it is called "the great controversy." Until it is settled, human history is destined to stumble on in its tragic path of war and social upheavals.

The central issues in the great controversy really concern five charges brought by Satan, the great accuser, against the character and conduct of God. Each of Satan's complaints against God focuses on the relationship between justice and mercy, or between the gospel and the law. Let's look at the five issues in sequence.

Charge 1: God is a harsh dictator:

"Sin originated in self-seeking" (*The Desire of Ages*, page 21) in "the desire for self-exaltation" (*ibid*, page 435). Having developed a character of absolute shallowness, Satan attempted to paint God in the hues of his own self-centredness. He "declared that, while the Creator exacted self-denial from all others, He Himself practised no self-denial and made no sacrifice" (*The Great Controversy*, page 502). Satan tried to make God appear as a "tyrant" (*The Desire of Ages*, page 36) concerned only for his own "self-exaltation" (*ibid*, page 22). He inferred that God's law was "selfish," "unjust" and "could not be obeyed" (*ibid*, pages 24, 29).

The sublime verbs of the gospel refute these slanders of Satan against the character of God. God gave (John 3:6;

Romans 8:32); God sent (John 4:34; Galatians 4:4); God demonstrated (Romans 5:8); God set forth (3:25); God delivered up (4:25); God spared not (8:32); and God forgave us all our sins (Colossians 2:13). The humiliation of Jesus even unto the death of the cross is the ultimate revelation that the character of the One who sends His rain on the just and the unjust alike is love (Matthew 5:44, 45).

Charge 2: Holy creatures need no external restraint.

In C S Lewis's retelling of the Edenic temptation, the Green Lady (Eve) is encouraged by the tempter to take her hand away from God's and walk in her own way so as to achieve a mature relationship with Him by "if only once, [she] seemed to disobey Him." Only thus, the tempter argued, could she fulfil God's desire "to see His creature become fully itself."² Ellen White had the same insight and noted that Satan promised "that, freed from this restraint [God's law], the hosts of heaven might enter upon a more exalted, more glorious state of existence" (*The Great Controversy*, page 499).

"Since their natures were holy," Satan insinuated, "... the angels should obey the dictates of their own will" (*ibid*, page 495). They "needed no control, but should be left to follow their own will, which would ever guide them right" (*ibid*, page 499). That is a temptation known to every teenager. The subtlety of its error is not easily discerned. "Freedom," in our postmodern world, means absence of any external control. But this is a deception. The New Testament knows of no such law-free lifestyle.

From birth Jesus was the "holy child" (Luke 1:35), and in His life He was wholly separate from sinners (Hebrews 4:15; 7:26). He was entirely innocent of sin (John 8:46; 2 Corinthians 5:21; 1 John

3:5), nevertheless He submitted willingly to God's external restraint (Hebrews 10:5-10). Any suggestion that as the Holy One He could step outside God's will was resolutely resisted (Matthew 4:1-11). Even when that will was to accept the bitter cup of the cross, He was obedient even unto death (John 12:27; Mark 10:45; Philippians 2:8).

The holy Christ's undeviating obedience to the Father's will demonstrated the falsity of Satan's lie that holy creatures can rise to new heights of goodness simply by acting from within themselves and spurning God's external commandments.

Charge 3: It's impossible to obey God's law.

"In the opening of the great controversy, Satan had declared that the law of God could not be obeyed," "that the requirements of God were unjust, and could not be obeyed" (*The Desire of Ages*, pages 761, 29). If this were true, then the fault for our sins would lie not with us, but with God's law—that is, with God. Christians confess their sins; they do not excuse them by blaming the law.

The law is holy, just and good, but "sin living in us" deceives us into wrong (Romans 7:12, 20). This is not to encourage complacency about our wrongdoing, but to help us to admit the gap between our ideals and our achievements. After the Fall, we cannot observe the law faultlessly, but we will observe it seriously. Imperfect obedience is not the same as disobedience.

So it is Christ, not the Christian, who refutes this charge. Both in His life and in His death Jesus fulfilled rather than abrogated the law (Matthew 5:17-20). Friend and foe alike declared Him innocent, for He was entirely free of the wilful lawlessness that characterises transgression (1 John 3:4). Jesus' understanding of the commandments in

the context of love and mercy (Matthew 5:21–6:18; Luke 6:32–36) put the lie to Satan's grievance about the severity of the law. The law of God must never be isolated from His love and mercy; not if it is to remain a transcript of His character. Jesus' blend of demand and mercy in word and deed upheld the law, and thereby refuted Satan's third charge.

Charge 4: Justice excludes mercy.

Satan can conceive of justice and mercy, law and grace, only as mutually exclusive realities. We can have one or the other, but we cannot have both. He argued that "justice was inconsistent with mercy" (*The Desire of Ages*, page 761). The evil logic of this was to conclude that "should the law be broken, it would be impossible for the sinner to be pardoned" (*ibid*, page 761). "God could not be just, he urged, and yet show mercy to the sinner" (*ibid*, page 761). It was the voice of the evil one that whispered to a prostitute (Luke 7:37), to lepers (17:12) and to a cheat (18:13) that justice made mercy impossible for them.

In the cross of Christ, "the mighty argument" (*The Great Controversy*, page 501), mercy, forgiveness and acquittal were achieved and revealed. In Him the world's sin was taken away (John 1:29), removed (1 John 2:2) and the world was reconciled to God (2 Corinthians 5:19). Mercy and grace acted redemptively at Calvary (Romans 3:24, 25; 5:6–8, 18, 19). God's justice in no way impeded His awesome act of forgiving grace.

Charge 5: Mercy excludes justice.

True to his evil premise that one can have justice or mercy but not both, Satan now argued in reverse "that mercy destroyed justice, that the death of Christ abrogated the Father's law" (*The Desire of Ages*, page 762). The grossest form of this abuse of grace is the catchcry "Let us do evil so that good may come" (Romans 3:8). The argument is no longer that the harsh law made mercy impossible, but rather that generous mercy had abolished the law. The cunning in this charge is that it speciously glories in the cross while at the same time making it the basis of its argument against the law.

In the post-cross era then occurs "the

last great deception that he [Satan] will bring upon the world" (*ibid*, page 763), "the last conflict of the great controversy between Christ and Satan" (*ibid*, page 763). In this final stage in the great controversy, Satan will attempt to convince Christians that acceptance of the gospel is incompatible with obedience to the law. However, we must never forget that at the cross "Satan's charge in regard to the conflicting attributes of justice and mercy was forever settled beyond question" (*Signs of the Times*, July 12, 1899).

To describe the way both "law and the gospel [are] blended" (*Evangelism*, page 231), Ellen White frequently appealed to Psalm 85:10: "Mercy and truth are met together; righteousness and peace have kissed each other." That psalm summed it up for her. And the meeting of these two attributes not only took place at the cross (*The Desire of Ages*, page 762), they are also to be united in believers' lives. Christians then are a tangible proof that mercy and justice are not mutually exclusive. While rejoicing in the grace of the cross, the Christian will also respond in grateful obedience to the risen Lord. Justice and mercy, law and gospel are to find harmony in the dedication of our lives to God in response to the gift of His Son.

The cross-answer

The cross, the mighty argument, has refuted Satan's five charges against the character of God. Christ has revealed to us that God is love and that He is good.

Calvary demonstrated that God's law is not an arbitrary restraint imposed by a cosmic dictator, but an expression of His love for us. However, the dispute is not yet over. Satan appeals to the cross itself as the ground of his final charge. Yet a day will come when "every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:11, 12, NIV). Only then can it be said that Satan's "accusations against the mercy and justice of God are now silenced" (*The Great Controversy*, page 670). In the meantime Christians will live out the truth of Calvary; that is, they will live according to the love (mercy) and goodness (justice) of God. **R**

This is the thirteenth in a series of articles defending the practical implications of the fundamental beliefs of Adventism. Many people question the relevance of doctrine, seeing it as the preoccupation of nit-picking theological minds. Doctrine is simply teaching. It attempts to answer questions such as "Who was Jesus?" "Why did He die?" "Why do Christians go to church?" "What is God like?" and "Is the Bible the Word of God?" Doctrine becomes sterile when it is isolated from Jesus and from the realities of life. This series presents Adventist beliefs as issuing from Jesus and as impacting on our lives.

References

1. Jonathan Glover, *Humanity: A Moral History of the Twentieth Century*, Jonathan Cape, London, 1999, page 237.
2. C S Lewis, *Perelandra (Voyage to Venus)*, Pan, London and Sydney, 1953, pages 105–6.

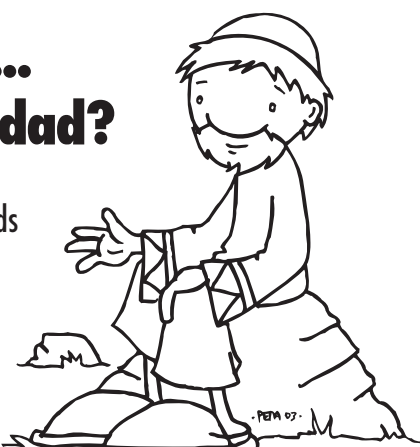
Norman H Young is senior lecturer in New Testament at Avondale College, Cooranbong, NSW

Just for children

Do you know...
Bildad?

Bildad was one of Job's friends who went to comfort Job along with Eliphaz and Zophar.

Read about Job's friends in
Job 2:11-13



Peta Taylor

Faith plus works?

Milton Hook, NSW

The writer of "Wanted: Cheerful givers!" (Letters, December 13, 2003) clearly dislikes the change in emphasis in Adventist preaching over the past quarter of a century. He describes it as a thrust against good works that has, in turn, significantly reduced tithing. To my knowledge reasons for the tithing downturn have not been scientifically tested. I suspect the reasons are complex, but the letter writer's simplistic theory begs clarification.

Clearly Adventist preaching before the 1970s did not advocate righteousness by works. That would be blatant legalism. On the other hand, it is easily documented that before the 1970s preaching was characterised by the preaching of the Tridentine doctrine of righteousness by faith *and* works. It engendered the idea that tithing (among other works) could enhance one's chance of salvation and in the context of good works, the preaching fostered guilt when one did not pay tithes.

Since the 1970s the preaching of righteousness by faith alone is evident in many pulpits. This doctrine highlights the essential difference between the futility of works intended to earn salvation as opposed to inevitable works that arise from gratitude to salvation—a vital distinction.

Tithing should arise from gratitude for salvation. After all, if tithing becomes a work of salvation it is simply a Protestant adaptation of papal indulgences.

The first Bushmen Adventists

Ken Davey, NSW

Kellie Hancock's editorial ("Informed, inspired, in touch," January 31, 2004) said RECORD chases "a news story and confirm the accuracy of incoming reports." However, the feature "Mission to the Kalahari" in that issue is counterfactual to that published by one of our presses. *Angel Over Her Tent* tells of Sekuba, a Kalahari Bushman in the early 1950s, who, in a dream, was visited by an angel and taught to read, write and speak the Tswana Bantu language.

As a result of the visit and dream, he was baptised by Pastor Daniel Mogegeh in 1954. At the time of the publication, Sekuba had been ordained as an elder, evangelist and pastor of the first Bushmen church. At least 50 Bushmen had been baptised by that time. RECORD states that in 1995 Pastor Tirtirau of Romania baptised

the first 32 Bushmen. The Sekuba experience and following baptisms antedates this by some 40 years!

Unfortunately that first church died with the death of Sekuba and no follow-up from the church in Botswana, which was in its infancy. There are four main groups of "Bushman" (a generic term for bush people of the Kalahari) who speak different languages and have different names. In the 1950s the church was established in the Magkadigkadi pans, Botswana, in the centre of the Kalahari Desert among the

Kobe Bushmen. The new group has formed in the NorthWestern Kalahari System in Namibia among the !Kung Bushmen who are considered descendants of the Khoisan people, ancestors of today's Bushmen.

Internet help on Ellen White

Rob Thomson, Qld

Contrary to the view of the editor ("An Ellen White reality check," February 7), the Internet is a tremendous help to many searching for unbiased information relating to Ellen White's life, words and actions. I hope this resource provides similar outcomes to that achieved when Scripture was prized from the grip and interpretation of clergy by the printing press.

I look forward to the time when Adventism realises that since the death of Ellen White all that has been achieved is a

So, who was the better steward?

distraction from the centrality of the gospel and the suffocation of church members in a sea of interpretations and "peculiar ideas" maintained at any cost.

Investing for others

Rob Penman, SA

On "The better investment" (December 6, 2003) and follow-up letters, I remember the story of two brothers who inherited a fortune when their father died. They lived in an impoverished small town in England during a depression. Brother A lovingly shared his wealth with the poor. The people were touched by his generosity, which was also a powerful witness to his faith. Brother B built a factory, which was completed just as Brother A's money ran out. Brother B was able to offer employment to any who wanted it. The business prospered, as did he. So, who was the better steward?

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.



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Anniversaries

Grosser, Pastor Bert and Edna (nee Wilson) were married on 23.12.43 at Millicent, SA, by the late Pastor Noman Ferris. To celebrate their diamond anniversary, their two children, Gavan and Nerelle hosted a social occasion and luncheon for 60 guests at the Activity Centre of the Alton Villas Retirement Village, Cooranbong, NSW, where the couple live. Relatives and



friends came from SA, Vic, NSW and Qld, and their eldest grandson flew home from China to honour them on this special occasion.

Appreciation

Schulz, Betty would like to thank her many friends for their cards and expressions of sympathy on the recent loss of her husband, Perce. Their thoughtfulness, prayers and love meant so much.

Weddings

Briggs—Howroyd. Patrick John Briggs, son of Peter and Pamela Wood (Gumeracha, SA), and Myra Hamako Howroyd, daughter of Nubuko (Clovelly Park) and the late Charles Howroyd, were married on 25.1.04 in the parents' beautiful garden at Gumeracha. *Harold Josephs*

Cavallaro—O'Malley. Anthony William Cavallaro, son of RayLee (Melby) Cavallaro (Connells Point, NSW), and Ellen Bashanti O'Malley, daughter of John and Sue O'Malley (Geelong, Vic), were married on 14.12.03 in the Hoxton Park Adventist church, NSW. *John O'Malley*

Darby—Atkins. Leighton Darby, son of Graeme and Marlene Darby (Wallsend, NSW), and Joanna Atkins, daughter of Noel and Mandy Atkins (Port Macquarie),

were married on 1.2.04 in the Port Macquarie Adventist church. *Wes Tolhurst*

Martin—Lane. Daniel Martin, son of Denis and Helen Martin (Mooroolbark, Vic), and Kylie Lane, granddaughter of Keith and Joan Frost (Boronia), were married on 15.2.04 at Poets Lane, Sherbrooke, Vic. *Morrie Krieg*

Turner—Zujic. Benjamin Wayne Turner, son of Michael and Sherlene Turner (Currimundi, Qld), and Bethany Tamara Zujic, daughter of Marijan and Anjelina Zujic (Maryborough), were married on 8.6.03 in the Maroochydhore Adventist church. *Des Williams*

Obituaries

Birchall-Russ, Ethel, born 29.5.1917 at Liverpool, England; died 1.1.04 at Nelson, SNZ. She is survived by her son, Colin; her daughter and son-in-law, Lynda and Arnie Haines; and her two grandsons, Scott and Jay. Ethel joined the church in December 1999, after completing "Digging up the past" and many other Bible correspondence courses. She was a silent sufferer for many years with much pain. She loved her Lord and died resting in His peace. *Carl Landall*

Brooks, Leslie Bernard, born 11.6.1920 at Arncliffe, Sydney, NSW; died 25.1.04 at Avondale Retirement Village, Cooranbong. In 1941 he married Amy Cobbett, who predeceased him in 1968. He later married Louise Spencer. He is survived by his wife; his children to his first marriage, Bernard, Rosemary, Janelle and Graham; and his grandchildren. Les was raised and remained a Christian throughout his life, as was testified by his children and friends. Louise, then Les, became Adventists soon after their marriage and continued in their faith in Christ and the promises of His coming. *Austin Fletcher*

Burgoyne, Edward Jack, born 29.2.1916 at Iona, Vic; died at home 9.1.04 at Clothiers Creek, Murwillumbah, NSW. In 1953 he married Ivy Giblett. He is survived by his wife; his children and their spouses, Lyle and Jenny (Pitcairn), Chalmie and Paul (Clothiers Creek, NSW), Graeme and Jody (Westmead), Leo and Kelly (Clothiers Creek); his sister, Mary Burgoyne (Clothiers Creek); and his nine grandchildren. Jack was a quiet Christian gentleman who lived his faith and will be missed by his family and many friends. The hope of soon meeting his Saviour sustained Jack throughout his final illness. *Warren Price*

Czarnecka, Bernadetta (nee Polit), born 26.2.1913; died 21.1.04 at Croydon, Adelaide, SA. In 1979 she married Jan Czarnecki, who predeceased her in 1986. She was also predeceased by her daughter, Teresa, in 1979; and her son, Andrzej, in

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2000. She is survived by her son, Leszek Mrozowski (Parafield Gardens).

*Dariusz Kuberek
Eugeniusz Majchrowski, Jerzy Kipski*

Ekert, Daphne Mavis Ekert, born 7.5.1928 at Cessnock, NSW; died 1.10.03 in John Hunter Hospital, Newcastle, after many years of illness. On 22.3.46 she married Maurie. She was predeceased by her daughters, Carol, at 32 years of age, and Dianne Joy, at 18 days old. She is survived by her husband (Newcastle); her son, Glen; her daughter, Jennifer; and her seven grandchildren. Daphne was an honest, caring, loving, generous person. She loved tennis, knitting and crocheting. Daphne and Maurie worked together as JMV and Pathfinder leaders. *Tui Rosevear*

Roberts, Esma Irene, born 20.7.1932 at Coraki, Northern Rivers district of NSW; died 5.2.04 in the Pindara Hospital, Gold Coast, Qld, after battling with a terminal illness for two years. She is survived by her husband, Jim; her children, Anthony, Sherrilyn and Rodney; their spouses; and her five grandchildren. Esma was dearly loved by many people and this was evidenced by a very large funeral on 10.2.04. She gave unselfish service to churches across Australia and now rests peacefully in the Allambie Gardens Cemetery awaiting the call of the Life-giver on the resurrection morning. Oh, what a day of rejoicing that will be! *Peter Stojanovic*

Shirley, Valerie Iris (nee Ulrich), born 24.2.1930 at Wahroonga, NSW; died 5.2.04 at Newcastle. On 17.4.55 she married Aub. She is survived by her husband (Kotara South); her daughter, Elizabeth Cantrill (Cooranbong); and her son, Richard (Sydney); her brother, Maurice Ulrich (Balcolyn); her sister, Joy Darko (Coonabarabran); and her four grandchildren. Val worked 12 years for Sanitarium, and nearly 20 years in the North NSW Conference office as secretary to the president and secretary. She was a matriarch and leader in the Wallsend church. Her sudden loss has left all with a renewed hope in the resurrection. *Colin Renfrew, Alwyn Gersbach
Ernie Krause, Wayne Krause*

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Positions vacant

▲ **Church Pastor, Norfolk Island—Greater Sydney Conference** is seeking a Church Pastor to fill a vacancy at Norfolk Island. Terms and conditions are negotiable in selecting the right couple. **For further information** please phone Pastor Bob Manners on (02) 9868 6522. **Applications in writing** should be forwarded to Pastor Bob Manners, General Secretary, Greater Sydney Conference, 4 Cambridge Street, Epping NSW 2121; email <bobmanners@adventist.org.au>.

▲ **Graphic Designer—Signs Publishing Company (Warburton, Vic)** is seeking an enthusiastic Graphic Designer for a full-time position for in the busy, up-to-date prepress department. The successful applicant will be skilled in the Mac environment and the use of Quark Xpress, Illustrator and PhotoShop; also proficient in electronic design and layout; and have several years commercial experience in electronic design. Typical work includes a wide range of design opportunities, including magazines, folders, brochures, stationery and books. **For further information** contact David Blyde on (03) 5966 9111; <david.blyde@signspublishing.com.au>. **Applications in writing** should be forwarded to David Blyde, Signs Publishing Company, 3485 Warburton Highway, Warburton Vic 3799, no later than March 15, 2004.

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

Adventist Aviation Association—North NSW. The Annual General Meeting of the Adventist Aviation Association will be held on Sabbath, March 20, 2004, at the Avondale Memorial church, Cooranbong, commencing at 6.00 pm. The program will include reports of current evangelistic outreach, a basket tea and close of Sabbath—to be followed by the election of officers and executive committee members for the following year. All members and those interested in this ministry are welcome.

Signs needs you! Each month *Signs of the Times* tells a story of faith. Have you experienced pain? A loss? Faced financial disaster? Where was God when you needed Him most? God is good. And He is real. Why not tell the world that through your experience! Not all stories have a happy ending, but in the end, God is still there. You don't have to write the story, just tell us about it. *Signs* will do the rest. Stories of faith are to uphold Christ, the great Comforter. The editors would love to hear from you.

For sale—Cooranbong NSW. 4-bedroom house on 1400 square metre block. Five minutes walk to Avondale College and Sanitarium factory. 1 hour to Sydney. Open plan, 2 bathrooms, Maspport heater, airconditioning, DLUG plus 6 x 6 m shed/workshop with carport, WC. Fully landscaped. Four years old. Phone (02) 4977 2374.

Medical Ministry Certificate Course (correspondence). Share our health message more effectively. Prepare yourself NOW! Information/fees enrolment (02) 6043 1484 (evenings). "Murray Park" Health Education Centre, Corrys Road, Thurgoona NSW 2640, Australia.

Funeral directors—K & E Swanborough. Compassionate and professional care at an affordable cost from those who understand. Obligation-free advice on all your funeral requirements, including pre-planning. Phone (07) 3800 9655 24 hours.

Adventist Support Line

Freecall phone numbers

Australia	1800 220 468
New Zealand	0800 442 458
Norfolk Island	1800 1410

Adventist Singles Network (Sydney, NSW). **March 28:** 9 am. 5-star breakfast—Shangri-La Hotel, Cumberland Street, The Rocks; \$35. **April 8-12:** Easter camp, Yarahapinni. **April 17:** Southern Chapter dinner, Charlestown. **April 24:** 6 pm. Pizza/movie night—"bad taste" theme, 6 Neiwand Avenue, Kellyville. **May:** *Lion King* (date to be advised). **May 8:** Manly walk, 3.30 pm. Meet cnr The Corso/South Steyne Street (opposite Steyne Hotel). **June 19:** Day convention—Ryde SDA church, Lane Cove Road. **July 17:** Christmas in July—Aunt Molly's Restaurant, Morisset; 3-course dinner and comedy show; \$39.50. Inquiries (02) 9623 4235.

Can you help? Do you know the whereabouts of Mark Harris, who attended primary school at Lincoln Heights, Auckland, NNZ (1968-70). He would be 44 years-old. He had dark hair, liked tramping and is a good musician. His father's name is Ralph. If anyone knows Mark or Ralph, please contact Roger Levy, 10 Ashford Avenue, Palmerston North, NNZ; phone 0011 646 359 1892.

Finally

There are four steps to achievement: Plan purposefully. Prepare prayerfully. Proceed positively. Pursue persistently. Failure is the path of least persistence.

PASSPORT TO MISSION
ADVENTIST WORLD RADIO
TRAVELS THE WORLD

Annual Offering • March 13, 2004

Adventist World Radio enters difficult areas of the world where missionaries and other methods cannot. Radio waves travel effortlessly past political restrictions and geographic barriers, bringing the voice of hope to millions. AWR's programs are heard in 55 languages and currently reach 70 percent of the world. With your help, we can do much more.

www.awr.org |

Karalundi Celebrates 50 Years

If you are a past employee or student of the Karalundi Aboriginal Education Centre, via Meekatharra, WA, then we would like to hear from you.

If you would like an invitation to the celebrations to take place from **September 27 to October 3, 2004**, then we need to know where you are.

If you know of anyone else who would like to hear from us, then please supply their email address or a postal address as well and we will put them on our mailing list.

Please send your information to any one of the following:

- email: <administrator@karalundi.wa.edu.au>;
- fax: (08) 9981 2801;
- phone: (08) 9981 2104;
- write: PMB 6, Meekatharra WA 6642.

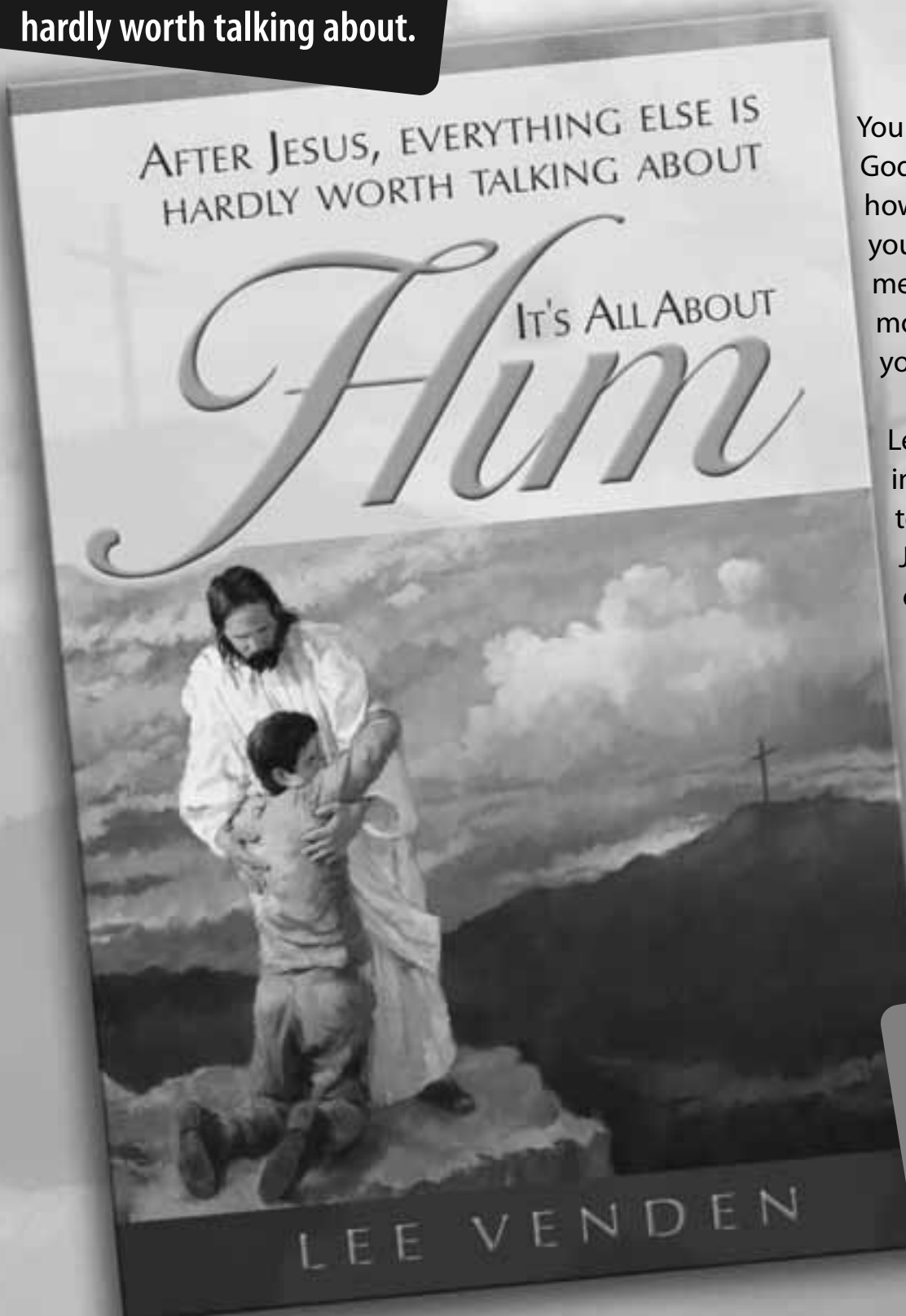
Many thanks in helping this to be a celebration of God's goodness. If you would like to see where Karalundi is at today, please visit our web site at <karalundi.wa.edu.au>.

MARCH
BOOK OF THE MONTH

After Jesus, everything else is
hardly worth talking about.

It's All About Him

by Lee Venden



You know you need God. But do you know how much God needs you? The One whose mercies are new every morning wants to be your friend!

Lee Venden explains in simple terms how to make friends with Jesus. Using a blend of stories, parables, and plain teaching he explains how to surrender your will, how to be converted daily and how to experience Christ's transforming power.

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