

RECORD

May 21, 2005

In this issue

New service
initiative for ASA

NZ launch of
worship initiative

"Rocks cry out!"



(Left to right) Sally, Maryanne, Lomani and Jope Koroitamana are happy to have their mother, Sereana Naikelekele, back with them after she had been held in detention for nearly four years.



Students' night with the stars

Detention's over for Sydney school mum

SYDNEY, NEW SOUTH WALES

On April 29, Macarthur Adventist School in Macquarie Fields, Sydney, celebrated the release of Sereana Naikelekele and three of her young children from the Villawood Immigration Detention Centre with a party at the school.

After almost four years in the Villawood Detention Centre, many prayers and hard work by the school, its students and others in the community, Mrs Naikelekele was granted a bridging visa following an appeal against a deportation order, which was issued on October 29 last year.

Principal of Macarthur Adventist School, Jill Pearce, says, "The latest news we had was that her appeal had been quashed, so

she was as stunned and surprised as we all were to be told she could go."

The bridging visa will allow Mrs Niakelekele to live in Australia with her children, and the Adventist Development and Relief Agency has pledged to help the family with food money.

"Everyone is absolutely stunned by the power of God working in this situation. When we felt that all was lost, He had been working tirelessly for this family. I know that there were many people from across Australia who were praying for this and will be encouraged by this news," says Mrs Pearce.

(Continued on page 5)



Perhaps it might be worth dressing differently for church next week.

Taking it seriously

Writer Annie Dillard asks the question: “Why do we people in churches seem like cheerful, brainless tourists on a packaged tour of the Absolute?”

She goes on to observe, “On the whole I do not find Christians . . . sufficiently sensible of the conditions. Does anybody have the foggiest idea what sort of power we so blithely invoke? Or, as I suspect, does no one believe a word of it? The churches are children playing on the floor with their chemistry sets, mixing up a batch of TNT. . . . It is madness to wear ladies’ straw hats and velvet hats to church; we should all be wearing crash helmets. Ushers should issue life-preservers and signal flares; they should lash us to our pews.”¹

It’s worth thinking about. Amid the bustle of Sabbath mornings, the mechanics of church organisation and the comfortable mediocrity of our week-to-week religiosity, how often do we stop to think about the Consuming Fire (see Hebrews 12:29; see also Deuteronomy 4:24), who is supposedly the centre of our faith and lives?

Sometimes God scares me—and He probably should scare me more often. We need to remember the truism that He is God and we are not. We *must* take it seriously.

We talk much about friendship with God and this is an important way of understanding our relationship with our Creator and Saviour. But like all real relationships, it must be based on serious respect: “Friendship with the Lord is

reserved for those who fear him” (Psalm 25:14*).

The mystery and magnitude of God cannot be allowed to slip down the back of our religious couches as we settle in for another episode of consumer church.

When we take it seriously, the Bible stories are not just morality tales for children; rather, we recognise the same God as has touched our own lives at work in awesome ways. Taking it seriously, the death and resurrection of God-in-our-world become the most profound facts of history *and* the most profound facts in the individual histories of our lives.

Without sanctified seriousness, worship will simply be a routine to be endured or a succession of experiences to be sampled. Unless we take it seriously, concern—and action—for the wellbeing of others will be considered merely an optional extra to our convenience Christianity.

Until we take it seriously, the Second Coming is just a nice idea, instead of an earth-shaking reality—an alternately terrifying threat and joyful promise, perhaps often both.

Only when we take it seriously will the teachings of Jesus begin to make sense in our lives. When we take it seriously, we can begin to love our enemies and pray for those who persecute us (see Matthew 5:44), even if it means being ripped off. Taking it seriously, we realise there is real value to “treasures in heaven” (Matthew 6:20). Until we take it seriously, the Beatitudes (Matthew 5:2-12) will never sound like

more than an exercise in pious idealism.

And so it goes.

Half-hearted faith is nonsense. Half-hearted unfaith is equally so. Given a glimpse of the eternal significance of our lives, we step back into the banality of our world, either with a divine mission or with utter hopelessness. These are the only two “serious” options—and we must take it seriously.

But this “taking it seriously” is not a prescription for somber and narrow introspection. Paradoxically it is the foundation for true joy and creativity. It was precisely because he took it seriously that Paul could exhort his readers from his prison cell to live lives of rejoicing (Philippians 4:4). And on this solid, “serious” foundation, we can best celebrate the good things of life, engage with those around us and risk ourselves for the sake of the kingdom of God.

Perhaps it might be worth dressing differently for church next week—helmets and life-preservers recommended—even if only to remind ourselves of the awesome Mystery we approach in worship, in whose terrifying presence we live out our unwitting lives and who reaches down to touch our lives in alarming, glorious and eternal ways.

1. Teaching a Stone to Talk: Expeditions and Encounters, HarperPerennial, page 52.

*Bible quotations are from the New Living Translation.

Nathan Brown



OFFICIAL PAPER of the South Pacific Division Seventh-day Adventist Church
ACN 000 003 930
www.adventist.org.au

Vol 110 No 19
Cover: Jill Pearce

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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, \$A43.80 \$NZ73.00. Other prices on application. Printed weekly.

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

Church launches electronic tithes and offerings reporting software

WAHROONGA, NEW SOUTH WALES

April 1 marked the start of the implementation of the electronic tithes and offerings reporting system for the South Pacific Division (SPD). This is a web-based system that has been designed to replace the paper-based method used by local church treasurers for more than 65 years.

"While we believe this is the way of the future, the system has been designed to accommodate the current paper-based method of reporting," says Kelvin Peuser, associate chief financial officer for the SPD. "It was important to provide this flexibility to cater for those who may not have access to a computer, or may feel comfortable with using the present paper-based system."

It is now possible to automate manual procedures, eliminate the current duplication of data entry, save time for users, and provide a number of standard reports that will result in better management of the church's financial resources at all levels.

Using the electronic system, church treasurers are able to log in to a secure web site, enter receipts and payments each week, do their monthly bank reconciliation and

submit their monthly report. This information is immediately available to the conference, union and division. The church treasurer is also able to print a number of reports for management purposes and presentation to church business meetings.

The software was developed by Emerging Systems, a Sydney-based software development company founded by two Adventist businessmen.

"Working with people who have an understanding of church structure, culture and finance was a real advantage in this project. The company has been very supportive of this venture, and have been keen to ensure the delivery of a quality product for use by the church in the SPD," says Virgilio Cadungog, the project team leader.

The system has been piloted by selected churches in the Greater Sydney Conference during the past six months. Parramatta church treasurer Kevin Dansie reports that using the software reduced the time he took to do weekly receipting for his church by 75 per cent.

Instead of the four hours per week it took using the manual receipting system, he can now do the job in one hour.

A full transition to the new system will occur over a period of time for churches in conferences around the rest of Australia and New Zealand.

Stage two, which is currently being tested in Greater Sydney Conference, will enable members to give electronically. This will enable church members to make either "one-off" donations or to set up a regular giving option.

A third stage is also planned, which will enable church treasurers to view their Church Central Banking System (CCBS) account online, and enable the payment of bills and accounts by electronic transfer from their CCBS account, eliminating the need to follow the current procedures used where payments are made by cheque.

In addition to training programs, users of the system are supplied with user manuals, CDs with software and manuals, and have both web and 1300 (Australia) / 0800 (New Zealand) phone access to a support desk that has been specially established (1300 848 437 or 1300-TITHES).

Church treasurers wishing to use the system should contact the chief financial officer of their conference so that access can be enabled.—*Melody Tan*

◆ The first residential component of a three-year program for a **Certificate in Lay Leadership** has been completed by 19 participants at the NNSW lay training school held at Stuarts Point from April 1 to 9. Organised by the NNSW Conference Personal Ministries Department, the first **subjects presented included** worship and music, preaching/teaching, visitation and communication, unlocking the Scriptures and church governance. On the final Sabbath of the residential school, participants were challenged to **enter into a personal covenant** to serve their God through a commitment to



respond to leadership calls that God makes upon them.—*North-point*

◆ While the Adventist Media Centre (AMC) contacts pastors in areas where **TV advertising** campaigns are taking place for the Search video series, the signal can actually extend beyond the intended broadcast area—this is called **"spillage."** The AMC apologises for the pastors who are called to

organise video deliveries without prior warning due to those in a spillage area calling for deliveries. The **next round of advertising** will be in Adelaide city, May 21-29 on Channel 9; Port Pirie and Broken Hill areas, May 28-June 5 on Southern Cross; and Toowoomba, Maryborough and Rockhampton, June 11-19 (station in negotiation).—*AMC*

◆ An account from **Marea Campbell**, a NZ literature evangelist, goes as follows. "I pulled to a halt at an intersection in Morewa only to get a **blast from the car behind.** I continued along my merry way

but after awhile noticed I was being followed. I accelerated, but no matter how fast I went **the car still followed.** I decided to slow down and let the car overtake. Overtaking, they flagged me down in the process. Thinking there may have been something wrong with my car, I pulled over. The driver came running over to my car and said she had been trying to flag me down as one of their passengers spotted me as 'that lady who sells those Bible books.' She had been **wanting to track me down** to purchase some herself. We had a rip-roaring laugh and met later that afternoon."—*ANZLE Pacific*

New service initiative for ASA

NEWCASTLE, NEW SOUTH WALES

The Adventist Students Association (ASA) is developing a unique service concept for university student groups called UniCo, which has the fundamental purpose of connecting universities for Jesus Christ. It has been inspired by the immensely successful service event developed in Australia known as Service to Others Really Matters (STORM Co), which reaches out to serve country towns, particularly the children in those towns.

UniCo is a university-level mission concept that will allow student groups to share their faith and Christian experience with students at other universities. The aim of a UniCo mission would be either planting a new Adventist student group on campus or building up an existing Adventist student group.

The UniCo concept has been presented to South Pacific Division and Australian Union Conference youth directors and received enthusiastic support.

"This is based on the recognition that often sharing one's faith is most effective with people who are in a similar situation and with whom one has a lot in common, so Adventist students are the best people to reach out to non-Christian university stu-

dents," says Dr Sven Ostring, ASA president.

"University students are often in an exploratory stage of their lives, and historically many great Christian leaders have committed their lives to God during their university years.

"Thus, developing authentic relationships between students and presenting sound reasons for the validity of Christianity is a powerful way of impacting university life for God," he adds.

Examples of the types of universities where a UniCo trip could be planned would include universities in neighbouring towns or cities, sister universities within the ASA network (such as those in Brisbane, Townsville, Newcastle and Sydney) and major international universities in Asia and the Pacific.

"Based on the importance of developing lasting friendships, the goals of UniCo would be to have a long-term effect on the student community by planning multiple trips to a specific location," says Dr Ostring.

"A UniCo trip is a flexible concept that can be adapted to meet the particular needs of a destination university. Examples of possible components for UniCo would include low-key cafes and social events, sporting events such as ultimate frisbee

tournaments and basketball games, interactive discussions on topical issues, Bible-study groups, presentations on apologetics, debates on highly relevant issues and running concerts or worship services in local Adventist churches."

Currently, ASA is planning a UniCo mission trip to Zhejiang University in China, which is located in Hangzhou near Shanghai, and is one of the top 10 universities in China.

Closer to home, the Newcastle Adventist Student Association (NASA) and the Avondale Student Faculty Association (ASFA) are organising a UniCo trip to Armidale in New South Wales, which is aimed at eventually planting an Adventist university student group at the University of New England.

"A UniCo team can be as creative as necessary when they are planning a mission trip. However, some of these mission components would require an existing Adventist or Christian presence to be undertaken," says Dr Ostring.

"It is the vision of ASA that UniCo will be a powerful way of establishing the kingdom of God on university campuses, and it is the prayer of ASA that the Holy Spirit empower university students to have this impact."—*Adele Nash*

◆ A booklet inspired from his 11 years of ministry with Aboriginal people has been produced by Keith Godfrey, the Maida Vale church, WA, minister. *Working with Indigenous People* is a valuable resource for anyone who has occasional contact with Aboriginal people right through to those living in indigenous communities. It contains statistics, information on spiritual awareness and Aboriginal lore, kinship, cultural and behavioral practices and the results of colonisation on Aboriginal culture. The booklet is available from the WA Conference for a minimal cost to cover photocopying. Phone (08)

9398 7222 or email <waadmin@adventist.org>.—*NewsWest*

◆ **Champion of Champions;** that's the title awarded to 15-year-old Nunawading Christian College student Lisa Ring (pictured, left) at the recent Australian National



Band competition in Adelaide. After placing seventh in the junior trombone category and winning the title of **National Junior Flute Champion** (under 20s), she then competed against all the other junior instrumental champions. Lisa won first place and was crowned National Junior Champions of Champions. Furthermore, her twin sister, Helena (right), came fifth in both the junior flugel horn and clarinet contests. Both girls are also part of the Melbourne Advent Brass Band.—*Jacques Calais*

◆ Using their gold ticket for

entry, more than 100 children crowded into the kids Easter program at Central Coast Community church, NSW. The regular attending children of the church were each given three gold tickets to give away to friends as invites to the "Big enemy, bigger God" themed event. A drama of the Last Supper, Gethsemane experience, Crucifixion and Resurrection showed that while it looked like the enemy had won at first, God proved to be bigger and stronger in the end. A tug of war with Judas showed that even the smallest child can win with God on their side.—*Northpoint*

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Detention's over for Sydney school mum

(Continued from page 1)

The RECORD featured stories on the family last year (RECORD, November 14 and 27), who could have been split up if Mrs Naikelekele had been sent back to Papua New Guinea.

Students at the school had prayed for her release and had also written to the Federal Immigration Minister, Amanda Vanstone.

"Last year, the Macarthur students went directly to Jesus, petitioning Him on behalf of their fellow students, whose mother and siblings were detained at Villawood Detention Centre," says Kura Makemare, a teacher at the school.

"Although the children were encouraged to accept all outcomes, they were able to see the answer to this special prayer when Mrs Naikelekele recently visited the school to personally thank them for their prayers."

In her thank-you speech, Mrs Naikelekele tearfully praised the students, parents and teachers for their courage, prayers and support. Mrs Naikelekele's visit allowed students to meet their prayer recipient and witness the power of prayer in action.—RECORD staff

Young sportsmen take a stand for the Sabbath

WARBURTON, VICTORIA

Three young sportsmen have recently taken a stand for the Sabbath by choosing not to compete on that day and spend it with God instead.

Alistair Kadrian, from New South Wales, was invited to play in an exhibition Australian Rules football match in the half-time break in the Swans versus Kangaroos game on April 2 in Sydney, but turned it down because it was on a Saturday. He said that making the decision not to play was a bit of a struggle, but he was happy that he made it.

Judd Molea, a key striker in the Solomon Islands national under-17 men's soccer squad, chose not to play in a match against



Alistair Kadrian.

the Australian team in the recent FIFA qualifying tournament for the 2005 U-17 World Championship because it was on a Saturday. He

had scored eight goals in previous match-es in the competition, and his absence was felt by the team, as they lost by two goals. The team later placed third and was named the FIFA fair play team of the series.



Robert Rafael with some of his competition medals.

In January of this year, Robert Rafael competed in the New South Wales state long-course swimming championships, which were held at Sydney Olympic Park. He only competed in events that were held on the Sunday, even though he was a favourite to win a number of events on the Saturday.

Robert won the NSW title for 11-year-olds in the 200-metre freestyle and 100-metre butterfly. He also won a bronze medal for the 100-metre backstroke.

His mother, Esther, says, "Many kids ask him why he never swims on Saturday and misses opportunities to win medals. It gives him an excellent opportunity to witness and share God with them."—Adele Nash

◆ **Hope Channel** worldwide will carry live coverage of the Seventh-day Adventist Church's 58th **General Conference session**. More than 2000 delegates from all parts of the world will gather in St Louis, Missouri, in late June and early July. Each evening's broadcast will feature a one-hour news and commentary segment, followed by a half-hour music feature, a half-hour devotional, and then the inspiring division reports from various regions of the worldwide church.—Kandus Thorp

More @

www.hopetv.org/site/1/docs/GC_Session_Promo.pdf



◆ Warwick church, Qld, celebrated **Communion with a Jewish flavour** on the weekend coinciding with Passover, April 23. Pastor **Warren Fedorow**, wearing a kippah and prayer shawl, displayed the items found on a typical Passover table (roasted sheep's shank, charoseth, salty water, parsley and bitter herbs) and explained the significance of these symbols. The

unique Communion service was intended to show how **Jesus transformed the Jewish Passover feast** into a Christian memorial of our deliverance from sin.—Mary Fedorow

◆ Three months of training, four times a week, concluded when four teachers from Lilydale Adventist Academy, Vic, raced in the **Puffing Billy Great Train Race**—a 13.2 km course through the Dandenong Ranges to beat the steam train to the finish line. Of the four, **Daniel Eakins** (pictured, #2332) and **Shannon Batten** (#2330) beat the train to the finish line while

David Jones (#2333) and **Lyndon Chester** (#2331) were just beaten by the train. Mr Batten says, "We want to **encourage our students to become active** and to participate in a run such as this. It's a practical way of showing **you are never too young or too old** to be enthusiastic about exercise." The team has committed to the run again next year.



GC president encourages youth to “become owners” of the church

DARMSTADT, GERMANY

Young adults in the Seventh-day Adventist Church must “become owners, take responsibility in your church, in your congregation,” Pastor Jan Paulsen, General Conference president, told a multinational audience of European Adventist students during a live broadcast on April 26. The program was held at Marienhoehe Adventist church on the campus of Marienhoehe College in Darmstadt, Germany.

Called “Let’s talk—Europe,” the broadcast, hosted by Gabi Ziegler, an Adventist journalist, featured church youth from 12 European nations and was aired via Hope Channel television service. It was rebroadcast globally in the 24 hours following the program, and is also available via the “Let’s talk” web site, which is designed to connect young people with the church’s leadership.

“I care a lot about the church—and by the church I don’t mean buildings; I don’t mean elected people like myself. Two-thirds of our global family are under 32 years of age,” Pastor Paulsen said at the beginning of the broadcast. “We haven’t

done very well in linking with them. I cannot do it all, but I do want to hear what the young people have to say to us.”

During the ensuing hour, Pastor Paulsen addressed a wide range of topics raised by the studio audience, and invited further questions via the “Let’s talk” web site.

One of the first questions asked was about the composition of the delegates at the 2005 General Conference session in St Louis, Missouri, USA—how many would be young people?

“Delegate selection is done by the church globally. We’ve asked them to not only pick people elected into office; select some who are young, and also some women,” Pastor Paulsen said, adding that “we had a short list of 25 or 30 vacant slots that were appointed by our [world] headquarters. I said I wanted at least eight of these to be selected under 30 years of age . . . and that was done.”

Encouraging youth participation in church life was a major theme of the broadcast. Asked about tensions created between new churches and older congregations, Pastor Paulsen acknowledged that this is a situation sometimes encountered all over the world. However, he added, “I am so

delighted that so many young people take initiative in establishing a community in the name of the Seventh-day Adventist Church that will attract strangers. Maybe there are some tensions that will cause headaches, but I am delighted this is being done.”

Before concluding the program with a prayer that God would strengthen young people, Pastor Paulsen counselled his audience to become active in church life.

“As you grow and develop and mature in that, the church’s dependence on you will also grow. The worst you can do is pull back and be a spectator in the church,” he said. “Be assertive when you go home; just be strong.”

“Let’s talk—Europe,” is the third in a series of unscripted, unedited conversations between young people and their church leader. The previous two were held in the United States.—Mark Kellner/ANN

More @ www.letstalk.adventist.org



Pastor Jan Paulsen.

◆ The **Kinyarwanda Common Language Bible** project had nearly been abandoned in 1994 when turmoil and **violence swept across Rwanda**. With ethnic conflict raging in the streets of Kigali, the revisers and translators were forced to leave their work as the city was evacuated. The almost-completed translation was **left on floppy disks** in their office. After months of chaos, when Bible Society work started up again, its members found that, amid the devastation, the floppy disks had survived undamaged. **Rev Giles Williams**, who coordinated the project, says, “It was not always

easy, and looking back today I can see how God both protected us and blessed this project.”—*Bible Society*

◆ The christianity.com web site has recently been relaunched with **new design and navigation**. Among other things, the new site



loads faster, offers ministry content, devotionals, Bible-study tools, and has a new Bible Quiz feature.—*Crosswalk*

◆ Tax officials in Sierra Leone, Africa, have **infuriated Christians** with the publication of half-page newspaper advertisements using **Jesus as an advocate of paying taxes**. Based on Jesus’ response in Matthew 22:17-21 the ad says, “All Christians should follow the teachings and example of Jesus Christ. This week: pay your taxes.”—*Agence France-Presse*

◆ When something bad happens,

about **one-third of Australians turn to prayer** and about half the population do not. The remaining 17 per cent were not sure whether they would or not—perhaps depending on the seriousness of the situation. Of those 60 years and over nearly half would turn to prayer. Of people between 30 and 59, close to one-third affirmed prayer as a resource when something bad happens. **Among people under 30, however**, just 22 per cent said they would turn to prayer; 40 per cent of women said they would turn to prayer compared with just 26 per cent of men.—*Philip Hughes*

Ambassadors needed for Avondale College

COORANBONG, NEW SOUTH WALES

Avondale College needs your help to establish an ambassador program in local Seventh-day Adventist churches in Australia and New Zealand.

The program will see Avondale representatives promoting the college in their local congregations.

"Church pastors are generally too busy to share much information about Avondale, so we'll be searching for volunteers who not only have the time but the passion as well," says Dr Allen Steele, assistant to the president for advancement.

"They may be parents of Avondale students, church elders or church members with an interest in Christian higher education."

The program is an initiative of the Advancement Office, which is adopting a plan recommended by The President's Circle. The President's Circle is a group of Adventists who advise, promote and coordinate support for the college.

Third-year communication student Nadine Clark, who is establishing the project as part of her studies, is inviting members of each local Adventist church in Australia and New Zealand to nominate one person who could serve as an Avondale ambassador.

"It could be one of your relatives or someone who's studied at college before who would find satisfaction in supporting students in this way," says Ms Clark.

Ambassadors should show enthusiasm for Avondale College, a passion for promoting Christian education, an interest in young adults, and a willingness to communicate news about Avondale College.

"The ambassadors will be volunteers, so we're after people who'll be driven by their passion for Christian education," says Ms Clark. "They need to want to do it."—

Brenton Stacey

Contact Dr Steele on (02) 4980 2294 or email <allen.steel@avondale.edu.au> to nominate an ambassador.

LAA students' night with the stars

LILYDALE, VICTORIA

Year 10 students at Lilydale Adventist Academy (LAA) recently braved the cold weather and spent a night watching the sky as part of their science course.

Teachers Daniel Eakins and Shannon Batten, with the aid of a computer program that showed the position of stars and planets in real time and a telescope, allowed the students to view the craters on the moon's surface, the rings around Saturn and the planet Jupiter. After a period of sleep, students were greeted with a magnificent sunrise over the school oval.

Mr Eakins was excited by the enthusiasm

of the LAA students and their willingness to prepare and learn about the star positions before the evening, making what the students studied in class come alive.—David Jones



Daniel Eakins (right) and students preparing to look at the stars.

South Pacific worship initiative launched in New Zealand

AUCKLAND, NEW ZEALAND

Hosted by the Papatoetoe Adventist Community church, 50 key worship leaders gathered in Auckland from March 15 to 20 for meetings of the Institute of Adventist Worship Leaders. Pastors, local church worship leaders, department directors and presidents met together in a week-long session that had the goal of providing training to people, and then putting worship-leader trainers and resource developers in place in the New Zealand Pacific Union Conference (NZPUC) and in the conferences and missions it serves.

Pastor Lyell Heise, director of the South Pacific Division's (SPD) Institute of Worship, based at Avondale College, designed and led the program. Sponsored

by the SPD and the NZPUC, the event was first in a series designed to be operated in each of the four union regions in the South Pacific.

"The Institute of Adventist Worship Leaders is only the first stage in a plan to develop worship consultants and to provide high-quality, well-trained leaders throughout the division," Pastor Heise explained.

"Leaders are needed in the unions and conferences. They may be present church employees, or they may even be volunteers who have undertaken training like this. Their goal will be to support pastors, local church worship leaders, and worship committees, in developing worship experiences that are spiritually impacting. They will also assist in providing worship education as conferences and missions and local churches call on them."

Dr Richard Rice, Adventist theologian and author from Loma Linda University, was a guest presenter. He was joined by other presenters from the SPD and NZPUC. Those who attended the meetings found them to be valuable.—RECORD staff



Dr Richard Rice, one of the speakers at the institute.



Scripture reading in "reader theatre" style, which includes people of all ages.

Escape from the flames

REVIEW BY ARTHUR PATRICK

GOD MUST LOVE US common people," some wit is reported as saying, "because He made so many of us." Pacific Press has just published a book for all of us (in all our diversity) who call ourselves Adventists.

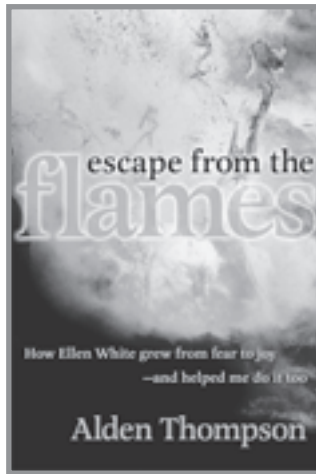
Written by Old Testament specialist Alden Thompson of Walla Walla College, *Escape From the Flames* bears a profound message in down-to-earth language. Part of this message is well expressed in its subtitle: *How Ellen White grew from fear to joy—and helped me to do it too.*

The book has a mere 191 pages, including indexes to the biblical and Ellen White passages cited. Although published in 2005, it has been growing in Thompson's mind since his first assignment to teach Adventist history in 1979.

Thompson came to that class of 80 students fresh from reading nine volumes (4800 pages) entitled *Testimonies for the Church*. Devout conservatives "rejoiced because they sensed that God's hand was clearly leading in Ellen White's growing experience," whereas left-leaning liberals found "a model that allowed them to be absolutely honest with all the evidence." Thompson now confesses: "In that class, I glimpsed something that I sensed could work for the entire Adventist family."

Only an ardent devotee of Scripture could paint the picture that Thompson's words portray. It is of a loving God who meets the needs of His people through inspired writings for Israel (Old Testament), the early Christian church (New Testament) and Adventists (Ellen White). The strengths of his book are many, with several standing tall.

First, it has a solid foundation in, and a passion for, Scripture. The 170 Bible passages cited are used with a scholar's sensitivity for the meaning of their words, their context and how they illumine the path of



the end-time believer.

Second, it is the work of a diligent student of Ellen White's writings and all things Adventist. The book is fruit from decades of intense study, classroom discussion, seminar interchanges and pulpit reflections. Thompson's insights in groundbreaking books on the Old Testament and biblical inspiration, plus his many *Adventist Review* and *Ministry* articles, reach a

new winsomeness and maturity in this volume.

Third, it accentuates the precious nature of the Adventist community of faith. Thompson is a patient, perceptive researcher prepared to listen actively to people who disagree with him vigorously. It is by such open sharing that Adventists can sort out what is reliable evidence and develop a more mature faith.

The theme of inspiration is presented honestly, insightfully, believably. Both the Bible and Ellen White's writings are thereby illumined; especially do her principal historic statements on inspiration glow with meaning and significance. So here is a book that can draw Adventists into unity of understanding and, therefore, better equip us for life together (fellowship) and witness (mission) to a world that needs to know the love of God and respond to His last-day message.

Those who want to understand Ellen White's spiritual gift must read this stimulating book if they hope to stay abreast of the vibrant, ongoing conversation. **R**

Escape From the Flames: How Ellen White grew from fear to joy—and helped me to do it too, by Alden Thompson, Pacific Press, 2005, paperback, 191 pages. Available from Adventist Book Centres, price \$A26.95; \$NZ33.60.

Arthur Patrick is a research fellow in the Faculty of Theology at Avondale College, Cooranbong, New South Wales.

Adventist teacher discovers "extinct" woodpecker

BY MARK A KELLNER

IN A STORY MAKING HEADLINES around the world, a professor at the Adventist church's Oakwood College in Huntsville, Alabama (USA), has contributed to the rediscovery of a bird thought to have been extinct since the 1940s.

"I believed it, even though there were people who kept saying 'no, no, no,'" says Bobby Harrison of the existence of the ivory-billed woodpecker. "This has been a journey of faith for 30 years and it paid off."

Mr Harrison is a professor of art and photography, who has an award-winning interest in wildlife photography. In late April, along with a team of scientists and researchers, Mr Harrison's name was listed as a co-author of an article in the academic journal *Science*, revealing that the bird had been sighted in the "Big Woods" of eastern Arkansas. The findings were confirmed in part using a video recording Mr Harrison made in early 2004.

The ivory-billed woodpecker is the largest woodpecker in North America, and "according to researchers, the species vanished after extensive clearing destroyed millions of acres of virgin forest throughout the American South between the 1880s and mid-1940s."

The confirmation of the ivory-billed woodpecker's existence has brought tremendous media attention. Mr Harrison has been fielding phone calls from media outlets and juggling television appearances with his class work.

Mr Harrison says such work is an opportunity for renewed stewardship where such care had been lacking. "We simply, as humans, have not done our part in taking care of what we have," says Mr Harrison. "This bird could have been saved 60 years ago; it is [an example] of what we can do right now." **R**

More @ www.ivorybill.org

Mark A Kellner writes for Adventist News Network.

"Rocks cry out!"

BY NATHAN BROWN

AT THE RECENT AUSTRALIAN Gospel Music Festival (AGMF), held in Toowoomba (Qld) over the Easter weekend (see "Adventists share at AGMF," *News*, April 30), Pastor Clifton Maberly, pastor of Toowoomba Central church, experimented with a different way of engaging with the festival crowds. He set up a display stand called "Rocks cry out!" (pictured) and waited to see who would stop to talk. *RECORD* asked Pastor Maberly to explain the project

What were you trying to do with the "Rocks cry out!" stand at AGMF?

The challenge we faced was catching people's attention in the middle of all that was happening at the festival. We wanted to talk seriously with people who were in a drifting mood—drifting through the exhibition hall on their way to another concert. We decided to be the only ones promoting mainstream music at AGMF; to feature music that was *not* contemporary Christian music.

Did it work?

Yes. People rushing by caught a glimpse of our posters of Creed, Coldplay, Destiny's Child, U2, Bob Dylan, Bob Marley and especially Kurt Cobain and stopped in their tracks. They then noticed we were showing music video clips of U2 or Ben Harper, and wondered how we got in there. By then they had seen "the list" and stepped over to read through it.

What is "the list"?

The list is simply a compilation of more than 80 mainstream artists who sing about spiritual issues. We had differentiated between those who were self-declared Christians and those who merely sang about spiritual issues—negatively as well as positively. Some of the artists on the list caught their attention—"Why do you have Marilyn Manson on the list?"

So the conversations began?

We told them what we were doing. We

were encouraging people to find out about the spiritual journeys of the popular artists they listened to—or wished their children didn't listen to—so they could have informed opinions about the most-listened-to artists out there.

We compiled interview or review material on most of the artists on our list as handouts—to start people on their search for the real people behind the performers. We also promoted a number of recent books that help in this ministry.

But rock music?

From the inception of rock music, Christian critics assailed it as the devil's music. However, something unexpected has happened recently; people of faith have invaded mainstream music and are getting a hearing in places traditional evangelists have never been heard. Some of these Christians artists clearly understand their role as a new kind of missionary. For example, Scott Stapp of Creed has said, "I think there's a message there that needs to get out and that God wanted to get out."

For believers this can be a ministry—to use knowledge of the spiritual journeys of popular artists and the stories behind their popular songs to begin discussions about spiritual issues. There are people who couldn't care less about history or prophecy, or even health, but who do care about popular culture—music, movies or computer games. And these arenas are not trivial; if they didn't deal seriously with life they would not be globally successful. Knowing the story behind the story can be a ministry, and it can also enhance your own listening and spiritual experience.

"Rocks cry out!" is based on Jesus' statement that if believers were forbidden to shout praises, the stones would cry out. So if believers (Christian musicians) were not communicating with the unreached, God would ensure they heard by other means—He would encourage mainstream artists to cry out.



And what response did your AGMF stand receive?

We wanted people to stop and talk about faith in relation to popular music: they did. It was one of the most visited sites among those with serious spiritual messages. People crowded the booth, with sometimes more than 15 listening at once. Many were the "least Christian" of festival goers. Many of them dragged their friends to come and talk with us.

Parents distressed at what their children were listening to came to talk about it. Recent converts came to talk about what they should do with the music that once supplemented their addictions. The variety of artists on our list gave us great flexibility to talk with the range of people who stopped by.

Over the two-day period, nearly 700 people stopped to talk about spiritual issues. People took away more than 1200 of our 45 different handouts. I am sure they will be read and passed around. And we identified a number of people who will join us in exploring this medium for evangelism.

So where to from here with this project?

We still have a way to go to develop this into a method of public, decision-making evangelism, but it shows great promise. It exceeded my expectations as the grounds for talking about issues of faith and the end of time. It gave me confidence and enthusiasm to continue developing this approach. **R**

For more information, contact Pastor Maberly: <toowoombacentral@inet.net.au>.

Nathan Brown is editor of RECORD.

Re-engineering

BY GRENVILLE KENT

I HAD BEEN IN MY QANTAS SEAT FOR about 15 seconds and was looking forward to hours of reading and a movie. But my seat-mate took one look at my book, *Jesus and the Restoration of Israel*, and sneered: "So, you're a Christian?"

His tone turned a few heads. I looked up to check my seat number and said, "Is that allowed, or have I stumbled into a non-smoking, non-believing section?"

A few nearby passengers chuckled and I said, "Yes, I'm a Christian. What about you?"

He snapped back, "Not likely. I'm an engineer."

"I have engineers in my church."

"No way. I was trained to analyse what's real."

"Fantastic," I said. "You might be just the person to answer my four questions about the universe."¹

"Shoot."

"First, is the universe real? By the universe I mean all matter and events. Does the universe exist?"

He didn't even look out the window to check, but fired back, "Of course." He didn't say, "For me it exists, but that's just my truth"—but I didn't expect an engineer to be a postmodernist.

I said, "I agree. Second question, did the universe have a beginning or did it always exist?"

He paused for a second and said, "It had a beginning. Otherwise we would have entered total entropy before now. Do you know what entropy is?"

I said, "You mean that state of disorganisation and lack of useful energy toward which systems tend (especially my desk on a Monday morning) according to the Second Law of Thermodynamics. And you say the universe can't have been around forever, or it would be totally cold and

random by now—the clock would have wound down (unless Someone had been winding it). I agree. Third question: Was the universe's beginning caused or uncaused?"

"Caused," he said without pausing. "Everything has a cause. Science traces causality."

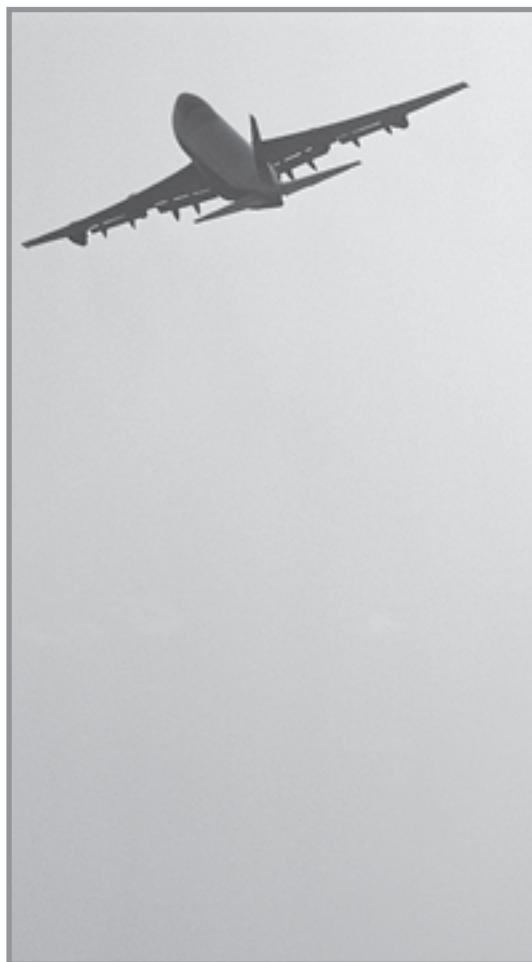
"Agreed again," I said. "Fourth question. Was the first cause of the universe personal or non-personal? By 'personal' I simply mean something that has free will, the ability to decide whether to cause or not to cause."

His brow furrowed. He thought for a few seconds and grunted, so I said, "Imagine causality in the universe works like a line of falling dominoes, each event caused by the domino before. If science traces causality back along the line, what caused the very first domino to fall? Did it cause itself? If so, it has mind and free will and is not a simple domino. If something else caused the first domino to fall, then the domino is not the first cause, the something else is the first cause, and we need to go back further to the first cause. But can the first cause be a domino, or must it be outside the system of dominoes—like the finger of someone who decides to push?"

He sat for a few seconds and said, "By definition the first cause is personal." Then he realised what he had said, and uttered a very rude word.

I said, "I agree." (Not with the rude word.) "So what do you engineers call that personal first cause? Superforce? Bob? Because I know quite a few scientists who use one simple, elegant name . . . three letters . . . begins with capital G."

The people around us smiled. He tried



counter-punching: "That doesn't prove Jesus Christ is God."

"Agreed again," I said. "That claim rests on other evidence, which I'm always happy to discuss with an open mind like yours."

At that point our conversation was interrupted by the safety demonstration. But we picked it up again, and I think we both enjoyed playing with ideas that are either self-delusion and wish-fulfilment or the biggest and most important ideas in the universe.

I changed tack and asked him some "so what?" questions, quoting one of my favourite atheists, Philip Adams in *Adams vs God*: "I believe and have always believed that life is totally meaningless and that we have no destiny, no purpose, no author. We just are. For a while, anyway. Then we aren't."²

How do you live with that?

Or what about this one: "I believe, I know, that we live on a minor planet in an off-Broadway solar system on the edge of the Milky Way and that, in the final analysis, we're as significant as the eighth billion

grain of sand beyond the final palm trees in the most distant oasis in the Sahara. . . . Consequently, I believe it's absurdly vain to see ourselves as echoing God's image and just as silly to anthropomorphise, to Disneyfy, the concept of God into anything vaguely human. Like the hippopotamus and the hedgehog, humans are simply an evanescent expression of the life force, as destined for oblivion as dodos and dinosaurs."³

The life force? Sounds to me like God by another name. But Adams is ruthlessly honest about what atheism means: "Clearly, if you live in a universe where there's no meaning, there is, finally, no absolute morality."⁴

But hang on, let's think about that. If that's true, then if I say, "My hobby is torturing baby fur seals," then you have no way to condemn that behaviour. You have to say, "That's good for you, though not for me."

Saying life has no meaning can sound so sophisticated and free-thinking. But don't tell it to a teenager or he might believe you and stick a needle into his arm or jump under a train.

Secularism may sound good, but you can't live it.

Let's be honest: there are some questions my engineering seatmate could have asked me that would have stumped me. But his world view—the off-the-rack Western secularism on sale at a university or media outlet near you—has huge logical holes. Such holes that a Christian who does a little homework⁵ can drive a bus through them—and should.

Secularism is also bankrupt and barren on a personal level. It reduces life to a tale told by an idiot, full of sound and fury (on a good day), but signifying nothing.

Where can you get value, hope, purpose, love or ethics if not from the Bible's story of God? **R**

1. *Inspired by a lecture from J P Moreland of Biola University.*

2. *Nelson, Melbourne, 1985, page 177.*

3. *ibid*, page 176.

4. *ibid*, page 177.

5. See 1 Peter 3:15.

Grenville Kent pastors the Kellyville church, Sydney, New South Wales.



The return

BY DANIELA SCHUBERT

Today was the day. The anticipation was building with the countdown: 10, 9, 8, . . . 2, 1, *zero!* Today was the day my husband would come back after a long absence from home. The excitement was hard to contain.

I woke up early to go for a run and exercise. This generates energy to keep me going through the day, but also—more importantly today—brings an extra glow to my face. The shower had to be earlier than usual to give me time to dry my long hair. Today I wanted to look extra special—my husband was coming back!

My thoughts were running wild in anticipation of my husband's return. I hardly managed to teach my classes. I had trouble concentrating on what to say. I could almost hear my heartbeat. With just a few feathers under my arms, I am sure I could have taken flight. No-one could shake the smile from my face. Such excitement—my husband is finally coming back!

The knowledge that he was bringing a suitcase full of gifts brought great joy to our boys, but I just wanted to see his face again, feel his touch and have him with us.

During the morning, between teaching appointments, I was able to check email. I found our friend's email saying that he took my husband to the airport, and that all is well; he's on the way. So, it's real, it's happening, my husband *is* on his way.

We've flown the route to Papua New Guinea many times. I could see him going from one airport to the other, checking the shops trying to shorten the time between flights. So, about midday, I knew he would be in the plane, flying over the Great Barrier Reef. For me, it was time to go home, have lunch and go to the airport. In just a little while I will see my husband appear from behind those airport doors!

I even considered asking somebody else to drive the car. With such excitement, perhaps I would not be a safe driver today.

The ding of an incoming email brought me back from my reverie. That must be the same friend telling me my husband left Brisbane and he's on his way to Port Moresby. But it was my husband's email. That's odd. Because emails are sometimes delayed here, maybe this was an email he sent some time ago. He's now in the plane. But no, it was written just moments ago! The plane is delayed. He will leave around 4 pm instead of 11 am. *Oh no!*

That news dampened my spirits considerably. Instead of seeing his face at 2.30, he will not have even started his journey!

From that moment onward, things went from bad to worse. I learned that he would not leave until 6 pm. He eventually left just after 7.00.

That caused a whole lot of different issues to deal with. I was to pick up my hus-

band from the airport, then go to the kids' school to pick them up and together we would all come back home a happy family. Now I had to leave a message for my children to come home by the regular bus run, definitely disappointing for them. Then, a different transport arrangement for the airport had to be made, because it is not advisable to drive on the road to town after dark. Evening plans had to be changed. I even had to teach another class before seeing my husband.

By the end of a hot and humid day, my hair was a disaster and dark circles framed my eyes. I was tired. The height of morning excitement became the depth of evening discouragement. The waiting was just too long.

A few times I even caught myself not wanting my husband to arrive that day. Maybe he should sleep in a hotel that night and I could welcome him tomorrow, after I had recouped my strength with a good night's sleep.

A few times I even caught myself not wanting my husband to arrive that day.

The final disappointment came at 10.05. We should have been on our way to the airport in the school van with security personnel. When I called to find why the van had not yet come to pick us up, despite clear

instructions, I found out it had left 30 minutes earlier—without us! I wouldn't even see my husband come out from behind those airports doors I had imagined! It was too much.

It occurs to me that maybe that's how the disciples felt. They heard angels tell them that the ascending Jesus will return the same way. They must have been excited. They shared this wonderful news with others. Their enthusiasm was contagious. All thrust themselves into work of preparation.

But as the days turned into years, that enthusiasm didn't last, at least not with their followers. John was given a Revelation in order to encourage the believers, and to reassure all those in ages to come that Jesus' return is sure. Almost 2000 years after that promise, where is the excitement? Do I find myself wishing He would delay His coming so I can rest, have fun, get married, have children, buy a car, visit Egypt or so many other things in life?

How high is your level of excitement as you think of Jesus' return?

At 10.06 my son called his dad on the mobile—and he answered! He had just landed, exchanged sim cards and disembarked. His voice was just what we needed at that moment. We *had* to be at the airport to see him.


All three of us ignored the restrictions and jumped in the car. Without delays, we could just make it. As we arrived, he came through the airport doors. What a joy to see him again!

Have you heard Jesus' voice lately? Are you looking forward to seeing Him? "Come, Lord Jesus" (Revelation 22:20). **R**

Daniela Schubert is a lecturer in theology at Pacific Adventist University, Papua New Guinea.

Record Roo's

Kids corner



Hi kids,
 Can you speak a different language other than English?
 Do you ever speak it in front of your friends and confuse them?
 There is a story about confusion in the Bible. Why don't you read about it in Genesis 11...

RR

Find-a-Word

E	D	Y	A	B	S	E	E	E	S	O	E
N	C	R	E	U	A	E	K	R	C	L	K
K	O	O	O	N	T	B	A	O	A	N	A
S	L	R	N	L	R	N	E	N	T	U	B
R	F	A	N	F	I	U	G	L	T	W	S
O	O	T	T	H	U	U	O	O	E	K	T
R	S	R	S	L	A	S	W	J	R	R	O
Y	H	O	L	G	Y	E	I	E	E	A	N
O	T	M	E	T	R	E	F	O	D	J	E
D	E	D	I	V	I	D	C	I	N	O	E
B	K	C	C	S	B	R	I	C	K	S	J
H	T	R	A	E	O	R	K	E	K	O	Y

CONFUSION
SCATTERED
LANGUAGE
JOURNEY
MORTAR
DIVIDED
SHINAR
TOWER
BRICKS
STONE
EARTH
BABEL
BAKE
TALK
CITY

Fill in the Blanks

Now the whole earth had one _____ and one speech. And it came to pass, as they _____ from the _____, that they found a plain in the land of _____, and they dwelt there.
 Genesis 11:1, 2 NKJV

A-maZing puzzle

See if you can find your way to the man doing work at the top of the Tower of Babel...

START HERE...



Colour In...

the Tower of Babel

Peita Taylor/Shellie Taylor

Perspective

NATHAN DALTON, VIC

Thank you, Gary Krause, for your article, "The pew-in-front critics" (Perspective, April 23). So often we judge another's actions, seeing only one piece of a puzzle. It seems that as soon as someone is led by the Spirit, whether it be in outreach or worship, they're cut down.

Inverse true

MIKE BROWNHILL, QLD

Jeff Crocombe's "The adventure of faith" (Perspective, April 2) asserts an increasing influence of fundamentalism within our church worldwide.

But I would've thought the church's problem is more an increasing lack of certainty regarding the non-negotiables of our beliefs rather than a rigid, intolerant adherence to them. I see more liberalism than fundamentalism.

Serious lack

BILL GATES, NSW

Thank you for Barry Oliver's editorial, "The mantle of service" (April 30). When a person is baptised, often a church guardian or shepherd is appointed to nurture them. However, that nurturing is often on the social level only, not the spiritual.

just a coincidence



I wonder if it would profit both church and new members if a person were appointed as a "nurturing shepherd," with the role of providing spiritual food as well. I've tried this, and it works.

A wasted resource

NAME WITHHELD

I agree 100 per cent with the blurb accompanying "Salt and light in the workplace" (*Adventist Review*, April 9) that "Christians should be the best employees in

The church's problem is more an increasing lack of certainty regarding . . . our beliefs . . . than a rigid, intolerant adherence to them.

a secular organisation." I would extend this to say, "Christian *organisations* should be the best *employers* in a secular world."

Unfortunately, this isn't always the case. People have left the church organisations as well as the church itself due to unfair and unchristian treatment they have suffered as employees.

It would be great to see our organisations become leaders in the field of human resources (HR). By investing in professional HR teams and skilled managers, we could provide workplaces of greater compassion and integrity, truly becoming the best employers in a secular world.

Realty loss reality

LEONIE DONALD, NZ

For years church members raised money for our Auckland Adventist Hospital in St Heliers, and while the church operated it, it was a wonderful witness. But it was sold quickly and quietly to a group of business-people who have built on every square inch of the land. Our Haskell Park campground didn't stand a chance!

And now there are the plans for the sale of "a section" of Bethesda Home and

Hospital, our retirement home. Both of my parents are there, as well as my mother-in-law.

My question is, what will happen when non-Adventists have control?

Confused

JOSE A PEREIRA, NSW

I agree in principle to mourn with those who mourn ("A prayer for Catholic friends," Editorial, April 16).

However, some points made left me wondering if, perhaps, Daniel wasn't an extremist for having an opposing view, and if, maybe, John deserved to be sent into exile?

And, perhaps those Adventists around the world who are suffering persecution and can't get jobs because they have "opposing" views, especially on the question of the Sabbath, shouldn't bother, as all roads lead to Rome.

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.

Weddings

Baldwin—Brown. Nigel Baldwin, son of Graham and Nyvonne Baldwin (Annangrove, NSW), and Lisa Brown, daughter of Barry and Karen Brown (Kitchener), were married on 12.9.04 at St Patrick's church, in the beautiful Hunter Valley hinterland, Nulkabah.

Grenville Kent

Donaldson—Sologuren. Stephen Donaldson, third son of Pastor Bob and Elaine Donaldson (Port Macquarie, NSW), and Sarah Sologuren, eldest daughter of Sergio and Hilda Sologuren (Sydney), were married on 24.4.05 in the Parramatta Adventist church.

Bob Donaldson, Rein Muhlberg

Harvey—Grant. Andrew Leigh Harvey, son of Ken and Jeanne Harvey (Pomonal, Vic), and Lisa Helen Grant, daughter of Ian and Leona Grant (Woonona, NSW), were married on 1.5.05 in the Corrimal Adventist church.

Kerry Hortop

James—Yates. Simon James, son of Tony and Sabina James (Wentworthville, NSW), and Susan Yates, daughter of Grahame and Faye Yates (Ipswich, Qld), were married on 1.5.05 in the Brassall Adventist church.

Grenville Kent

Lekic—Sim. Stephen Robert Lekic, son of Nada (Calamvale, Qld) and the late Zvonko Lekic, and Kylie Sim, daughter of Viv (Labrador) and the late Johnnie Walker, were married on 1.5.05 in a tropical rainforest on Mount Tamborine.

*Mike Brownhill
Sue Hemara, Tony Truscott*

Nicholls—Hingston. Ronald Keith Nicholls and Dorothy Jean Hingston were married on 27.3.05 in the Macksville Adventist church, NSW. Ron was baptised the previous day.

Gavin Rowe, Ernie Krause

Raymer—Myers. Jason Paul Raymer, son of Pastor Peter and Jenny Raymer (Brisbane, Qld), and Elizabeth Emily Myers, daughter of Ken and Coralie Myers (Brisbane), were married on 17.4.05 in the Springwood Adventist church, Springwood.

Peter Raymer

Obituaries

Bailey, Ellen Louisa Elsie (nee Skinner), born 6.7.1906 at Tinga, NSW, the first of nine children; died 22.3.05 at Sherwin Lodge, Rossmoyne, WA. On 11.2.34 she married Clem, who predeceased her on 4.2.39. She was also predeceased by her son-in-law, Arthur Fairall, on 14.12.04. She is survived by her son and daughter-in-law, Warren and Hazel (River Valley); her daughter, Wilma Fairall (Kilsyth, Vic); her brothers, William and Kevin; her seven grandchildren; and 18 great-grandchildren. Matron Lou Bailey was a graduate of Avondale College and Sydney Adventist Hospital, and when she was widowed in 1939 she worked in public and private hospitals in Gilgandra, and also in private nursing. In 1943 she served as matron at Avondale College, NSW, then in 1948 she served as matron at Carmel College, WA. She always spoke of the students of those years, now retired ministers, as her "boys." When Sherwin Lodge opened in 1963 she also served as matron and continued until her retirement at 69 years of age. She was a loving, thoughtful leader to the end of her long life. God richly blessed her ministry for youth in colleges and for seniors in Sherwin Lodge and she will be greatly missed.

Cyrus Adams

Clark, Joyce, born 8.5.1918 at Wallsend, NSW; died 29.4.05 at Newcastle. On 30.8.44 she married Robert, who predeceased her on 30.8.2000. She is survived by her son and daughter-in-law, Lyn and Robyn; her grandson and his wife, Andrew and Teresa; and her great-grandsons, Nathaniel and Joshua. Joyce grew up in the Wallsend Adventist church and supported the various church activities throughout her life. We laid her to rest in the hope of a joyful resurrection.

Alwyn Gersbach

Hilder, Dulcie Jean Elizabeth (nee Hunter), born 23.6.1918 at Kingsvale, NSW; died 19.4.05 at Charles Harrison Nursing Home, Cooranbong. On 22.10.47 she married Roy, who predeceased her on 24.3.96. She is survived by her son, Leon (Narara); and her daughter, Lynette Scifleet (Cooranbong). Dulcie developed handcraft skills and loved gardening for which was well known. A faithful member of the Avondale Memorial church, she awaits the call of Jesus to everlasting life.

Ray Dickson

King, Elaine, born 5.3.1933 at Wollongong, NSW; died 11.4.05 at Bowral. She is survived by her daughter, Lorelle; her sons, Denis and Graham; their families; and her special friend, Gordon, who nursed her through her last illness. She brought much happiness and joy to the church and community that she loved through her gift of music and her bright personality. She will be sadly missed by her family and many friends

*Malcolm Allen
Nicu Dumbrava, John Kosmeier*

Pfeiffer, Dorothy Lorraine, born 20.10.1932 at Footscray, Vic; died 31.12.04 in Sir Charles Gairdner Hospital, Perth, WA. She is survived by her husband, Les; her daughters, Kay and Rhonda; and her grandchildren, Lorraine, Arron, Rainelle, Harley and Ebon.

Lorraine grew up in Victoria, but in later years settled in Busselton, WA, with her husband. She is remembered as a loyal and caring wife and loving mother. Her infectious laughter and sense of humour will be greatly missed, as well as her creativity at the sewing machine.

Clark Riggins

Ross, Rita Merle (nee Stockton), born 28.5.1911; died 27.4.05 at Ballarat, Vic. On 22.5.41 she married John, who predeceased her in 1991. She is survived by her daughter and son-in-law, Denise and Helmet (Melbourne, Vic); her son and daughter-in-law, Phillip and Shirley (Hamilton); her son, Neil, and his partner (Darwin, NT); and her brothers, Esmond, Irwin (both of Wairoonga, NSW) and Noel Stockton (Bribie Island, Qld).

Mike Francis

Thoresen, Earl Caleb, born 1.8.1934 at Blenheim, NZ; died 22.3.05 in Coffs Harbour Base Hospital, NSW. He is survived by his wife, Maureen (Macksville); his sons, Niall (Burrpengary, Qld), Kevin (Sydney, NSW) and Adrian (Macksville); his daughter, Lizette Pickering (Eungai); his siblings, Doug, Asa (USA), Loma (Sydney, NSW), Faith (Adelaide, SA), Clive (NZ), Elaine (USA), Garth (NZ) and Alveen (England); and his four grandchildren. He spent almost 30 years on dialysis and as a result endured a limited lifestyle for a long time.

Gavin Rowe

Advertisements

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Go Veg—come and support Australia's Biggest Morning Tea on **Sunday, May 29** at 21 Berry Street, Granville, NSW, 10.30 am -12.00 noon. Make a donation for cancer research! Food provided. Deliveries to Sydney area, conditions apply. Phone (02) 9897 0000; <www.goveg.com.au>.

For sale—split-level home in Hornsby, NSW. Three good-size bedrooms, 1.5 bathrooms, large lounge/dining, kitchen/family. Timber floors, large deck and private yard, BBQ, quiet cul-de-sac, close all amenities and transport. Inspection invited (02) 9482 3252. View colour pictures and details. Property No. 20879 on <owner.com.au>.

Adventist Students Association Convention—"Salted to Taste." You are invited to ASA's National Convention at Crosslands Convention Centre, Sydney, July 11-17. Speaker: Grenville Kent. Register at <www.myasa.org>.

Volunteers!

ESL Teacher—Cambodia. Duties include: teach English to students at various grade levels and various ability levels in English. Possible teaching of drama, yearbook, basic computer skills in English. Bible—worship activities with dormitory students on occasion. Term: 11-12 months, commencing June 2005.

Elementary and Secondary Teachers (2)—Hong Kong. Duties include: teaching English and Music to students aged 12-18, 35 students per class. Instructor of Pathfinder club. Minimum education: Bachelors and experience in teaching an advantage. Term: 12-24 months, commencing September 1, 2005.

Farm Manager and Educator—Guyana. Duties include: managing farm and working with students; some classroom teaching in agriculture. Knowledge of a working farm preferred. Responsible for living allowance, insurance and airfares. Term: 10-12 months, commencing August 1, 2005.

ESL Teachers—Thailand. The SDA Language Schools in Thailand are needing teachers. Term: 12 months or longer, commencing August/September. For more information see <www.gothaisda.com> or contact Hayley on (02) 9847 3275.

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