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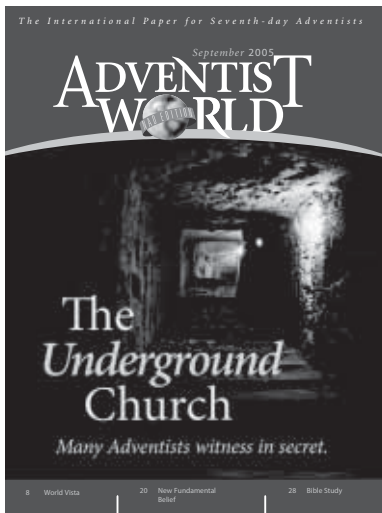
August 27, 2005

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Adventist World out in September



Presenters at the Spirituality and Health Conference, among others, included (from left): Marek Jantos (convenor); keynote speaker, Professor David Williams; Ms Clare Wilding; Richard Eckersley; Pastor George Quinlin; and Dr Russell D'Souza.

Conference confirms spirituality—health nexus

ADELAIDE, SOUTH AUSTRALIA

Health professionals representing facets of sociology, religion and science attending the First National Conference on Spirituality and Health on the campus of the University of Adelaide (July 27-29) were informed of a range of research much of which has bearing on why Seventh-day Adventists are the longest living demographic in the Western world.

The conference featured presentations from six practising Adventists, and received sponsorship from Adventist Health. It was also supported by personnel from the South Pacific Division's Health Ministries and Loma Linda University, California.

Its convenor, Dr Marek Jantos, a clinical

psychologist in South Australia, said he was overwhelmed by the national and international response to the conference, with more than 500 attending. With such obvious interest in the conference, Dr Jantos says he has already expanded plans for a second conference, slated for August 2007 in Adelaide, and featuring researcher Professor Harold G Koenig, whose findings and publications were much quoted by conference presenters.

Overseas speakers came principally from the United States, and included the keynote speaker Professor David Williams, a Seventh-day Adventist, who is a senior research scientist at the (*Continued on page 4*)



The readiness of God to listen is more important than our readiness to pray.

The prayer-flower

P RAYER IS A LOT LIKE RADIO. WE seat ourselves alone—perhaps in a small room—and talk to the wall in the hope that someone, somewhere, is listening. Through a process and technology we barely understand, we try to reach out to the unseen listener. We can try to prepare for the communication but—as often as not—it might be just as well to make it up in the moment. Perhaps sometimes the best arises from spontaneity. But on other occasions, the progress is awkward and we cannot even begin to imagine what might lie beyond the blank walls.

Then, every so often, there is a response, faint though it might be. A voice comes back; a message of encouragement—or even criticism—the important thing is the response. We are briefly reassured: someone is out there. And the show goes on. But that someone—or Someone—is all-important.

It is perhaps most difficult to reach beyond our tiny, bare-walled rooms, to hope for anything or Anyone beyond those walls in times of suffering or anguish. Then, even our prayers—our attempts to communicate with the “outside”—can add to our pain. Reflecting on his own experience of sorrow, C S Lewis comments on the seeming suffering in prayer: “And one prays; but mainly such prayers as are themselves a form of anguish.”¹ When our prayers just seem to bounce back to us from the surrounding walls, the room seems smaller still and the ricocheting pleas wound us further.

While there is a sense in which suffering is easier for a person of faith—having a hope and strength beyond themselves—there is also a sense in which suffering is complicated and rendered more difficult by belief. The problem of pain is also a problem of faith—but only for those who already believe: “The ‘hiddenness’ of God perhaps presses most painfully on those who are in another way nearest to Him.”² For those of us who live in the expectancy of His presence and goodness, God’s apparent absence and silence compounds our pain and fear.

And there are moments when we are unable to believe, when a primitive nothingness is our only visible option. They may be only moments but by sheer force of will or habit we still cry out, in the style of Job, David’s anguished Psalms or Jeremiah’s Lamentations, and in some incredible way the cry of hopelessness is still a prayer.

Robert McCrum was a successful London publishing executive who suffered a severe stroke at just 40 years of age. He describes his year of fear and frustratingly slow recovery in *My Year Off*. Despite his avowed atheism, he finds himself reaching out to something in describing his periods of greatest desperation. He reflects, “I pray to a God I don’t believe in. But I had an absurd thought the other day, that the thing about God is that even if you don’t believe in him, he listens to you.”

It’s a huge thought. Even in the moments when we are so hurt, grief-stricken or frightened that we cannot see any way to

reach out to God, He hears those cries—and somehow, in His humility and graciousness, they can “count” as prayers. Maybe that’s something implied in God’s promise that “I will answer them before they even call to me” (Isaiah 65:24, NLT. See also Daniel 9:23). Before we are able to summon the willpower, the focus, the right words or whatever we think we might need to pray “properly,” God is already answering. In prayer, it seems the readiness of God to listen is infinitely more important than our readiness to pray.

In his novel *Lilith*, George McDonald has one of his characters discover a tiny flower he is unable to identify. The character asks his travelling companion about this mysterious bloom. The raven tells him it is a unique prayer-flower: “Not one prayer-flower is ever quite like another.” The character is overwhelmed by its beauty, its form, its colour and its scent. “I did see that the flower was different from any flower I had ever seen before,” the character reflects. “Therefore I knew I must be seeing a shadow of the prayer in it; and a great awe came over me to think of the heart listening to the flower.”

That heart is the heart of God. The heartbeat that sustains the universe pauses to hear our stumbling, desperate and even doubting cries.

1. Prayer: Letters to Malcolm, page 39.

2. *ibid*, page 42.

Nathan Brown



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

SPD backs alternative baptismal vow

WAHROONGA, NEW SOUTH WALES

An initiative from the South Pacific Division (SPD) led to the adoption of an alternative baptismal vow at the General Conference session last month. The new vow was included among a series of amendments to the *Church Manual*, which directs various aspects of church procedures and governance. The five-yearly business sessions of the worldwide Adventist Church are the only occasions at which alterations can be made to the *Church Manual*.

"A baptism is a public declaration of the individual's acceptance of Christ and their desire to belong to the body of Christ," explains Pastor Anthony Kent, secretary of the Ministerial Association in the SPD. "But it also demonstrates to all fellow believers that they agree with the teachings of the body of Christ. If it's all very vague—what the church says or believes or stands for—then the baptism can be similarly vague in its meaning."

The existing baptismal vow includes 13 points of affirmation, touching on a selec-

tion of the church's beliefs. While the new vow has just three statements, Dr Barry Oliver, general secretary of the SPD, says it is more comprehensive, "because it refers to all the teachings of the Bible."

Dr Oliver says the new form of the baptismal vow originated with the SPD's Biblical Research Committee and was recommended by the SPD executive committee before being considered by the General Conference. "We wanted to be able to offer an alternative that could be more easily understood by visitors at a baptism," he reports. "The old vow selects some beliefs and neglects others and we felt the old vow sometimes raises more questions than it answers."

As well as offering a wider expression of faith, the new form is designed to address a trend among some pastors. "The *Church Manual* has been clear that these were the vows to be used," says Pastor Kent. "But there have been regular examples of pastors using alternative forms or even composing their own vows."

"I think it's great that we have an alternative for our pastors and baptismal candi-

The alternative baptismal vow

1. Do you accept Jesus Christ as your personal Saviour and Lord, and do you desire to live your life in a saving relationship with Him?
2. Do you accept the teachings of the Bible as expressed in the Statement of Fundamental Beliefs of the Seventh-day Adventist Church and do you pledge by God's grace to live your life in harmony with these teachings?
3. Do you desire to be baptised as a public expression of your belief in Jesus Christ, to be accepted into the fellowship of the Seventh-day Adventist Church, and to support the church and its mission as a faithful steward by your personal influence, tithes and offerings, and a life of service?

dates. But at the same time we do not want to deny who we are and what we stand for."

"It is important that we continue the public affirmation of our faith at the time of baptism," adds Dr Oliver.

Baptismal certificates using the alternative vow are being prepared and will be available in the near future, says Pastor Kent.—**Nathan Brown**



◆ The new **Rockhampton church**, Qld, was **opened** by Pastor **Chester Stanley**, president of the Australian Union Conference, on July 30. Building of the church commenced in July 2004 and was completed in June. The main church auditorium has a seating **capacity of 275**, and the youth hall is capable of seating up to 100 people.—**Mark Falconer**

◆ A **work for the dole** program has started at the **Slacks Creek ADRA Community Centre**, Qld. "We currently have seven participants in a variety of areas," says **Michelle O'Sullivan**, supervisor of the program. "Two are at the shop, two in administration, two in the kitchen and one helping in the warehouse. This is quite a useful asset to **boost volunteer staff** and, at the same time, the participants are receiving a variety of skills."—**Focus**

◆ Some **33 princes**, princesses, and other nobles presented for a royalty themed night of fun and



sophistication—the second annual **formal dinner** organised by the Northern Australian Seventh-day Adventist Students Association (NASDAS) based in Townsville.—**Lowanna Hartwig**

◆ **Logan Reserve and Park Ridge churches**, Qld, formed an alliance and obtained a low-power FM **radio licence**. With a call sign of

"Signs FM," they plan to relay **3ABN radio** to the 1000-plus homes in the area.—**Focus**

◆ After five years of operation, the **Box Hill company**, Vic, has voted unanimously to move out of suburbia to **Penshurst**, 31 kilometres south-east of Hamilton. The Penshurst company is meeting fortnightly in the town's primary school. For its five years of operation, the Box Hill company ran "**Life at its best**" health seminars and has successfully used one of the seminars as an "ice breaker" in their new location.—**Jenny Buckler**

Conference confirms spirituality—health nexus

(Continued from page 1)

University of Michigan, a university renowned for its commitment to high quality research. Others included Dr Peter Landless, executive director of the International Commission for the Prevention of Alcoholism and Drug Dependency; Professor Gerald Winslow, a professor of ethics at Loma Linda University; and Dr Gary Hopkins, also from Loma Linda.

Pastor George Quinlin, a retired indigenous minister from the Macleay Valley, NSW, gave the opening address of the conference. Speaking with sadness, he told of the difficulties and loss he personally experienced in respect to indigenous health issues, simultaneously thanking his church for its health emphasis, which allowed him, unlike so many of his peers, to reach retirement.

In more technical and academic presentations, speakers presented the findings and outcomes revealed in some of the 1200 studies in the area of spirituality and health. From the rapid increase in the number of studies on the spirituality—health nexus—something long acknowledged within the Seventh-day Adventist community as a vital and balancing aspect of the human body—it is obviously an area now attracting science and medicine. Most studies, it was pointed

out, are very recent, although a few, such as the long-term Loma Linda study of Adventist health by Dr Gary Fraser, go back decades.

A healthful lifestyle combined with practising spirituality will add quality years to one's life. While that number might vary for individuals, statistically it approaches as much as 14 years for specific demographics.

Professor Williams described the research results as “powerful,” “robust” and “quite remarkable.” He cited research that suggests a 30-35 per cent lower mortality rate among regular church attenders, for example.

Professor Williams admitted that researchers don't know the physiological and biological mechanisms by which spirituality “gets inside the skin,” but suggested such psychological effects as lowered stress levels and the physiological effect of a heightened immune response. He said that increased levels of “spirituality,” as in attending church, often lead to “changed behaviours,” which include such proven health-promoting strategies as giving up smoking, becoming physically active, avoiding depression and having more regular health checks. Some less obvious aspects include marrying and improving one's personal relationships.



Keynote speaker at the conference, Professor David Williams.

Professor Williams, Professor Winslow, Dr Landless and Dr Hopkins also spoke at the Adventist Health Professionals Conference, which convened at the conclusion of the Spirituality and Health Conference on July 29. It was attended by some 80 Adventist doctors, paramedics, health educators and departmental leaders, also in Adelaide.

According to organiser Jenny Robson of Adventist Health Ministries, such conferences are important for Adventist health professionals in Australia and New Zealand. “There's a real need to be able to network and share together,” she said. “We had a positive response from many that they want to meet annually, so we are planning to make it an annual event now and bring in a speaker from overseas each year.”—*Lee Dunstan*



◆ Though none of the 50 students of the **Esperance Christian School**, WA, are Adventists, they led out recently in the **worship service** of the Esperance Adventist church. Their presentation about putting on the whole **armour of God** was performed by the 27 students who could attend. In all, **86 visitors**,

comprising students and their families, attended, and many took part in a fellowship lunch.—*Rhonda Morcombe*

◆ The **Tauranga church**, NNZ, are putting more into their church routine than just Sabbath morning worship. **ChrisCross Play Centre** runs every Wednesday morning in the church with members helping by serving morning teas, baking, cleaning or making play-dough. Some 20 children and their mothers, mostly non-Adventists, attend. A **Heel'n'Toe** group walk for 45 minutes for the purpose of health and fellowship every Thurs-

day morning. A **Healthy Weigh** group meet every Wednesday where up to 12 ladies have a fun time together as they lose weight and in doing so improve their health. The sessions are an hour long and include being weighed, a health talk, exercises, a recipe demonstration and tasting. As an incentive, the ladies receive a gift when they lose five kilograms.—*Doris Sanderson*

◆ **Dr Radisa Antic**, the senior lecturer and the director of the **E G White Research Centre** at Newbold College, England, conducted a **unique evangelistic session**

from July 15 to 23 at Salisbury church, Qld. Each night's program had two sessions—first in **Serbian** and half an hour later in **English**.—*Michael Stoykovic*

◆ **Correction:** **Dr Leon Clark** is not planning to leave his role as chief executive officer of the Sydney Adventist Hospital in the near future. The “**Positions vacant**” notice in **RECORD**, August 13, should have read “Managing Director—**Sydney Adventist Hospital Foundation**,” as corrected in the August 20 issue. **RECORD** **apologises** for this misprint and any embarrassment caused.

Acquired or Inspired? reprinted by Signs

WARBURTON, VICTORIA

Strong interest and sales around the world have created the need to reprint an Australian book just months after its initial release. *Acquired or Inspired?* by Dr Don McMahon was launched by Signs Publishing Company in March this year. The new printing will be available through Adventist Book Centres in the next few weeks.

"Continuing sales have meant we have needed to reprint the book," reports Signs Book Department manager Elizabeth Dunstan. "It is remarkable that we have arrived at this point so quickly. We have been pleasantly surprised by the response to *Acquired or Inspired?*, both in the South Pacific Division and in the United States."

Acquired or Inspired? explores the health and lifestyle statements made by Ellen White and compares these statements with those of other health writers who were her contemporaries in the mid- to late-19th century. In so doing, the book builds a case for the inspiration of Ellen White, as well as examining how her health writings are best

applied.

Author Dr McMahon, who is a retired medical specialist living in Melbourne, Victoria, has recently returned to Australia after a world trip that saw him presenting his research and promoting his book at churches, camp-meetings and the General Conference session in the United States and England.

"My material was generally well received," he reports. "There have been some people who are less than comfortable with my line of study, but many of them have come to appreciate what the research shows. They have been grateful for what they have come to see as the affirmation of the role of Ellen White."

Dr McMahon gives examples of people he has met who have recognised the importance of his research: "Someone at a camp-meeting in the United States—a qualified statistician—had already read the book by the end of my week of presentations and described the book as the best statistical analysis of Ellen White's work he has seen."

It is hardly surprising that Dr McMahon is pleased by the success of his book but perhaps more significantly, he has also been



Dr Don McMahon, author of Acquired or Inspired?, has been pleased by the interest in his research into the health writings of Ellen White following presentations at churches and camp-meetings.

gratified to see his book being used to encourage those who have given up on the church over issues surrounding the writings of Ellen White. "I had large numbers of people thanking me, planning to give it to their children who have left the church or are on the edge of the church," he says.

As the new copies of the book become available, Dr McMahon will be presenting his research at the South Queensland and North New South Wales conference camp-meetings in September and October, respectively.—**Nathan Brown**

More @ www.acquiredorinspired.com

◆ Op-shops are not the only retail stores around that support Adventist Development and Relief Agency (ADRA). A European-style cafe, **Pyolmuri Cafe**, had its debut recently in the centre of Pyongyang in the Democratic People's Republic of Korea. It operates as a Swiss-style bakery shop and Western restaurant, offering 22 bread and bakery products and 35 Western dishes. The project is linked to ADRA's bakery in North Korea, which produces more than five tonnes of bread rolls and nutritionally enriched biscuits each day for two school feeding projects. Profits from the restaurant and

cafe will subsidise the bakery's costs.—**ANN**

◆ In an effort to bolster hope, expression and trust in kids when they visit the hospital, **Loma Linda University Children's Hospital**, California, USA, celebrated its 20th annual **Children's Day**. This free event, recommended for kids aged three to 12, combined an interactive and educational approach to make children more comfortable with the hospital environment. More than **1500 children attended** this year's event, accompanied by another 500 adults.—**Recorder**

◆ **The Hawaiian Mission Elementary and Intermediate School** (HMEI) choirs have had a busy time performing at various locations. They were visible to thousands of tourists and locals on the "Center Stage" at **Ala Moana Shopping Center**, Honolulu—Hawaii's largest and most cosmopolitan shopping complex. They also sang at the **First Baptist Church** of Honolulu and were a significant part in the "Aloha Hymn Festival." However, choir teacher James Woods, deciding to do something even more special for the community, composed and arranged an entire evening of music for the

Honolulu Zoo. This "Spring Sing at the Honolulu Zoo" featured songs about the different animals that inhabit the zoo. The Honolulu Zoo was so delighted with the performance that they arranged for HMEI to perform the same program again at the Ala Moana "Center Stage." The performance was featured on local TV news broadcasts.—**Teryl Loeffler**



GC call-ups for SPD personnel

WAHROONGA, NEW SOUTH WALES

In addition to continuing South Pacific Division (SPD) personnel serving at the General Conference (GC) and those previously reported, new GC appointments include that of Pastor Anthony Kent, as associate secretary of the Ministerial Association, and Dr Erika Puni, as director of stewardship.

Pastor Kent has been working in the SPD office in Wahroonga since his appointment in 2000 as secretary for the Ministerial Association of the SPD and director of the Institute of Public Evangelism.

“As a Ministerial Association secretary, I was largely involved in being a pastor of



Pastor Anthony Kent.

pastors,” says Pastor Kent. “This meant providing the pastors with resources and professional development opportunities, representing them to the church’s administration and also min-

istering to pastoral spouses.”

Being a director of the Institute of Public Evangelism also meant Pastor Kent was responsible for training and providing resources to the public evangelists of the SPD. Of his new role at the GC, Pastor Kent is “looking forward to working in a team and with pastors from a diverse range of cultural backgrounds.” He will be involved specifically in the skills development for pastors, as well as liaising with pastors of other faiths. Pastor Kent will start his new role at the beginning of next year. His wife, Debora, and two young daughters, Chelsea and Georgia, will be relocating to the GC with him. This will be their first international move.

Dr Puni, an “Australian with Samoan heritage,” feels honoured and humbled at the same time with his new appointment. Dr Puni has served as director of personal ministries, and Sabbath school and stewardship of the SPD since his appointment in 2000.

“With my role at the SPD, I was involved in the empowerment of church members for ministry or service through training, resource development and consultancy work,” says Dr Puni. “This was largely delivered through working with the conferences, unions and missions.”

Dr Puni’s appointment to the GC as



Dr Erika Puni.

director of stewardship will mean “I now have to focus on only one area of ministry.”

“Stewardship has largely been misunderstood as being only about tithes and offerings,” says Dr Puni. “It should be a holistic view where we respond through a variety of ways that can include our health, time, resources and spiritual gifts because we acknowledge that Jesus is the Lord of our entire lives.”

The challenge for Dr Puni in his new role will involve “needing to work with division personnel in communicating the message of biblical stewardship that fits the cultural context of 13 divisions.”

“I will be focusing on providing stewardship education and the development of new resources,” he says.

Dr Puni will move to the GC early next year with his wife, Maxine, and their newborn baby, due in November this year.—

Melody Tan

◆ An audio CD of prayers has been produced. *Lucia Nardo’s Modern Prayers for Modern Women* is the brainchild of Penny Mulvey and Tricia Bartlett, fellow directors of Women Today Unique Multi Media Studios. The CD features several Bible readings emphasising of the power of prayer, short conversations with Lucia, more than 30 of her prayers, and some gentle music to aid in meditation and reflection.—
Ramon Williams

More @ www.womentoday.com.au

◆ The Australian Gospel Music

Association is offering a new annual award—the **Australian Gospel Music Video Award**. “I’m really excited to be part of an award that acknowledges the fantastic and creative music clips that Aussie Christian artists are producing!” says **Jasmine Yvette Davies**, producer of ONE—a high-rating Christian music video program.

More @ www.agma.org.au

◆ Hoping to spur a change in moral values, a village in the so-called Dutch “Bible belt,” where religious belief runs strong, has approved a **ban on swearing**. The proposal was passed in Staphorst,

Amsterdam, population 16,000. But a caveat that says swearing isn’t banned when it is an expression of the constitutional freedom of speech could make it **difficult to punish** offenders.—*Vermont Guardian*

◆ Results from a recent survey reveal that the majority of America’s **youth believe in God**, but have a shallowness in their religious knowledge and have difficulty expressing their faith. Though the young people had a broad fondness for religion, they were unable to coherently express their beliefs and the impact of faith

on their lives. Many viewed God as a feel-good **problem solver** who merely existed for that purpose.—*Agape Press*

◆ The **High Court** in the Indian state of Orissa has ordered a local government to begin **prosecuting missionaries** involved in “forced conversions” of Hindus. The anti-Christian forces in Indian society often bring charges of “**forced conversion**,” even though the individuals freely choose to change their religion. The court order came in response to a petition filed by 269 anti-Christian activists.—*Gospel for Asia*

GO TO UNI? ADVENTIST STUDENTS ASSOCIATION IS FOUND @ WWW.MYASA.ORG.AU

Adventists hold first international HIV/AIDS conference

BERRIEN SPRINGS, MICHIGAN, USA

HIV and AIDS call to compassion,” the first international conference of its kind held by the Adventist Church, took place at Andrews University in Berrien Springs, Michigan, USA, from June 23 to June 27. Between 75 and 100 people from around the world, including directors of various church ministries—health, children, women and family—as well as from the General Conference (GC) headquarters, attended this historic event.

Each day of the conference began with worship and prayer together. The participants then attended various workshops, which were led by GC ministries leaders, health ministries leaders from throughout the world, doctors working in the field of HIV and AIDS, and caregivers of those living with HIV and AIDS. Interactive seminars addressed topics relevant to HIV and AIDS, such as the social implications of this disease, the school as a community resisting HIV/AIDS, and organising the church to fight HIV/AIDS.

“A regional conference on HIV and AIDS was held in 2002 in Harare, Zimbabwe, and another regional conference was held in 2003 in Nairobi,” says Dr Allan Handysides, director of the GC Health Ministries Department and coordinator of the event. “The GC Health Ministries Department, in conjunction with the GC Administrative Committee (ADCOM), decided it was time to hold an international conference to address this global epidemic.”

Two recommendations have been formulated as a result of the conference and will be taken to ADCOM for consideration: (1) to establish an HIV and AIDS committee at every level of church administration that will include church ministry directors; (2) to incorporate an HIV and AIDS Day, on which churches will collect a global offering to help HIV/AIDS patients.—**Bonita Shields**

Prayer sessions: The key and the work for this year’s SPD session

WAHROONGA, NEW SOUTH WALES

Adventists are a praying people. Even at a business event such as the 13th South Pacific Division (SPD) session, prayer is playing a prominent role in the proceedings.

“Prayer is the bottom line to everything we do and are. There’s really nothing more important than that,” says Joy Butler, coordinator for prayer ministries in the SPD. “Ellen White says that prayer is the key, and Oswald Chambers says that prayer is the work.”

Delegates from across Australia, New Zealand and the South Pacific will assemble in Melbourne from August 30 to September 3, to elect leadership and set strategic guidelines for the church in this region.

During the session a prayer room is

available at all times. Delegates and guests can pray on their own or in a group; or they can ask for prayer requests, both personal and corporate for the church itself.

“Prayer rooms are growing big across the SPD, and they are important features at events, offices and churches,” says Mrs Butler. “We’re going to demonstrate how to do this at the session.”

Prayer ministries have been a focal point for the church in the last quinquennium, and this is not about to change. Mrs Butler points out the effort of many great prayer warriors serving across the division, who are “making a big difference, leading the church in prayer ministry.”

“I will hope and pray that there will emerge more prayer leaders during this session and that every conference will have its own prayer coordinator in the near future,” she says.—**Kenneth Birch Petersen**

Adventist World out in September

SILVER SPRING, MARYLAND, USA

A new Adventist magazine aimed at being the voice of the worldwide church will soon be available, with the launch of *Adventist World* at the General Conference (GC) session last month.

The first issue will appear in the September 10 RECORD, and will also replace the *Pacific Record*, which is currently produced four times per year for Pacific members within the South Pacific Division.

Created by the *Adventist Review* team, the magazine will have an initial print run of 1.1

million copies in English, with plans to expand the range of languages printed to include French and Spanish.

“Time moves on; we’re moving on,” says William Johnsson, editor of *Adventist Review*. “Worldwide, the Adventist Church is growing by leaps and bounds.

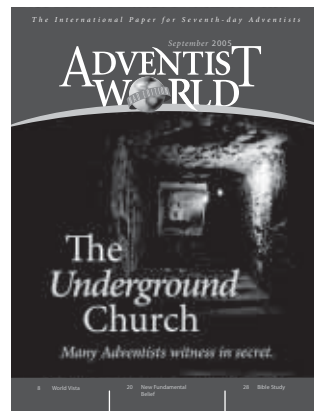
We now have more than five million adherents in Africa alone. *Adventist Review*, started in 1849 by James White to bind together the ‘little flock’ as they waited for the Second Coming, now faces a hugely enlarged mission if it is to serve the world church.”

To meet this new need, GC president Pastor Jan Paulsen asked the *Review* to conduct a study into the feasibility of creating an Adventist world voice, which the *Review* staff worked on for 18 months. They talked to leaders at the GC and in the 13 divisions of the church about the idea, and presented a plan for the magazine to the Annual Council in October last year.

The idea was approved, and more than one million copies of *Adventist World* will be rolling off the presses in the USA, Korea and Australia to be distributed around the world in September, free of charge to members of the church.—

Adventist Review/Adele Nash

More @ www.adventistreview.com



The cover of the first Adventist World magazine, which will be in the September 10 RECORD.

The mission field across the road

BY GARY KRAUSE

LOUNGING UNDER A TREE, A GROUP of neighbourhood kids were having a good old chat. Eight-year-olds pontificating as if they were 80-year-olds. As I took groceries out of the car, I slowed to eavesdrop.

“My grandfather was 100, smoked one cigarette, and then he died.”

“What happens when people die?”

“When I die I’m going to heaven.”

“Nobody knows where we go when we die. Not even dead people.”

“Have any of you seen ghosts?”

“I saw a movie where . . .”

“Do spirits live forever?”

These kids are part of a generation of young people in the Western world growing up with virtually no knowledge of Jesus or the Bible. Many literally wouldn’t know a Bible if they saw one. They’re growing up with a world view where Christianity is merely part of a huge smorgasbord of beliefs, values and attitudes.

Think what worlds these kids conjure up with a few computer keystrokes. They just have to log onto the Internet, and whole vistas open to them, opportunities unheard of a few years ago. Every conceivable opinion, sect, religion, culture, philosophy, ritual and practice. From all over the world. With pictures. Right in front of them.

In previous generations a lifetime of travel and experience didn’t expose anyone to a fraction of the world views available to these children.

In this environment, tolerance of different viewpoints—even holding conflicting opinions at the same time—is the order of the day. Being intolerant is a bigger *faux pas* than being wrong. The idea that there is any ultimate truth to be discovered is a foreign concept. Someone who claims to be the Way, the Truth, the Life doesn’t fit well in a world with many ways and many truths.

In this context, anything and everything is believed. A Harris Poll conducted in January 2003 found that in so-called Christian America, 40 per cent of those aged 25 to 29 believe in reincarnation and

that they were once another person. One-third of the total public believe in astrology.

When I was growing up we prayed for “the missionaries in the islands,” not “the missionaries in Sydney or Auckland or New York.” But in many ways today, witnessing in downtown Melbourne is a far more complex and difficult task than sharing Christ in animist villages in Indonesia. How do we connect with the kids gossiping under the tree, the investment banker on Wall Street, the Monash University student?

What a mission field. The Office of Global Mission at the General Conference recently established a new study centre—the Center for Secular/Postmodern Mission. Pastor James Coffin, former editor of RECORD, is the director of this centre based in Orlando, Florida, in the United States (see <www.secularpostmodern.org>). A Global Mission working committee on big cities and postmodernism is being established at the General Conference, to help leaders from around the world focus on this mission challenge. But so much more needs to be done.

I dream of holding a 10 am Sabbath school class for the general community in our neighbourhood recreation centre. A study class for all people—finding if the Bible says anything practical about their lives—as well as a class that organises community action for those in need. I dream of thousands of small groups where non-Christian friends meet in Adventist homes. I dream of churches where every detail of their operation, every goal discussed at the church board, is geared in some way toward reaching their non-Christian community.

After dawdling long enough with the supermarket bags, I finally closed the boot of the car. Before I headed into the house, I had a final glance at the mission field across the road. **R**

Gary Krause is director of the Office of Mission Awareness for the General Conference.

Prayer keys: Week of Prayer

BY JOY BUTLER

NEXT SABBATH BEGINS THE church’s annual Week of Prayer. This is a time when the whole church is encouraged to come together each day to pray. There are even readings supplied by the world church. You will be given these as RECORD next week. There is also a section for children with readings for each day.

The title for this year is “United in the Witness of Truth.” The children’s section is titled “Togetherness in Sharing the Good News of Jesus.” No-one needs to miss out on the opportunity to share together in the building of our faith and witness.

The writers of this special edition include many church leaders, Jan Paulsen, Armando Juarez, Jere D Patzer, Bertil Wiklander, Gabriele Ziegler, Roberto Pereyra, Lucille Sabas and Ellen White. These people represent our world church and each one has a passion for sharing the good news. They believe the Adventist Church is here for a special purpose and God has a work for us to do in telling everyone that there is hope for a perishing world.

I believe it is not possible to give this message effectively without much prayer. What a wonderful thing it would be if every church member came to the Week of Prayer with an open heart and mind, ready to meet with others and to intercede on behalf of those in their neighbourhood and community. What a change would come about in every place if prayer were the focus. Where prayer happens, repentance occurs, unity prevails, lives are changed and churches grow.

If your church does not have a structured Week of Prayer—call your friends, colleagues or neighbours and plan to meet at your house every day at an appointed time—read the Week of Prayer readings and pray. You will be surprised at what might happen. **R**

Joy Butler is prayer ministries coordinator for the South Pacific Division.

Western Solomon Islands—mother to Pacific missions

BY LEE DUNSTAN

PASTOR JONES JAMA IS PRESIDENT OF the church's Western Solomon Islands Mission (WSIM). Because the Solomon Islands consists of an archipelago of islands and reefs, and air transport is expensive, getting close to his members is difficult. "Pastors cannot afford transport," Pastor Jama laments. "They cannot visit some areas often or properly. You really have to have a boat with an outboard. The mission could also use more radios for better communication."

These are the mission's immediate problems, but Pastor Jama, as president, looks at the bigger picture. He wants to see his flock grow in faith and quality of faith.

"How will I put it?" he muses. "The people are really getting down to knowing Christ. We need to teach more about Christ and the simplicity of grace. To me this is most important in our situation—to give the key to salvation."

Pastor Jama has spent the past eight years in the Western Solomons—five as president. The WSIM is headquartered adjacent to the Kukudu Adventist College campus, a 30-minute boat ride from Gizo, the nearest provincial centre. The WSIM includes two provinces, with a population Pastor Jama estimates at around 50,000. He cares for up to 20,000 members, worshipping in some 80 churches and another 80 companies, pastored by 26 full-time ministers plus volunteers.

Pastor Jama speaks of the WSIM as the "mother mission" of the Pacific islands church, for it was here that G F Jones established the first islands mission in 1914, and it was from here that missionaries (many were Solomon Islanders) spread across the Pacific. He says because the mission is rich with Seventh-day Adventist culture, this gives strength to belief and helps maintain a mission spirit.

"Most of the mission's workers come out of college inexperienced, a little reticent in evangelism, but they take it seriously. I'm glad that we in the office can provide a coordinated program and take the lead."

He says the mission is excited by a recent

development, which is allowing the opening of the Shortland Islands, where the church has been unable to gain a foothold. He tells me the story of how this came about; a story with which he is historically connected.

"In the 1970s, my father was district director of the Choiseul Island group, which includes the Shortlands. He made some trips to the Shortlands, but managed only one baptism—an old man, Micah. But the soil wasn't ready: opposition was great; twice they almost burned our mission ship. Then my father retired. Over the years, our interest in the Shortlands waned. And they remained closed until 2003, when toward the end of the year a Gizo businessman named George Taylor phoned me, saying he wanted to see me.

"You need to know a bit about Taylor to understand the significance of what happened. He owns the bakery on Gizo and also has business interests in the Shortlands. He is influential, so the church looked to him as one of their key men in the area.

"I didn't know him except by reputation—a bit of a 'character.' He was an aggressive man when he was young.

"He is not a good man,' they told me. So I phoned him. But when he answered, he somehow sounded different to what I expected. 'Pastor,' he began, 'tell the boys that they should not be afraid; their ship will be OK. I will make sure it gets through without harm.

"We have been requesting this for 10 years, but somehow our request wasn't reaching you. So I am telling you now, we want the Adventist Church to go to a certain village and establish a school and a work.'

"It was amazing, because this was to happen in the very village where that old man had been baptised by my father! Somehow, the people still remembered.

"So I told him to get permission and put it in writing. I've received many letters in my ministry, but I never appreciated one more than the one I received from George Taylor. It said, 'Pastor Jama, you and your work are now welcome in the Shortland Islands.'

From his discussion with Taylor, Pastor



Pastor Jones Jama is president of the Western Solomon Islands Mission.

Jama realised the influence of the Adventist education system. After 100 years of neglect by their church, which refused to build a local high school, the people of the Shortlands rebelled. They had noted the success and influence of those educated in Adventist schools, and the way in which the church was ready to provide schools even in somewhat isolated islands, not just Honiara. "Please, we want a high school in the Shortlands," they requested.

"The schools are a great witness," he says. "Kukudu Adventist College has students from the Shortlands, who have been baptised, so when they go home, they tell the stories. So when the people looked for a church to establish a school, naturally they opted for the Adventists. We got the land and were ready to start putting up the buildings when George Taylor came to me with a demand: 'Pastor, we want the first building erected to be a church. The audience is ready.'

"I've never before come across this kind of an opening [for the church work]," says an awed Pastor Jama.

"We are blessed with the Adventist message," he concludes, "and we appreciate the support from the union and division—and worldwide church. We know this work will continue as we work together." **R**

Lee Dunstan is senior assistant editor of RECORD.

Inasmuch . . .

BY NOELEEN MACKINTOSH

EMMA* WAS ONE OF THE LUCKY people. Financially secure and happily married, with two beautiful children, life was good. Then, the family's financial situation changed drastically, putting stress on the marriage. Finally her husband drove off, never to return. Soon there was little food in the cupboard and little money in the bank. Emma had no car, no job, and the children were suffering because of the marriage break-up. This was a situation she had never expected to face.

Did God care?

The Bible is clear about God's attitude to the needy in society. The people were intended to make provision for them. Ruth was able to glean in the field of Boaz because of one of the provisions God had made for the poor: "When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Do not go over your vineyard a second time or pick up the grapes that have fallen. Leave them for the poor and the alien. I am the Lord your God" (Leviticus 19:9, 10**).

Helping the poor was not an option—God said assistance should be given from a willing heart: "There will always be poor people in the land. Therefore I command you to be open-handed towards your brothers and towards the poor and needy in your land" (Deuteronomy 15:11). If the people responded to these and other laws God set down to provide for the poor, He promised to provide more than enough (see Leviticus 25:21, 22).

During Jesus' ministry on earth He was continually surrounded by the poor and needy. They sensed His compassion and love, and wanted to be near Him. He healed the sick, comforted the sorrowing and continually pointed them to a better way. He condemned the exploitation that was part of the business being conducted in the temple courts that so disadvantaged the poor.

He was concerned not only for those who were poor in this world's goods, but for the poor in spirit as well. He demonstrated compassion in His relationship with others every day, teaching us by example the way we should treat each other: "So in everything, do to others what you would have them do to you" (Matthew 7:12).

When we consider helping the poor in today's world, we may feel challenged by the fact that many of us know so little about them. We live in isolation, often barely knowing our neighbours. Many of us have demanding jobs that seem to become ever more demanding. We are so busy keeping up with work, the children's school and our church responsibilities that our time is fully taken up just juggling all the things we must do. There is little time or energy left to extend compassion and kindness to those who are down on their luck. And if we do think about them, well, there are adequate services provided, aren't there? There are unemployment benefits, sickness benefits and emergency help from the charity organisations available; so we don't need to worry about them, do we? Or do we?

God tells us that we have a responsibility to the poor, and He will bless us when we honour this responsibility. We need to re-think our time and manage it in such a way that we have some time and energy left to show others that we care. As Christians, we have received the wonderful grace of God. While we are (and should be) thankful for this gift of grace, God does not want us to just absorb it—He wants us to pass on what we receive. Then He can give us more, and we become a channel through which His love and compassion flow to others.

The needs of the poor in our communities are as great as they are complex. For some, poverty has been a long-term thing, but for others life is simply unpredictable. Relationships break down, jobs are terminated, sickness strikes, savings disappear, and people find themselves unexpectedly in poor circumstances, at least temporarily.

Victims of abuse need shelter and financial assistance while they attempt to rebuild their lives. Men and women who have fallen on hard times already feel downgraded and embarrassed, and are often reluctant to admit their need. It is important for them to retain their self-respect while they get help to put their lives back in order. For the long-term poor and especially for children who grow up in jobless families, the needs can go deeper—and these must be addressed if the cycle of poverty is to be broken.

Try volunteering

Within the framework of a modern welfare organisation, there are usually facilities for specialised help far beyond the help an individual can offer. These organisations are staffed largely by trained volunteers. It has been said that volunteers are the backbone of society. In Australia, we need only to remember the Sydney Olympics to see how effective volunteers can be. However, many welfare organisations find it difficult to maintain their volunteer base. This is a challenge for the organisation and an opportunity for those of us who would like to help but don't know just where to start.

In my local area of western Sydney, volunteers are always needed in the ADRA Centre and the ADRA Megastore. The Megastore (Op-shop) provides clothing, furniture and household items at minimal cost. The shop provides an "open door" for the underprivileged, who can buy goods at prices they can afford and who can usually find a sympathetic ear.

Other needs are often discovered in the course of the conversation, or by intuition or even by accident, as in the case of Fred. Fred often called in to the store to buy clothing. Only when he bought a small item of furniture that needed to be delivered was it discovered that he had no furniture at all in his home. People like Fred can be referred to the ADRA Centre for assistance.



To function efficiently, the Megastore needs to maintain a part-time staff of 50 to 60 trained volunteers. These volunteers range from store assistants to delivery and pick-up personnel to tradespeople. Volunteers needed at the ADRA Centre are professional people who have experience in areas like social work, pastoral care, counselling, language and literacy tuition or case management. Reception and administration staff are also volunteers.

Meet Mei

I became more aware of the plight of the disadvantaged when I met Mei. Mei often worked 60 or more hours a week sewing shirts at home for \$3.50 a shirt. A bundle of 20 shirts took her about 15 hours to complete. Sixty hours of work like that paid about \$280, not enough to provide the needs for herself and her three children. Desperate for money to pay the bills, and painfully aware of the occasional weeks when she was not given any work, Mei accepted orders whenever they were offered, frequently sewing into the small hours to get the work finished on time. After a number of years of working like this, she was suffering muscle pain and her eyesight was deteriorating.

Mei was poor—even though she worked hard and for long hours. What did she need? Money? Well yes, occasionally, but most of all she needed help to escape from the bind of her stressful life. This help became available first through a community organisation and eventually through specially targeted training that gave her recognition for the skills she had already acquired. The training also filled the gaps

in her knowledge and she was able to earn a recognised certificate that would assist her in looking for a better job, perhaps in a factory where she would be paid award wages.

I met Mei when I worked on the gap-skilling project that aimed to improve the lives of outworkers like Mei. The community assistance and the training helped her with her English and increased her understanding of the working world. With her new-found confidence and her improved English skills, she eventually enrolled in a course that enabled her to leave the rag trade and obtain satisfying work in a different occupation. Mei needed and wanted to become self-sufficient, but she could not do this on her own.

How can, and should, we as Christians respond to those in need—the person who stops you in the street and asks for money, the neighbour who is unable to find work, people like Mei and Emma, and many others? Can we ignore their plight and still claim the name of Christ?

When we think of helping the poor, we seem to automatically think “money,” and money is certainly needed. Yet, as we have seen, the need goes much deeper than just some cash to get a person over a difficult spot. Empowerment is more important—helping the person to gain the skills he or she needs to be employable, or to achieve a better job or a better way of life.

Time is a commodity that can be just as valuable as money. Time is irreplaceable: it cannot be bought and it can never be replaced. Giving of our time to help someone is probably one of the greatest gifts we can give. It shows the recipient we really care about them, and are willing to put our-

selves out to help them.

Is there a poor or disadvantaged person you can help personally, or would you prefer to volunteer your time and talents through ADRA or another welfare organisation? Would you like to help someone improve their language skills, or teach nutrition and healthy cooking, or maybe mentor a young person or a single mum who needs to learn skills that will help achieve self-sufficiency? Perhaps you would prefer to drive a pensioner to a medical appointment, become a respite carer or assist with a food van or soup kitchen. Don't be put off if you think you don't have the skills. Training is available and is often provided by the welfare organisation.

Consider Emma

What were Emma's needs? She needed food for herself and the children, and certainly she needed cash to pay a few bills and to help her through the present difficult time. Since she must live on a much smaller income than she was accustomed to, maybe some budget counselling would be helpful. She needed transport when the public transport system would not suffice and she needed help to re-enter the working world, a world she had not been involved in for almost 10 years. In addition to all of this, both she and her children really needed a kind, sympathetic ear.

Jesus tells us to “Love each other as I have loved you” (John 15:12). What better way to show the love of Jesus than through a combination of practical help and a warm, loving human touch? A lifestyle of compassion is part of our commitment to Jesus: “And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me” (Matthew 25:40, KJV). **R**

**Real names are not used in this article.*

***Unless otherwise indicated, Bible quotations are from the New International Version.*

Stewardship—It's a lifestyle. This is the 14th in a series of articles highlighting the importance of stewardship as it impacts on many aspects of our lives.*

Noleen Mackintosh is a retired TAFE teacher, who writes from Blacktown, New South Wales

Catching the joy of fishing

BY DAVID EDGREN

ON A FLIGHT FROM BRISBANE TO HOBART LAST YEAR, I SAT next to one of Jesus' favourite people—a fisherman. Geoff was originally from Smithton, Tasmania, but now hails from Hervey Bay, Queensland. For the more than two hours of the flight, Geoff told me of his history, his family and his love for fishing.

Having little background in Christianity, Geoff didn't understand why I got so excited by one of his comments.

"Can I write that down?" I asked excitedly. He looked amused. I think he thought I was kidding. I wasn't!

Geoff said, "You either love fishing or you hate it. I love it. Tried to stop and couldn't! That's why I'm going back to Tassie. They say the salt gets in your blood."

I just love that last line! Jesus said we are the salt of the earth (see Matthew 13). But how can we get the salt of salvation in the world's blood? Geoff had the answer for that too. He didn't know that he gave me the answer, but he did. It wasn't what he said that showed me the way to being a "fisher-of-men," it was how he said it.

He was passionate! You could see the sea in his eyes. He loved the life of a fisherman. He talked the talk and he certainly looked the part—long hair, thick goatee and rough, sea-worn hands. Geoff loved fishing and he made me want to love it too. I even asked if I could go out fishing with him sometime. I want to catch what he's got!

Geoff is an evangelist. Everywhere he goes he looks like a fisherman, talks like a fisherman and draws others to the life he loves. He told me stories of the numerous first-timers he has taken out on his boat. They heard the call of the sea through Geoff and then found out if they were cut out for life on deck.

"You can see it in their eyes," Geoff said. "If they love it, they're up early and working with a smile all day. If they hate it they look miserable and I can't wait to get them back to the dock!"

Jesus calls us to be fishers of men (see Matthew 4:19). He meant it literally. The passion in our step, our words and our life should net people for Christ. Your friends and family will be clamouring on board once you start exuding the joy of fishing the way Geoff does. Because of you they will be on deck and because of Jesus they will be loving it! **R**

David Edgren pastors the Rosny and Collinsvale churches in Tasmania.



Record Roo's Kids corner

Hi Kids,
Do you grumble, argue or complain when you are asked to do something you don't like? I have to admit that sometimes I do! God doesn't like it when we do. Read what happened when Aaron and Miriam complained in Numbers 12.

RR

Fill in the Blanks

"Do _____ without complaining or arguing."
Phillipians 2:14 ICB

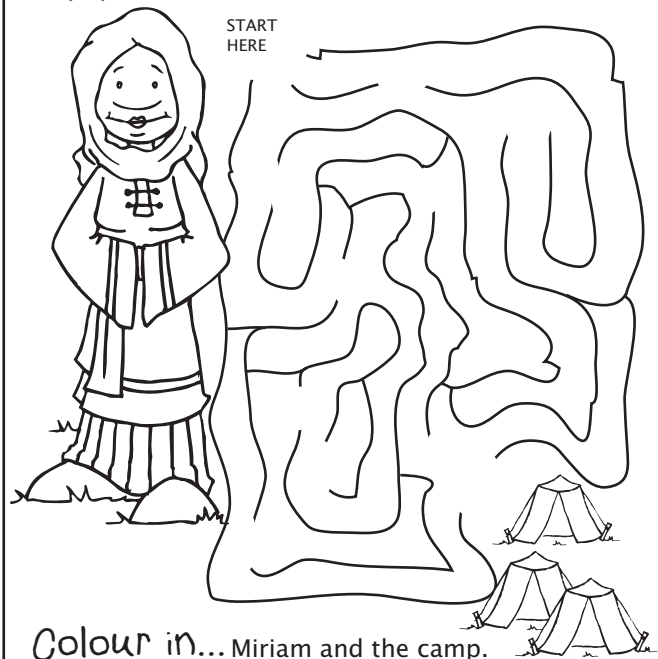
Find-a-word...

prophets	white	disgrace	seven
visions	cloud	disease	Moses
presence	Aaron	foolish	angry

NMAAMSNDUOLCSWHITESRN
EONESNOISIVSTEHPCRN
VSRTRREPRESNCEFYRGNA
EENAHSLILOOFECECARGSID
SSARELTISIDISEASEHIGA

A-mazeing...

Help Miriam find her way back to camp after her 7 days punishment.



Colour in... Miriam and the camp.

The emergency?

LEITH STANTON, VIC

Nathan Brown is correct when he declared in his editorial of June 18 that “This is an emergency!” However, the emergency for us, as Christians, isn’t the HIV/AIDS epidemic. Rather, it’s that as Christ’s disciples, we can easily be sidetracked from our core commission—taking the gospel to the world.

Nowhere in the Bible do we explicitly read a call to social justice, or to focus our main efforts in humanitarian action. Matthew 25 doesn’t call me to social justice and humanitarian action. Rather, it calls me to look after Bill and Verna, my sick 85-year-old neighbours; to visit my mate, Declan, in prison; and to feed the homeless guy sleeping in his car at the end of my street.

We don’t have to look very far to see those to whom Jesus referred.

NIKARI CATTON, QLD

The news of the HIV/AIDS epidemic in Papua New Guinea is a wake-up call to each of us about our professed righteousness and the difference between that and Christ’s righteousness.

Is not education of God’s ideal sexual conduct of utmost importance to parents and child-care workers? Sexual defilement only limits your ability to enjoy that which God designed to be blissful and a blessing. By focusing on God’s way, people have been healed of various sinful behaviours and learned to be upright, faithful stewards of this precious gift.

Perhaps education would be more beneficial than handing out condoms, but that

decision isn’t mine. I do I hope that God is able to write down the decision of the church in His book of remembrance.

Green, but lean

PETER WILLIAMS, QLD

It would appear RECORD is going green (“Believing green,” Editorial, July 2). One thing I’ve never understood about the green agenda is why it is obliged to attack farmers, biting the hand that feeds them.

It isn’t greed that causes farmers to clear land and grow crops, it’s hunger—the hunger of others. The world is crying out

for more food: wheat, field peas, sorghum and soya beans are all required to feed it.

Christian “greens” have for years quoted Revelation 11:18, but this is proof-text reading, and is merely calling on Scripture to support a point of view. Revelation is not about current views; it is about Jesus Christ and showing Him to the world.

Since Eden was lost, our world has suffered from a disease—sin. Sin is contagious and spread by sinners. It is sin and sinners who are destroying this world, not farmers.

Jesus has His own plan to save the world. It involves saving repentant sinners, while the unrepentant, along with sin itself, are destroyed. Then, as Revelation completes the picture, we will live in a world in which the righteous in Christ alone share, one in which, according to Isaiah 65:21, 22, they will plant, harvest and eat their own food, something that’s presently impracticable—and impossible.

Words on wings

RON TAYLOR, QLD

I believe Hope Channel and 3ABN are God-given aids to the Adventist Church, which should receive its full support. They are aids not only for evangelism, but also in uniting the church in its beliefs. In places this is needed urgently to offset uncertainty created by some who would weaken the faith and acceptance of parts of the basic historic tenets of Adventism.

What was true in the foundation days of Adventism is equally true today: “We have nothing to fear for the future, except as we

As Christ’s disciples, we can easily be sidetracked from our core commission.

shall forget the way the Lord has led us, and His teaching in our past history. . . . We are handling the mighty truths of the word of God” (*Selected Messages*, Book 3, page 162). We should thank God for this modern technology, which is fulfilling the prophetic picture of the third angel’s message, flying around the world.

No lip-service

RAY MUDFORD, NSW

I read with dismay the editorial “On hold” (July 23). To hear that only 2 per cent of General Conference delegates were young people made me ashamed. The call to change our policies on youth involvement has consistently come from church leaders, but where has the example been shown? I long to see real change, not lip-service.

petros



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.

Peter Yu

Weddings

Hiscox—Tame. Billie-Joe (BJ) Hiscox, son of David (Albany, WA) and Glenda Hiscox (Manypeaks), and Deidre Tame, daughter of Dennis and Ruth Tame (Lae, PNG), were married on 22.6.05 at Murdoch University Chapel, Perth, WA.

Peter Fowler

Schubert—Watts. Mark Schubert, son of Ern and Betty Schubert (Melbourne, Vic), and Judi Watts, daughter of Pastor Horrie and Margaret Watts (Dora Creek, NSW), were married on 6.4.05 at Warrantdyte Gardens, Melbourne, Vic.

Horrie Watts, James Minchin

Obituaries

Battye, Joy, born 1917 at Scottsdale, Tas; died 22.6.05 in Sydney, NSW. She was married to Walter Battye in 1951 by Pastor L.C. Naden. She is survived by her son, John; her daughter, Heather; her three grandchildren; and two great-grandchildren. Her faith was her comfort. She now waits for Jesus' return.

Ken Low

Behrens, Gwen (nee Morris), born 7.3.1930 in Perth, WA; died 16.7.05 at Wahroonga, NSW. As a 1953 Sydney San graduate, she married classmate, Frank, and for 14 years they served in Papua New Guinea. Frank predeceased her in 2002. She is survived by her children and their spouses, John and Luen, Jenny and Paul Race, Graeme and Julie; her five grandchildren; and her sister, Beryl Turner. During the 28 years Gwen served Sydney Adventist Hospital, she was Assistant Director of Nursing, and then Assistant Director of School of Nursing. As a thoughtful teacher, an enthusiastic musician, a loving parent, an energetic Christian, a reliable friend and a loyal church member, she was involved almost to the end because of her tenacious struggle with cancer. A large gathering in Fox Valley church honoured her life and the assurance of an exciting reunion at the soon return of her Saviour.

Tom Ludowici

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Giblett, Harrold Henry, born 5.7.1923 at Goomalling, WA; died 10.7.05 in Northam. In 1951 he married Betty Markey, who predeceased him in 1991. He was one of 14 children and is survived by his sisters, Ethel Friessbourg, Vera Cohen; and his brother, Murray. He is also survived by his children, Velma Clements (Northam), Ken (Mount Newman), and Graham (Perth); and his four grandchildren. A life member of the Northam (AvonValley) church, he was affectionately known as "Mr Happy," the man who brought so much joy to others with his gifts of music; he had a wonderful voice and played the accordion and harmonica.

Peter Fowler

Hancock, Ronald David, born 3.9.1928 in Mildura, Vic; died 26.7.05 in the Charles Harrison Home, Cooranbong, NSW. He was predeceased by his wife, Norma, in 2003. He is survived by his children, David and Kathy (Bonnells Bay), Rhonda and Brad Lockhart (Hornsby), Deborah Cahill (Central Coast); and his much loved six grandchildren. After leaving the Riverland, Ron and Norma moved to the Tweed Valley. He retired from farming in 1993 and devoted his time to caring for his beloved wife, who had Parkinson's disease. He will

Positions vacant

▲ **Director/Teacher Early Learning Centre—Edinburgh Adventist Primary School (Lilydale, Vic)** is seeking an experienced Director/Teacher for a proposed Early Learning Centre offering long day care for three- to-five-year-olds. The successful applicant will be required to liaise with the Development Committee regarding policies and programs prior to the centre's proposed opening in 2006. **Applications** should be forwarded to Jacqui Knight, Edinburgh Christian Early Learning Centre, PO Box 40, Lilydale Vic 3140 no later than September 9.

▲ **Caretaker, Yarrhapinni Adventist Youth and Ecology Centre—North New South Wales Conference** is seeking a qualified and experienced Caretaker for the Yarrhapinni Adventist Youth and Ecology Centre at Grassy Head, NSW, commencing January 2, 2006. The successful applicant will be a committed Seventh-day Adventist Christian with carpentry trade background, management experience and people skills. **For further information** please visit <nnswyouth.com/yarracaretaker>. **Applications in writing** (including résumé and three work-related referees and contact details of your church pastor) should be forwarded to Youth Department, PO Box 7, Wallsend NSW 2287; email <jparker@adventist.org.au>; fax (02) 4950 1102. Applications close September 16, 2005

▲ **Pacific Development Program Coordinator—ADRA—Australia Ltd (Wahroonga, NSW)** is seeking to appoint a Pacific Development Program Coordinator. **For further information** please visit the POSITIONS VACANT section of the SPD web site at <adventist.org.au/employment>. **Applications in writing** (including your CV, three work-related referees and the contact details of your church pastor), should be forwarded to Human Resources, South Pacific Division of the Seventh-day Adventist Church, Locked Bag 2014, Wahroonga NSW 2076; email <hr@adventist.org.au>; fax (02) 9489 0943. Applications close September 15, 2005.

be sadly missed by all those who knew him.

Adrian Raethel

Raymer, Leanne Keri, born 22.1.1963 at Inverell, NSW; died 17.4.05 at McCulloch House, Clayton, Vic, after a long illness. She was predeceased by her brother, Peter, in 1991. She is survived by her parents, John and Mayvis; her brothers, Kelvin, Barry and Stephen; with their wives and families; and her brother, Darryl. Leanne inspired people with her commitment to the Lord, her deep faith and her busy fingers with their works for others, particularly SIDS support. Her keen mind, spiritual insight, ready wit and loving disposition are sadly missed.

Kylie Ward

Read, Catherine Emily Rosina (Renie, nee Tan), born 15.7.1911 at Gracemere, Qld; died

11.7.05 in her sleep at home at Proserpine. In 1966 she married Ashley, who predeceased her in 1971. She is survived by her siblings, Arthur Lum Wan (Brisbane), Netta Raines (Mackay), Alec Lum Wan (Innisfail) and Andy Lum Wan (Hervey Bay). Renie was presented with Proserpine Shire Council awards for her services to the community, and was president of the Proserpine Pensioners Association for many years.

Bill Blundell

Rutherford, Leslie James, born 2.2.1938 at Feilding, NZ; died 11.12.04 at Palmerston North. On 30.3.63 he married Val. He is survived by his wife (Palmerston North); his son and daughter-in-law, Kelvin and Tracey (Longburn); his son, Tony (New Plymouth); and his grandson, James.

Anton van Wyk, Mark Turner



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Tasmanian Conference Session. Notice is hereby given that the 50th session of the Tasmanian Conference of Seventh-day Adventists will be convened at the Launceston Seventh-day Adventist church, Talbot Road, Launceston, on **Sunday, September 25, commencing at 9.30 am.** The business of the session will be those items as outlined in the Constitution, and to consider amendments to the Constitution of the Tasmanian Conference of the Seventh-day Adventist church.

P W Cameron, Secretary-Treasurer

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Applications are now invited for annual grants from the New Zealand Christian Foundation. The New Zealand Christian Foundation, a supporting ministry of the Seventh-day Adventist Church, has been established to provide financial assistance to individuals and organisations expressing practical Christianity in areas of education, health, evangelism and humanitarian projects. 2006 applications must be made on an official application form and must be received before 5 pm, Friday, September 30, 2005 to: New Zealand Christian Foundation, PO Box 76-142, Manukau City, Auckland, NZ. Photographs and other supporting documentation are welcome. For further information please contact Joanne Davies on <joanne.davies@clear.net.nz>.

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40th celebration. All past and present members, pastors and friends of the Farleigh (Mackay, Qld—Northern Australian Conference) church are invited to join its 40th celebration services to be held on September 24, 2005. We plan a day of celebration, reflection and thanksgiving to our Lord. Please phone Helen Yasserie on (07) 4959 3081 for reservations for seating and catering purposes.

Alstonville 25th anniversary—October 22, 2005. Alstonville (NSW) church invites past members to our celebration. Sabbath school commences 9.30 am, divine service 11.00 am, potluck lunch, then 2.00 pm down memory lane. Inquiries: Helen Hill (02) 6624 4614.

Data projectors, screens, sound equipment, TVs, DVD players, VCRs, PA systems. Rural Electronics Orange is run by an Adventist couple committed to helping SDAs to get a better deal for their churches, schools, homes. Avondale College, Wahroonga and many NSW churches helped already. For more information, phone Trish (02) 6361 3636; email <greenfields@netwit.net.au>.

Bickley centenary celebration—October 22, 2005. Bickley church invites past members to our celebration, commencing at 9.30 am for Sabbath school, 11.00 am divine service, light lunch, and afternoon program with review of memorabilia, heritage and history to honour pioneers and notable workers who have sat in our pews. Further information: Neil Maxwell (08) 9454 6881; or Yvonne Johnson (08) 9291 6508; email <yvonnej@ozzinet.net>.

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