

RECORD

August 26, 2006

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The difference



Checking the press: (left to right) Signs manager Glen Reed, South Pacific Division president Pastor Laurie Evans, director of publishing ministries Pastor Terry Goltz and chief executive officer of the Adventist Media Network Dr Allen Steele.



Historic building burns

Signs reconnects with a piece of its history

WARBURTON, VICTORIA

A hand-operated press, believed to be the first used in the publishing work of the Adventist Church in the South Pacific, has recently been repurchased by the Signs Publishing Company.

"We are 99 per cent certain this was the original press purchased by literature evangelist William Arnold in early 1886, beginning what became Echo Publishing and then Signs Publishing Company," reports Pastor Terry Goltz, director of publishing ministries for the South Pacific Division (SPD).

"We need to be reminded of our herit-

age," adds SPD president Pastor Laurie Evans, "and this takes us back to the roots of our publishing work, which has brought such a rich benefit to the work of the church in the South Pacific."

The old press was on display at Signs on August 8 for the inaugural meeting of the committee overseeing the newly formed Adventist Media Network, integrating the SPD Communication Department, Adventist Media and Signs Publishing Company. The meeting focused on strategic planning for the new entity.—*Nathan Brown*



One day, music could be felt on the ocean floor.

The whale's tail

ONCE UPON A TIME, IN A LAND FAR deeper than most, there lived a family of oysters. These oysters had some very odd beliefs, as did most of the other sea creatures. The strangest of these beliefs was that the Great Levitating Ocean God would return soon. The oysters and their cousins, the octopuses and squids, affectionately called this God "GLOG," which was merely an acronym for his full name. They were quite sure he would not be offended if he knew.

The oldest of the elders were not alive the last time GLOG had passed over their home. Therefore they had only the legends and stories of recent sightings elsewhere to hold on to. Occasionally GLOG would pass near enough that the entire ocean floor would resonate with his singing. At these times, reverence for GLOG would return to the oyster community and some of the adolescent oysters would come back to the religious meetings.

There were a number of reasons why the molluscs worshipped GLOG. First of all, he was huge. There was no form of measurement known to the oysters or their cousins by which one could measure the length or even the width of GLOG. One legend said that if all the oysters lined up on the ocean floor they would not be able to match the length of GLOG.

Second, GLOG was not bound to the sandy sea bed. He mysteriously hovered far above. Some of the octopuses claimed to have seen GLOG completely leave the water and

return moments later with a terrific crash. This was unimaginable to oysters.

Many lifetimes ago, a GLOGerian octopus philosopher had been privileged to attach all eight of his suction cup-covered legs to GLOG for a brief period of time. GLOG had launched himself out of the water and Octoposious—the philosopher—was torn loose on re-entry to the ocean. It was because of this experience that Octoposious later wrote the immortal words, "A fish does not realise that he is in water, until he is in air." This, of course, was beyond comprehension for the oysters. But they were confident it was a great truth.

Third, GLOG lived forever. As far as oysterian history went back, there had always been records of GLOG. GLOG was past, present and future. He was eternal.

It was the desire of GLOGerian oysters to be as GLOG-like as possible. But they knew that they were incapable of leaving the ocean floor on their own. The oysters also knew they could never be as big as GLOG. But this was OK, because only GLOG was worthy of his supreme size.

The fundamental truth of GLOGery was that soon GLOG would return, take the faithful molluscs to his home, give them the ability to levitate and grant them eternal life. Devout oysters spent their days learning to sing GLOGerian chants, did their best to treat each other nicely and spent a lot of time listening to the elders pontificate on the finer intricacies of GLOG.

One day, music could be felt on the ocean

floor. All of the oysters came out into the open and looked up through the murky mass of water. Soon the massive body of GLOG could be seen above them. Some of the wayward oysters shuffled under nearby rocks and begged to be crushed.

Slowly, some of the oysters began to rise from the ocean floor. Most of those ascending to the surface were the elders and the very young. The elders, who had been tormented by non-GLOGerian molluscs and called "spineless fools" by other sea creatures, now felt elated. Their days of asking, "When will the evil end?" were over. The day of vindication had finally arrived. The young, who still had unspoiled faith, giggled with glee, because they knew this was going to happen all along. The entire group formed a circle and joined GLOG in singing the song of absolution as they continued floating toward the surface.

The others, hiding under the rocks, knew it was their own fault they weren't on their way to GLOG's home. They had plenty of time to change and were warned of GLOG's soon return repeatedly. Now they closed their shells in shame.

It was for those oysters who failed to believe, as well as for us in comparison, that Ralph Waldo Emerson once wrote, "I suppose you could never prove to the mind of the most ingenious mollusc that such a creature as a whale was possible."

David Edgren



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Editor Nathan Brown
Senior assistant editor David Edgren
Editorial assistant Adele Nash
Editorial assistant Scott Wegener
Copyeditor Graeme Brown
Editorial secretary Meryl McDonald-Gough
Layout Nathan Chee
Senior consulting editor Barry Oliver

www.record.net.au

Mail: Signs Publishing Company
3485 Warburton Highway
Warburton, Vic 3799, Australia
Phone: (03) 5966 9111 Fax: (03) 5966 9019
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Our vision is to...
know
experience
and share
our hope in Jesus Christ!

ADRA aids Lebanese refugees

WAHROONGA, NEW SOUTH WALES

Australians who arrived in Sydney from war-torn Lebanon have received immediate assistance from the Adventist Development and Relief Agency (ADRA) in securing short-term accommodation.

Those arriving at Sydney International Airport were met by staff from ADRA's office in Australia and other community service providers so that their needs could be assessed and met quickly.

From July 23, when the first flights started arriving, ADRA—Australia provided short-term accommodation for more than 100 people in the first weeks. ADRA continued to meet people as they arrived later.

"Many of those arriving seem quite traumatised. They're exhausted from lack of sleep and some haven't been able to eat much in recent days," said ADRA's New South Wales disaster recovery deputy coordinator Bruce Prince.

"Fortunately, most of those arriving do have places to go to. But there are some who simply have no money, nowhere to go and no friends to meet them," said Mr Prince.

ADRA provided these people with ac-

commodation until they could make long-term arrangements.

ADRA—Australia partnered with other aid agencies under the coordination of the NSW Department of Community Services.

"Anglicare is providing general support to our work, which is proving very useful," Mr Prince said.

The Red Cross, Salvation Army and Centrelink also assisted recent arrivals where needed with personal support, catering and translation services.

The total relief effort for Australian nationals affected by the conflict between Lebanon and Israel has been coordinated by the Australian Department of Foreign Affairs and Trade.

The global ADRA network, through its Trans-European office, has mobilised resources closer to the region to respond to the needs of internally displaced persons in Lebanon, and that office is closely monitoring the needs in Israel and is ready to respond should the opportunity arise.

In Lebanon, ADRA has established a shelter for internally displaced people who have fled their homes at the Mouseitbeh Adventist Secondary School in Beirut.

The school is housing more than 300 people; more than one-third are children.

ADRA also provides hygiene packs that contain dental-health products, soap, shampoo, combs, sanitary pads, nappies and baby creams. The hygiene kits are designed to help prevent disease and positively impact the lives of women and children sheltering at the school.

Elias Choufani, the school principal, is doing everything possible to make their stay more comfortable. He has coordinated with the local authorities and is working with ADRA locally to ensure that food, as well as essential non-food items, is regularly distributed to displaced families.

Mr Choufani and some of his staff will be starting a sports training program for the children and young people at the school so they can have a more pleasant stay.

ADRA is in daily coordination with the United Nations and other international non-government organisations, and is establishing a much broader emergency feeding program that will assist thousands of displaced people in Beirut in the coming months.

Along with its response in Lebanon, ADRA is closely monitoring the humanitarian needs inside Israel and is ready and willing to respond there should the need arise.—**ADRA—Australia/ADRA—International**



◆ On July 22 the **Bunbury church**, WA, officially opened their **new church complex** on the corner of Vittoria and Woodley Roads. A congregation in excess of 550 were present as **Warrick Long**, WA conference secretary, officiated and a message was presented by evangelist **Pastor Geoff Youlden**. Eaton Baptist church had been used since the close of the old church in November 2003. A fellowship

lunch followed the service, and **Spectrum** from Perth provided an afternoon concert.—**Phil and Debbie Waring**

◆ **Mackay Central**, Qld, Junior Mentoring Program matches a young person with an adult in their church to form a connection within the church and gives a chance to develop a friendship with a **positive role model**. Men-

tors attend all activities held for the young people. Activities have included a seaside Sabbath school, visitation of Homefield Nursing Home for Mother's Day and leading a worship service, which incorporated the friendship theme and **mentors taking a part** with their mentees throughout the service.—**Rosanne Pearce**

◆ **Corrections:** Missing from the news feature about the work of **Outback Aviation Ministries** (August 5) in South Queensland Conference was its immediate connection with the longstanding

Adventist Aviation Association (AAA). OAM is AAA in the South Queensland Conference, and the conference endorses and strongly supports it. AAA is one of **Signs Five-star Ministries Projects** (Outback and Adventist Aviation) and, as such, will **receive Signs sponsorships** and donations made to Outback and Adventist Aviation. **Correcting another report:** it was **Tony Mauger** who was baptised in Lake King (News, July 22) and not his long-time friend and neighbour—and already baptised church member—**Andy Ellis**, who encouraged him to be baptised.

Blaze guts historic building

COORANBONG, NEW SOUTH WALES

A fire on Avondale College's Lake Macquarie campus has gutted a disused, two-storey weatherboard building built in 1923.

Eight fire brigade crews, including five from the Rural Fire Service, arrived at the college soon after receiving a call from men's residence director Pastor Mark McNeill at 1.20 am on July 28.

But the fire in the former Sabbath school building behind the Watson Hall chapel was already well alight.

Firefighters could not save the building but did protect those around it, including a shed used by the college for storing outdoor recreation equipment.

The cause of the blaze is not yet known.

Police ruled out an electrical fault, and they found no evidence of any occupancy, discounting the theory the fire may have been started by a squatter. They suspect arson.

The college will remove debris from the site once it has obtained clearance from the police and its insurance company.

The college originally used the then single-storey building—located south of boys dormitory Haskell Hall—to teach woodwork.

It extended the building in 1938 to allow for the introduction of the building construction course a year later, and it added a second storey to accommodate the Commercial Department in 1946. The college moved the building before construction of Watson Hall began in 1962.—**Brenton Stacey**



Ben Reuter

Mystery surrounds the blaze that destroyed the former woodwork building.

Evangelism News launched by AUC

MELBOURNE, VICTORIA

The Australian Union Conference is producing a new newsletter aimed at sharing inspiring stories about evangelism successes in Australia and around the world.

The first issue of *Evangelism News* was distributed via email on July 28 and is edited by Phil Ward.

"*Evangelism News* is getting an extremely good reaction," says Mr Ward. "The idea of this newsletter came from union evangelist Geoff Youlden. He feels it should be more than just news—he wants it to be an exchange of ideas.

"It is sent by email and is free to pastors, teachers, ministerial students and local church leaders. Those interested can subscribe to it at the website <www.EvangelismNews.com>."

Copies of the newsletter can also be downloaded in PDF form from the website and Mr Ward encourages readers to share it with friends and send in stories.

The first issue of the newsletter looks at a variety of stories, including new Revelation Seminars that are being created, changes for evangelism in India and church plants.—**Adele Nash/Phil Ward**

More @ www.EvangelismNews.com

◆ **Signs FM** has planted a new network branch in Tasmania recently, with the acquisition of **six new low-power FM licences**. The Launceston church bought three licences (one-watt LPONs) around **Launceston**. A church member has succeeded privately in getting three other licences (10 watts LPONs) in remote areas. All licences will commence by relaying **3ABN Radio** from satellite.—**Philip Smith**

◆ When a **Ritchies supermarket Community Benefit Card** is scanned at the checkout, a

donation of 1 per cent of the total is allocated to the charity chosen by the customer. Charities currently registered include **ADRA—Australia, Asian Aid and Central Coast Adventist School**. To collect the donation, however, some 5-10 people may be needed to spend the combined total of \$A1000 in a month, or the minimum donation of \$10 will not be met.—**Carolyn Nakazaki**

More @ www.ritchies.com.au

◆ **Tracie Mafle'o** of Palmerston North church, NZ, has received her **PhD in social work**. Tracie is cur-

rently on the National Child and Youth Mortality Review Committee and the advisory group for the Family Violence Clearing House, a national group concerned with family violence research. **Natalie Watts** of North Perth church, WA, recently received the **Practice Manager of the Year** award for Western Australia from the Australian Association of Practice Managers. The award recognises management skills in the medical field. The general practice surgery Mrs Watts manages has also been nominated for the Australian General Practice of the Year



award. **Tevivi Daniel, Jr** (pictured) of Hastings church, NZ, was recently awarded with a **Rotary Youth Award for services to arts and culture and the community**. Mr Daniel has also won many public-speaking awards and is a member of the Hastings Citizens Brass Band, STORM Co and Pathfinders.—**Arianna Kane/Paul Rubessa/Cushla Cruickshank**

DAYS AND OFFERINGS: ◆ SEPTEMBER 9—WORLD MISSION BUDGET OFFERING

Prisoners baptised in PNG

BAISU, PAPUA NEW GUINEA

Nine prisoners at the Baisu Correction Institution Services (CIS) were baptised into the Seventh-day Adventist Church on July 22 at the Baisu Prison grounds in the Western Highlands Province of Papua New Guinea. More than 2000 friends, church members and the CIS community witnessed the occasion.

Among those baptised was Colonel Simon Konga, formerly with the Papua New Guinea Defence Forces and victim of the Land Mobilisation Act of 2001 under Sir Mekere's Government.

Colonel Konga was sentenced to 15 years imprisonment on March 2002 after being charged with inciting mutiny with four others after the armoury break-in at Moam Barracks in Wewak in 2001. Two of his accomplices were given 13 years each, while the rest were given five years and have since been released. Colonel Konga has 11 more years to serve.

"I'm a very happy man now as I did what Jesus did 2000 years back at the Jordan River," says Colonel Konga. "I'm looking forward to meeting Him one day soon."

Pastor Pius Kitla, district director in the Hagen Central District, and Pastor Tasia baptised the prisoners and welcomed them



The baptism of Colonel Simon Konga (left) by Pastor Pius Kitla (far left), district director for the Hagen Central District.

into the Seventh-day Adventist Church.

Elijah Hon Kops, president of the Hagen Central Adventist Laity Association and executive member of the Papua New Guinea Union Mission, congratulated Colonel Konga and the other eight prisoners for turning to the Lord.

"You are free. Not free from the 24-hour chains, locks, guards and laws of the land, but free from the powers and principalities much greater than what you are experiencing today in the cells," he said.

"Welcome to the big family of God. Please serve your terms in prison with honesty of character and when you leave Baisu, continue to be a disciple of Jesus."—*Wako Napasu Runi*

Olwi school grows

PORT VILA, VANUATU

The Olwi Adventist School, half an hour from Port Vila in Vanuatu, is saving hard to raise money to purchase land adjoining the school so it can accommodate the students on its ever-increasing roll.

The school, started by a group of church members as an outreach into the community of Black Sands, was opened three years ago with 300 students and five teachers.

Ken Weslake, associate director of Adventist education for the South Pacific Division, says, "This group of dedicated members have not waited for assistance. They have progressed through hard work and faith."

Grade 6 students of the school recently did well in the National Government exams, according to principal Mrs Annie. Mr Westlake says, "This result is even more impressive when we discover that she is an untrained teacher, along with four of her staff."

Currently, the school buildings are constructed of bush materials, with dirt floors and desks and chairs made of planks cut from the surrounding forest. The iron roofing and cement-block walls have been added thanks to the hard work and sacrifice made by staff and families, Mr Weslake reported. —*RECORD staff/Ken Weslake*

◆ A sermon at Leamington Mission, UK, was recently delivered by 96-year-old Alice Bell. Normally found in the second row each Sabbath, Mrs Bell spoke on the laws in the Old Testament pointing to Jesus.—*Brenda-Louise Pretorius*

◆ Dr Stephen Dunbar, an assistant professor in the department of earth and biological sciences at Loma Linda University (LLU), California, USA, is developing an organisation called the Protective Turtle Ecology Centre for Training Outreach and Research (PROTEC-

TOR). One of the first assignments is the **Turtle Awareness and Protection Studies (TAPS)** project. TAPS was initiated in March at the Reef House Resort, Roatan, in the Bay Islands of Honduras when some 20 hawksbill and four green sea turtles were **marked, weighed and measured**. The turtles were both re-weighed and re-measured in June in an effort to estimate growth rates. Plans are under way to tag and track several juveniles with radio transmitters and satellite tags.—*Patricia Thio/LLU/ANN*

More @ www.llu.edu/llu/grad/natsci/dunbar/taps.html

◆ Some 3000 Pathfinders attending the **Trans-European regional Pathfinder Camporee** in Stevninghus, Denmark, consumed more than **50 metres of cake** and later applied to the Guinness Book of World Records for the world cake-eating record. Pathfinders and their leaders, coming from 26 countries, also raised \$US5145 to help **launch Pathfinder clubs in Egypt** and cover the cost of translating materials into Arabic. In addition to the typical Pathfinder camporee program, geared for 10-15-year-olds, age-appropriate **options for Rovers** (16-19-year-

olds) were also offered—including a night hike and internet cafe.—*TED/ANN staff*

◆ Nearly a half-century after the first literature evangelist visited the island where the apostle Paul was shipwrecked in AD 60, **Malta has a Seventh-day Adventist church** with its own building and 17 members. Malta's predominant religion, claiming 97 per cent of the population, is Roman Catholicism, with Muslims comprising 2 per cent and other religions 1 per cent.—*Vincenzo Annunziata/ANN staff*

More @ adventist.org.mt

“Turning it off” for Week of Prayer?

WAHROONGA, NEW SOUTH WALES

South Pacific Division (SPD) leaders are encouraging church members to make the coming Week of Prayer a time to turn off technology as well as spend time in prayer.

Although time spent with television and computers can be beneficial for families, says Julie Weslake, director of children's ministries for the SPD, they can also be detrimental to family and worship time.

“This time is important in building a strong family sense of identity and secure relationships,” she says. “The week of September 2 to 9 has been set aside as ‘Turn it off’ week for the SPD.”

The department of children's ministries want families to ensure their children have strong family and spiritual foundations.

Mrs Weslake says, “We want children to develop skills that will keep them connected to God and their families throughout their lives. We are encouraging families to turn off all technology for a whole week—television, computers, games, video games and DVDs.

“A week free of TV and technology will give your family a chance to think, read, create and do things together that you wouldn't normally be able to do.”

It will also give families a time to en-

gage in the Week of Prayer readings and activities.

Joy Butler, director of women's ministries and prayer ministries, says, “The Week of Prayer in the Adventist Church is an opportunity to see God at work and a release of the Holy Spirit. Many people are tired of lifeless churches, dull sermons, thwarted plans, arguments, dimmed dreams and disappointing results. But God is at work throughout the world and individuals and leaders are aware that prayer matters—both personal and corporate prayer.”

“The readings provided for 2006 are excellent and are written by men and women of God,” she adds. “They can be read aloud or silently in homes, in churches and in any place where a few people are gathered. Take time to pray before the readings, take a break during the reading to pray and spend time in prayer afterwards.”

Mrs Butler also suggests using creative ways to be together in corporate prayer and believes that new life can be breathed into prayer meetings by doing so.

Some of Mrs Butler's suggestions for reviving prayer gatherings include:

- Pray with music. Singing and music can be prayers.
- Keep it simple. Long prayers are con-

ference and meeting killers, according to Ellen White.

- Cut the prayer list down to size. Identify the most critical concerns.
- Be specific. Keep focused, earnest and pithy.
- Share answers to prayer. Find prayer responses and results and publish.
- Change the name. Use a positive name for the prayer gathering if necessary.
- Call the church together for special seasons of prayer. Use national days of prayer, special holidays and international days of prayer.

“The Week of Prayer could be the time and place to start,” says Mrs Butler.

Pastor Gary Webster, ministerial secretary for the SPD, says, “It boggles the mind that our God, who has a trillion galaxies to run each day, looks forward to, can hardly wait, and gets excited when we human beings take the time to talk with Him in prayer. But God is not a passive listener! Prayer moves His heart and arm! Prayer matters! If it didn't, Jesus sure wouldn't have wasted His time in prayer. Make a real difference in your world by inviting your friends to join you. God will be there and can't wait for you to join Him.”

—Adele Nash/Julie Weslake/Joy Butler

The Week of Prayer RECORD will be available in churches on September 2.

◆ The belief that **people who make more money** are happier is mostly an illusion, according to a study appearing in the June 30 issue of the journal *Science*. The study found “People with above-average income are relatively satisfied with their lives but are **barely happier than others** in moment-to-moment experience, tend to be more tense, and do not spend more time in particularly enjoyable activities.”—crosswalk.com

◆ Since the US Secret Service seized a number of evangelist **Ray Comfort's million-dollar bill**



tracts (RECORD, July 22) his ministry has hardly been able to keep up with the demand. “For weeks we've been expecting them to seize the rest of our supply. It's because of that concern that we have just produced a billion-dollar bill tract.”—crosswalk.com

◆ An increasing number of Christians alarmed by the **growing popularity of Halloween** in New Zealand are sending their chil-

dren to alternative events known as **Light Parties**. The concept of the Light Party, first organised in 2001, has so caught on that last year **120 churches ran the events** around the country. Light Parties aim to celebrate the good news with children and the community, in the spirit of Philippians 4:8.—*Lavinia Ngatoko*

More @ www.lightparty.org.nz

◆ Shock rocker **Alice Cooper's Christian nonprofit organisation**, the Solid Rock Foundation, is building a teen recreation centre in Phoenix, Arizona. A free haven

for at-risk kids was a goal of Mr Cooper's when he and a pastor at his church started the foundation 11 years ago. “We're not going to beat them over the head with a Bible, but we're certainly going to be available to tell them that that's available to them,” says Mr Cooper. The **1850-square-metre facility**, to be christened The Rock, is to open early next year at Grand Canyon University and will include a recording studio, indoor basketball courts, a rock-climbing wall, coffee house, game room and a concert hall.—crosswalk.com

More @ www.srock.org

IS YOUR CHURCH DOING SOMETHING EXCITING, INNOVATIVE OR INSPIRING? EMAIL RECORD@SIGNSPUBLISHING.COM.AU

Power and mite at Avondale's Heritage Centre

COORANBONG, NEW SOUTH WALES

W e remember the story of the widow who selflessly placed her entire savings, a mere two mites (or coins), into the collection box at the temple in Jerusalem (see Luke 21:1-4). I recently had the privilege of holding the same coin—well, at least one that dates to the same period. The discovery of the genuine Roman-minted coin, referred to as the “widow’s mite,” came at the Pool of Bethesda after excavations in 1934.

So, how did I come to hold a 2000-year-old coin? Simple, I visited the Adventist Heritage Centre, whose curator, Rose-lee Power, brought it to my attention. The centre, located in a single room of the Avondale College library’s Jeremic Wing, is the official heritage centre of the Seventh-day Adventist Church in the South Pacific.

The “widow’s mite” may be the oldest artefact in the centre, but there are many other priceless memories in the extensive collections. And extensive is the right word.



Rose-lee Power with the “widow’s mite” at the Heritage Centre.

The centre, opened in 1977, has more than 1000 document boxes. Each consists of church records, diaries, notes, personal letters, publications and other miscellaneous items. It also boasts more than 2000 audio recordings and books. The collection is growing at 35 linear metres a year, providing fertile research for anyone interested in the work and lives of past Adventists. However, due to privacy laws, some of the material is restricted.

Ms Power attributes most of the centre’s growth to donations from families and institutions. However, you could play a role, too. Ms Power’s advice is to think twice before throwing something out. You may just hold the missing piece that would help further define the work and lives of Adventists throughout the South Pacific.

“Often it’s that one, little piece, which may be very valuable to us,” says Ms Power.—*Stefan Millien*

If you have any information or items that may form part of the Adventist heritage, email <heritage@avondale.edu.au>

Public invited to celebrate SAH anniversaries

SYDNEY, NEW SOUTH WALES

T he Sydney Adventist Hospital (SAH) will be hosting the San Anniversary Celebration on August 27 to celebrate the 10-, 20- and 35-year anniversaries of a variety of SAH facilities, including Jacaranda Lodge, Emergency Care and the Fox Valley Medical and Dental Centre

The celebration takes place between 11 am and 3 pm on the front lawns of the hospital. Kid’s singing star Dorothy the Dinosaur and a special “Happy bear hospital” for “sick” or “unhappy” bears are among the highlights of the free community birthday celebrations.

Leisa O’Connor, communications director for the SAH, says, “While parents and

grandparents receive free medical health assessments by San health professionals, young people can enjoy the free entertainment and the young and young at heart can have their ‘unhappy’ or ‘sick’ teddy bears tended by the loving, competent hands of the staff of the award-winning hospital—recently named as one of the best hospitals in Australia.”

All bears will have their heart rates checked, receive their hospital tags, bandaids, bandages or patches and their official “Happy bear” discharge certificates.

Tours of the museum with its up to 100-year-old memorabilia are also available to celebrate the anniversary of sections of the hospital.—*RECORD staff/Leisa O’Connor*

More @ www.sah.org.au

Concerns for religious freedom in Pacific

PORT VILA, VANUATU

F reedom of religion and belief—cherished by millions around the world—remains an often-tenuous proposition in some places, Adventist religious liberty officials say following recent South Pacific visits. In several countries of the region, some minority groups and individuals have been discriminated against, and believers denied the opportunity both to practise and witness to their faith in local situations. Such prejudice has even led to stoning of church members and the burning of homes.

While issues do not reflect the excessive violations of some parts of the world, and generally freedom of conscience is guaranteed in the various island constitutions, concerns remain, says Pastor Jonathan Gallagher of the General Conference’s Public Affairs and Religious Liberty (PARL) Department.

“It’s important to emphasise the general respect for religious belief in Fiji, Samoa, Tonga, the Cook Islands, and Vanuatu,” he commented. “However in conversation with both state officials and religious leaders, we were made aware of some causes for concern, such as the conflict between individual rights and what are seen as community responsibilities.”

Local cultural traditions assign much control to local village councils, and majority faiths often exercise influence, added Pastor Ray Coombe, PARL liaison for the South Pacific Division. “We have heard first-hand accounts and have examined court reports that give a sometimes disturbing perspective on the limitations of religious practice in the name of communal harmony. While we certainly appreciate the need to work together with the local community, it’s disappointing when freedom of conscience is denied and the right to practise religious beliefs is refused.”

Pastors Coombe and Gallagher met with high-level state representatives in Fiji, Samoa, Tonga, the Cook Islands and Vanuatu and urged greater attention to fundamental freedoms, in particular the freedom of belief and practice of religion.—*ANN*



God-fearing husband— husband-fearing wife?

BY JOY BUTLER

THE PHOTOGRAPH SHOWED A HAPPY family, dressed in their Sabbath best, with father standing tall and proud. The story behind the picture was horrible. The mother and children were beaten and bruised every week but went to church smiling.

The pretty 23-year-old asked if it was right that she be refused Communion at church. She was the second wife of a cruel church man in his 50s, her parents had agreed to this marriage and her baby had died, therefore she was not allowed to partake of the Lord's Supper.

Dorothy was often beaten with her husband's buckled belt, bruised and cut yet told to make up her face to join him in church where he led out in eloquent prayers. He repeatedly raped and threatened her. He was a church worker and few believed her story.

The three friendly girls were overweight and unkempt, trying to be unattractive for their grandfather. Their mother was afraid and refused to tell the story of her conservative religious father's sexual abuse of her daughters.

True stories

The above scenarios are all true and have happened in the church I know so well. I have listened to these and other stories at camp-meetings, churches and in homes. The women in these stories ask to be heard, they want the church to know this is not right and they want someone to listen and care. They have been husband-fearing wives and children and they are

“Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy” (Proverbs 31:8, 9, NIV).

concerned for any newcomers to this scene who might be out there, crying for help. In some cases the men have been and still are well respected, wealthy members and often leaders in the church. The church can no longer ignore the possibility that abuse of all kinds exists behind its own doors.

Why does this outrage happen? How can people who demonstrate a pious air be so cruel behind the scenes? Where are the compassionate people of the church? Why don't the leaders listen? The women who told these stories all asked these questions.

A supposedly God-fearing man who hurts his family could do so for a number of reasons: he doesn't take responsibility for his emotions, he is not held accountable, he is following a learned pattern, he feels trapped and depressed, he does not know how to love, he lacks positive ways of managing his life, he could be a legalist, he wants to use power, he doesn't know what it means to be a follower of Jesus, he misunderstands Scripture.

A husband-fearing wife could be one who stays because she is afraid to leave, she

Abuse Prevention Awareness Day

Family counsel

The “mother” of Adventism has much to say about marriage, the home and family. The counsel in *The Adventist Home* is thorough and beautiful. If only all read it and followed the principles espoused there would be an absence of abuse and violence in Adventist homes and we could be like light and salt in our communities.

“Marriage, in a majority of cases, is a most galling yoke. There are thousands that are mated but not matched. The books of heaven are burdened with the woes, the wickedness, and the abuse that lie hidden under the marriage mantle” (page 44).

“Like every other one of God’s good gifts entrusted to the keeping of humanity, marriage has been perverted by sin; but it is the purpose of the gospel to restore its purity and beauty. . . . The grace of Christ, and this alone, can make this institution what God designed it should be—an agent for the blessing and uplifting of humanity. And thus the families of earth, in their unity and peace and love, may represent the family of heaven. The condition of society presents a sad comment upon Heaven’s ideal of this sacred relation. Yet even for those who have found bitterness and disappointment where they had hoped for companionship and joy, the gospel of Christ offers a solace” (page 100).

remembers her marriage vows, she has no access to money or papers, she lacks self-confidence, she has a need to be loved, she feels responsible for him, she doesn’t hold him accountable, she misunderstands Scripture and has forgotten what Jesus demonstrated in His treatment of women.

Abuse and the church

Abuse in all its forms—physical, psychological, emotional, sexual, spiritual—is neither gender- or age-specific but the vast majority of abused are women and children.

Research indicates that more than 90 per cent of reported abuse cases are perpetrated by men. One in three women in the world can expect to be abused sometime in her life. In the Adventist Church approximately 30

per cent reported some type of abuse in the Valuegenesis study. More than half of the perpetrators attended church. Nearly one in five perpetrators were active in church leadership.

Unfortunately the Bible and the church are part of the patriarchal backdrop of domestic violence and abuse. The way the Bible has been interpreted has shaped cultural attitudes to women for centuries. To help people back to self-esteem, it is often necessary for them to know they can be relieved of the oppressive role the church has used in its misconstrued interpretation of the biblical text and its authoritarian leadership.

Jesus’ attitudes to women were outstanding in His culture and He can be a model for us today. We need to affirm Christianity for its hopeful message and look carefully at the teachings of the Bible. As church members and leaders, we need to be clear about the liberation the Christian hope can bring.

“Jesus was not concerned with impressing people. That was and ever has been the concern of the Pharisees—impressionism. His concern was, and still is, to lift men and women to that level of manhood and womanhood that He intended for them when He created them male and female in the beginning. Anything short of this comes short of God’s plan. . . . Jesus, in preaching the Kingdom of God, was seeking to bring God’s people back to God’s original plan for humanity at creation—where justice, love and equality reigned in the presence of God” (Caleb Rosado).

Responding to abuse

The church institution can show compassion as no other. Its compassion needs to include challenging abuse and rebuking the abuser. If, in a congregation, we have failed to deliver true justice or have tried to short-circuit it, we have been colluding in silence with abuse and violence.

We all have a responsibility—as leaders, members, friends and family—to open our eyes and hearts to the hurting and fearful women and children around us and in our churches. Some are still there. Others have left or died.

If we suspect an abusive situation exists or have it reported to us, we can do the following:

- Listen to the person telling the story

and believe her/him.

- Tell that person this is not God’s will.
- Tell her she is not alone and that help is available.
- Let her know that without intervention, abuse often escalates in frequency and severity over time.
- Seek expert assistance.
- Refer her to specialised domestic violence counselling programs, not couples counselling.
- Help her find a safe home or shelter and advocacy resources.
- Hold the abuser accountable.
- Don’t minimise the abusive behaviour.

If restoration of the relationship is to occur, it can be considered only after the above steps have been taken.

A prayer for the abused

“Be merciful to me, O Lord, for I am in distress; my eyes grow weak with sorrow, my soul and body with grief. . . . I have become like broken pottery. . . . But I trust in you, O Lord; I say, ‘You are my God.’ My times are in your hands” (Psalm 31:9-15, NIV). **R**

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Joy Butler is director of women’s ministries for the South Pacific Division, based in Wahrenonga, New South Wales.

For further information or help:

- South Pacific Division website—<www.adventist.org.au>.
- Women’s Ministries “Breaking the Silence” brochures.
- Abuse Prevention Awareness Day materials available on the General Conference Women’s Ministries website <wm.gc.adventist.org>.

The difference

BY IAN RANKIN

THERE IS ONLY ONE PLAN OF SALVATION but it has progressive stages, in which God steps into and changes the course of human history. As that history develops, so the experience of the followers of God changes.

Salvation and belonging

For an Israelite, salvation was found in being born an Israelite and taking responsibility as a member of a tightly knit ethnic group in a covenant relationship with God. They had their own land and a hereditary king appointed by God. They had a temple where God manifested His presence. They had a hereditary priesthood who were mediators between the people and God.

Old beliefs die hard and it is comforting to have “the church” to blame, and so there are Christians today who accept the teaching that salvation comes from church membership and through the mediation of priests on their behalf. However, the Bible teaches that as Christians we live under the new covenant (see Jeremiah 31:31-34) inaugurated at Pentecost, where the faithful remnant of Israel became the Christian church (see Acts 3:37-42).

The church is a fellowship of individuals of all races, with no country or earthly temple—the believers are the temple of God (see 1 Corinthians 3:16 and Ephesians 2:20-22). The church has no hereditary priesthood. All believers are priests, with Christ as high priest and the only mediator between God and humans. The head of the church is Christ and the Holy Spirit is its guide and source of power.

For a Christian—as for an Israelite—a saving relationship is a covenant relationship, there is however a difference in their experiences. An Israelite was covered by the temple services (see Leviticus 23:26-32), but the temple sacrifices were a symbolic expression of faith in the atonement God would provide (see Hebrews 10:1-4).

A Christian draws identity from his or her church, but salvation is not through mem-

bership or the services of the church, for the new covenant is with the individual. The Christian, through Christ, has experienced what the blood of bulls and goats could never bring. He or she experiences the reality of forgiveness and a cleansed conscience, a new heart (see Hebrews 8:10; 9:12-14).

A question of place

In the Old Testament, God commanded the Israelites to build a temple as a place where He could dwell among them (see Exodus 25:8). The story in Exodus tells how He provided that as the people left

**We—the church—
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Egypt, the Egyptians gave them the materials they would need to build the temple, He gave detailed plans for the building and chose and gifted those to be in charge of the building program.

In the New Testament, God’s people are commanded to build a spiritual temple of God. Writing to the church of Corinth, Paul tells them, “You are a temple of God and . . . the Spirit of God dwells in you” (1 Corinthians 3:16, NASB). Peter writes of the believers as living stones (see 1 Peter 2:5, 9). The skills needed for building the temple are the gifts the Holy Spirit has given each believer. The plans are the character of Christ (see Ephesians 3:11-16).

The mission

The destiny of Israel was to expand their kingdom till it encompassed the whole world. On condition of obedience, they were promised dominion over all other nations and protection from their enemies, along with peace, prosperity and long life.

The Christian is promised persecution, betrayal and death in this life, but eternal life in a new heavens and new earth for those who endure (see Luke 21:12-19). They are called to scatter among all nations as witnesses to and teachers of the gospel.

We—the church—have much to learn from Israel’s history, but we must not lose sight of the fact that Israel and the church fill different roles at different stages of history. The emphasis of Israel’s role was to reveal the power of God. The emphasis of the role of the church is to make manifest the character of God, the fullness of Christ (see Ephesians 4:13-16).

The gifts of the Holy Spirit are aspects of the character of God. Some Christians are obsessed with individually exercising the miraculous gifts of the Spirit, rather than submitting one to another so that through their combined gifts, their fellowship becomes an image of Christ

Before Pentecost the presence of the Holy Spirit was largely manifested in the gift of prophecy. At Pentecost, God restored the fullness of the Holy Spirit and this is experienced in the fruits and the gifts of the Holy Spirit. The fruits of the Spirit, among which are love, patience, gentleness and self-control (see Galatians 5:22, 23), identify those led by the Spirit. On the other hand, the gifts of the Spirit are designed to enable a fellowship of believers to become an image of Christ (see Romans 12 and 1 Corinthians 12).

To seven churches

The letters to the seven churches in Revelation show that the new covenant makes it possible for God’s people to be overcomers, but it does not remove spiritual danger.

Ephesus was praised for its works and for preserving the purity of its doctrine, but the people developed the same spiritual problem as the Pharisees. The Ephesians were in danger of condemnation because they had turned their attention inwards and were focused on working to preserve their own salvation, rather than sharing salvation.

“For if the world were dependent for its salvation on the spiritual and moral purity of the church and its evangelistic obedience, rather than the indefatigable persistence of God’s longing for its redemption, it would be doomed to disappointment. For the stubbornness, corruption and apathy of the church in many generations and its determination to be like the world rather than win the world, have not lagged far behind Old Testament Israel’s.”*

The letter to Laodicea sums up one of the great differences of the new covenant experience and yet reveals the unchanging weakness of fallen human nature. The Laodicean offer is not a future hope of restoration, but is the offer, here and now of experiencing recovery from the damage to humanity’s nature that was suffered in Eden. There people chose to separate themselves from God and suffered a marring, a twisting of the image of God. In Christ, we are here and now offered the restoration of the lost capacity to love, to have a righteous character and be able to see through the disguises of sin (see Revelation 3:18).

Like Israel, the church has its highs and lows, but the letters to the seven churches of Asia bring out a significant difference between Israel and the church. The spiritual condition of Israel as a nation reflected the spiritual condition of its leaders. The letters to the seven churches do not address church leadership. It is so tempting to blame all problems on the “leaders,” but it is the individual church members who are held accountable and exhorted to become overcomers, keeping always in mind the admonition given through Zechariah that the temple would not be built by might or power of humans, but by the power of the Holy Spirit (see Zechariah 4:6). **R**

*Christopher JH Wright, *The Message of Ezekiel*, InterVarsity Press, 2001, page 165.

Ian Rankin writes from Christchurch, New Zealand.

Video ministry: The first visits

BY JOHN GATE

DELIVER THE FIRST VIDEO THE WAY a courier would deliver a parcel. This is not a religious visit nor is it a Bible study. You are a courier to deliver the video. Remember first impressions are lasting impressions. Be polite and courteous. Be prompt and brief. Do not entertain questions or argue, and leave your calling card (if you have one) with the video.

As you go to the door the process is simple and easy:

- Knock on the door and then stand well back.
- Say something like this: “Good evening, my name is Bill. Is Tom at home? I’m delivering the *Search* video for your free viewing. You requested it from the TV advertising.”
- Then arrange a pick-up time. Say something like this: “Can I pick it up in a week or a fortnight from now?”

By arranging a pick-up time it becomes clear between the courier and the home viewer the time period they have to view the video and it gives an expectation that the courier will be returning to pick up the video. Once a pick-up time has been arranged, leave. Do not linger to chat. This strategy and procedure is important. The aim is to make a friendly connection, and to deliver the advertised video.

If you are running short of the advertised video, a short delay will not jeopardise the interest. It is inexcusable the first time to deliver a video that has not been requested.

Keep your visit short. Late afternoon or early evening is often the best time. Avoid calling after dark on the first visit. Many people have security concerns, especially after dark.

If people are not home, try calling back at a different time. But don’t give up until the video has been delivered and personal contact has been made with the person. If there is a delay in delivery of the video, then be up-front with the people. Do not make



excuses. Say something like this: “I apologise for the delay in delivery, but we’ve had so many requests for viewings that we are running behind. Enjoy the video.” Then arrange a pick-up time. And leave.

The second visit is when you pick up the video delivered on your first call. Again, you call as a courier. Their response will give you a clue as to the depth and direction of their interest. If people do not ask for another video, then offer another one. Arrange a pick-up time and leave. The first visits must be short and to the point.

“All we have to do at first is deliver the video to them. But how we do this has a major impact on that person.”—Geoff

Crabtree, pastor, Alice Springs, NT

Be prepared, and keep other videos in your car. Say something similar to the previous visit: “Good evening, is Tom in? I’m Bill, I’ve come to pick up the *Search* video I left last week. How did you enjoy it? There are others in the series. Would you like to see another one?” Remember: If they don’t ask for another video, offer another one on the same loan basis.

Experience over seven years has shown that about 70 per cent of those who view the first video will either request or be happy to view a second video in the series. The next video you give should be one as close as possible to the beginning of the series, but it doesn’t have to be. **R**

This is part of a series of articles exploring video ministry and how it can work in your community.

John Gate is director of the Adventist Discovery Centre.

“Charlie”: Memories and mission

MAYE PORTER, NORFOLK ISLAND

Thank you for the front-page tribute to “Charlie,” the Papua New Guinea (PNG) mission plane (“Adventist Aviation farewells ‘Charlie,’” July 15). My first landing in “Charlie” was on a rain-sodden grassy strip with black mud spewing all over the plane as we skidded to a stop. I was so terrified that it took me 24 hours to pluck up courage enough to get back in.

So why do I have this degree of nostalgia and feeling of loss that “Charlie’s” career is over? It’s because Charlie has been as much an indispensable member of our mission team as those intrepid pastor-pilots who flew him.

For the 11 years I spent in PNG, “Charlie” and I completed many adventurous trips together. There was a pre-trip ritual. First I, my small overnight bag and my precious box of children’s ministries workshop supplies would be weighed, the plane checked, and seatbelts fastened. These were all important precautions but the most important was that we never

It is a privilege to have a part in providing such an essential tool for evangelism.

flew till we had prayed. I’m sure that’s why “Charlie” was able to accumulate those four million kilometres of safe travel.

A “missionary with wings” like “Charlie” is crucial to our efforts to fulfil the gospel commission in PNG. It is a privilege to have a part in providing such an essential tool for evangelism. I hope we remember that when we open our wallets on Thirteenth Sabbath.

Signs podcast progress

PHILIP SMITH, QLD

I am thrilled to announce that the first podcast (“Signs podcast reeling in on web,” News, July 29) I have ever downloaded onto my mobile phone was an audio version of Grenville Kent’s article on *The Da Vinci Code*, from the June edition of *Signs of the Times*. What this represents is a real step forward in the development of a true multimedia ministry under the *Signs* banner.


And this is even more significant in light of the fact that these MP3 podcasts can be taken from the *Signs* website <www.signsofthetimes.org.au> and used to supply audio content to the emerging national Adventist radio network. And by this time next year, there will probably be double the number of licensed Adventist radio stations operating within the “Signs FM” network across Australia.

A church or church member owning a low-power FM radio station need only download the *Signs* podcasts onto an iPod or burn them to a CD, plug that into their transmitter and then play the items across the radio for the community to hear.

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.

Record Roo's

Kids corner



Hi Kids,
Do you remember King Jehoshaphat? This week we will find out who the next man was to be King. Read about it in 2 Chronicles 21:1,2.

RR


Fill in the Blanks

“And Jehoshaphat _____ with his _____, and was buried with his fathers in the _____ of _____ . Then _____ his son _____ in his place.”

2 Chronicles 21:1 NKJV

Write

Read 2 Chronicles 21:2 to find out what Jehoram’s brothers were called. Write their names in the space.



Colour In

the picture of the brothers.

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Wedding

Yeoh—Koh. Edmund Boon Leong Yeoh, son of Richard and Alice Yeoh (Doncaster, Vic), and Magdalene Ho Keng Koh, daughter of Khim Huat Koh (Singapore) and Madam Irene Mui Lang Ong (Preston, Vic), were married on 30.7.06 at the Romanian SDA Church, The Basin.

Isaac Foo

Obituaries

Akers, Mary Netta (nee Golby), born 7.9.1924 at North Rocks, NSW; died 15.7.06 at Wallacia. She is survived by her husband, Russell; her son and daughter-in-law, Russell and Christine; her daughter and son-in-law, Annette and Allan Burns; and her 10 grandchildren. Netta was an active member of the Parramatta church for many years. Her trust was in the Lord whom she now awaits.

Rein Muhlberg

Baker, James Edward, born 14.9.1917 at Blackall, Qld; died 23.6.06 in Peninsula Private Hospital, Redcliffe. On 12.1.52 he married Enid. He is survived by his wife (Rothwell); his daughter, Jennette; and his sons, Darryl and Tony.

Humberto Rivera

Benfell, Winifred (nee Clarke), born 1913 in England; died 5.7.06 at Hastings, NZ. She was predeceased by her husband, Bill, in 1990. She will be greatly missed by her children, Kaye and Garth Hurrell (Wellington), Don and Sue (Mount Coolool, Qld), and Lyn and Chris Morey (Bendigo, Vic); her seven grandchildren; and seven great-grandchildren. Winifred lived a happy, full and productive life, secure in the faith of Jesus.

Errol Singer, Phil Rielly

Carter, Charles, born 11.3.1921 at Philadelphia, USA; died 24.6.06 in Yeppoon Hospital, Qld, after a long illness. He is survived by his wife, Coral. Charlie came to Australia from USA during WW 2 in defence of Aus-

tralia and while serving here, found his life partner, Coral, whom he married and took back to America, but only for a while. He was in a search for faith and 19 years ago this found fulfilment in baptism. He enjoyed a full life of service and involvement in the Yeppoon SDA church and is sadly missed by the members. Charlie looked forward to Jesus' soon return.

Alvin Coltheart

Dell, John Leslie, born 1.6.1936 at Omeo, Vic; died 23.7.06 in the Geelong Hospital. He is survived by his wife, Fay; his children, Maree, Heather, Geoff and Robyn; their spouses; his grandchildren; and one great-grandchild. John served as an elder for many years as a bi-vocational minister for Colac church. In all John did, he displayed integrity, honesty and hard work. He loved his Lord, and as his death drew near he displayed a smile of trust and assurance in God's promises. He is missed deeply by all who knew him.

Denis Hankinson

Quinten Liebrandt, John O'Malley

Elphinstone, Benyta Dianne, born 26.5.1949 at Penrith, NSW; died 12.7.06 in Townsville General Hospital, after a long battle with cancer. In 1973 she married Dale Mea. In 1989 she married Gordon Elphinstone, who predeceased her in August, 2001. She is survived by her mother, Edith Denny; her siblings, Greg Doyle, Jennifer Doyle, Lorraine Pullen, Lydia Power and Philip Grace; her children and their spouses, Clinton and Lidia Mea, Tandida Mea, Tiana and Ian Tait, Jarad and Suzie Mea, Pauline Elphinstone, Anne-Marie and Anton Dew, Christine and Shane Mills, and Bernard Felix; and her 12 grandchildren. Benyta worked several years as a literature evangelist around Whitsundays, and travelled extensively in Australia for Asian Aid Organisation. She visited Asian Aid work in India in 2002 with the David Lamb evangelistic team.

Bill Blundell

Gasson, Muriel Saunders, born 26.9.1913 in Auckland, NZ; died 29.6.06 in Auckland. She was predeceased by her husband, Percy, in 1991. She is survived by her son, Bill (Thailand); and her grandson, Darran (Perth, WA). For many years Muriel was a very faithful member of the Tauranga church, helping out with the children's Sabbath school and also with welfare work. She was well known and appreciated in her country district as a collector for the Adventist Appeal. Her happy smile and infectious laugh will be missed. She died with the hope of the Resurrection when the Lord returns.

John Veld, Kayle de Waal

Gordon, Kenneth Alfred (Linky), born 12.5.1934 at Eighteen Mile, near Barylugl, NSW; died 17.7.06 at Grafton. On 6.6.63 he married Paulene Patten. He is survived by his wife; his children, Michelle, Kenneth and Shane (all of Grafton). He was one of 10 children, seven of whom survive him. Linky was a senior elder of the Bunjulong people, much loved and respected by all, whether Aboriginal or white. This

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was shown by the nearly 1500 people who attended the service at the Grafton SDA church. If the Bunjulong people had a king, he would have been it!

Gordon Smith

Green, Bertie, born 2.5.1917 in Middlesex, England; died 6.7.06 in St Vincent's Hospital, Toowoomba, Qld. He was predeceased by his first wife, Nancy, in 1984. He is survived by his wife, Doris (Warwick); and his sons, Jim (Sydney, NSW) and Phillip (Taree). Bertie came to Australia when he was nine years old. He saw war service in Papua New Guinea in WW 2. He was a faithful member of the church for over 60 years, serving in many different capacities. He died in the certain hope of the Resurrection.

Warren Fedorow

Grosser, Jade, born 1.7.1974 at Karachi, Pakistan; died suddenly and unexpectedly 17.7.06 in Melbourne, Vic. He is survived by his parents, Gavan Grosser and Kerry Tanner; his sisters, Kim and Sian; and his extended family, Glorija, Dreena, Russell, Rijana, Mark and Kym. He was grandson of Pastor Bert and Edna Grosser, and Val and the late Earle Parkinson. Jade will be remembered for his warmth, humour, sporting prowess and his service to others in the field of nursing. A memorial service to farewell Jade was held in Melbourne on 27.7.06.

Gavan Grosser, Morrie Krieg

Haydon, Evelyn Marjorie (Evie, nee Glover), born 5.9.1928 at Moora, WA; died

26.6.06 in Perth. On 30.10.48 she married Tom. She was predeceased by her daughter, Amanda. She is survived by her husband; her daughters, Jenny Harris, Marjorie Molloy and Tracy Butler; and her son, Peter (all in WA). Evie was much loved and loved much. God's love shone in all she did.

Phil Rhodes

Hinton, Arthur William (Bob), born 21.7.1928 at Rockhampton, Qld; died 27.7.06 in Rockhampton Hospital, Qld, after a brief illness. He is survived by his wife, Jean; his sons, Peter, Neil, Dean, Ray, Lyle, Barry and Murray; and his sisters, Betty and Francis. In his working life, Bob had a lot to do with cranes and machinery. He was a great family man and was well loved and appreciated as a husband and father. He lived a fulfilling life that touched the lives of many others. Sadly missed by his wife, Jean, and by his Yeppoon church family.

Alvin Coltheart

Hodder, John Thomas, born 25.5.1924 at Lithgow, NSW; died 17.7.06 at Greta. On 23.9.46 he married Mullie. He is survived by his wife; his son, Malcolm (both of Singleton); his daughter and son-in-law, Gayle and Nigel Brewer (Greta); his three grandchildren; and three great-grandchildren. Johnnie was a beloved husband and devoted father. He loved farming, his grandchildren, and his Lord. He was a peaceful, gentle man, believing in the Resurrection when there would be no more parting. All who knew him loved him and his sense of humour.

Clive Nash

Lehmann, Kurt, born 31.5.1929 at Benson, Germany; died 18.7.06 in Warwick Hospital, Qld. He is survived by his wife, Betty (Warwick); and his son, Derek (Melbourne, Vic). Kurt came to Australia as a young man in the early 1950s. He became a church member after attending a seminar conducted by Pastor George Vandeman, in Toowoomba, Qld. Kurt had his faith firmly anchored in the blessed hope, which he shared with all those he met. He rests awaiting the call of the Master.

Warren Fedorow

Malgion, Esteban, born 24.4.1934 at Calubian, the Philippines; died 2.7.06 at Ingham, Qld. He is survived by his wife, Bernabela (Ingham); his daughter, Juditha Donald; and his grandchildren, Anthony, Noelen and Charleen.

Cranville Tooley

Mears, Neville William, born 9.3.1913 at Rockdale, NSW; died 28.6.06 at Toronto. He is survived by his wife, Marjorie (nee Heaton); his sons, Trevor and Jeffrey; his daughters, Janice Clarke and Christine Allomes; his 10 grandchildren; and eight great-grandchildren. Though small in stature, Neville was a giant of a man, with many skills and talents, who contributed immeasurably to the physical and spiritual needs of the Toronto church. He lived a long, full life of service to his God, family and church. We will miss his ready smile and warm handshake as he sleeps waiting for Jesus to return.

David Coltheart, Aaron Jeffries

Polglase, Phyllis Joyce, born 10.7.1916 at Warburton, Vic; died 16.7.06 in Berwick Private Nursing Home. She is survived by her stepdaughter, Vivian Huston (Ballarat, Vic). In her working days, Phyllis worked as a dressmaker.

Stenio Gungadoo

Popovic, Ljubomir, born 26.2.1929 at Osijek, Croatia; died 13.7.06 in Brisbane, Qld. On 25.1.54 he married Danica. He is survived by his wife; his son, Borislav; his daughter, Blazenska Filipovic; and his grandchildren, David, Tamara, Ana-Maria and Christina (all of Brisbane).

Mladen Krklec, Miroslav Stilinovic

Roberts, Florence Lily, born 14.8.1922 at Leichardt, Sydney, NSW; died 9.7.06 at Newcastle. She is survived by her husband, Dick; her son, Peter; her daughters, Helen and Gaynor (all of Newcastle); her five grandchildren; and one great-grandchild. Florence was baptised 14.10.50 at Hamilton, where she faithfully served in Dorcas, primary and junior Sabbath schools and as deaconess. Her love of family, Scripture, children and service to others was an example for all. A mother in Israel sleeps in peace awaiting the voice and face of her Lord.

Murray House

Scheermeijer, Willem (Bill) Johannes Marinus, born 31.1.1931 in Jakarta, Indonesia; died 7.7.06 in Bandung. On 31.5.55 he married Georgine. He is survived by his wife (Pakenham, Vic); his children and their spouses, John and Lian Scheermeijer (Narre Warren), and Veronica and

Kiki Sutedja (Bandung, Indonesia); his six grandchildren; and one great-grandchild. Bill died suddenly and unexpectedly while visiting his daughter and her family in Indonesia. His one great passion was that people should be ready for the second coming of Christ. He will be sadly missed by his family and friends.

Craig Gillis

Seal, Margaret, born 16.9.1904 in Wales; died 9.7.06 at Lutheran Homes, Glynde, SA. She is survived by her children, Norma and Michelle; and their families. A video presentation of her life was shown during the service. A bright and cheery person all her life, at 100 years of age Margaret said, "I've done that, I can go now." She was a devoted disciple of Jesus and now waits to see His face.

Jim Zyderveld

Shute, Violet Winifred (nee Burnett), born 13.4.1920 in Brisbane, Qld; died 7.7.06 at North Ryde, NSW. On 14.11.53 she married Norman. She is survived by her husband (North Ryde); her daughter, Kerrie Shute (Leura); her daughter and son-in-law, Debbie and Anthony Horan (Newcastle); her brother, Ned Burnett (Mackay, Qld); and her granddaughter, Maya. Vi was a loving wife and mother; lifelong love of the Lord; loved gardening and dressmaking; active in Dorcas work, kindergarten Sabbath school and served as a deaconess.

Bruce Grose

Stanfield, Tomas Arthur, born 26.12.1935 at Bellingen, NSW; died 17.7.06 at his home in Bonnells Bay. He is survived by his wife, Athnee (nee Weekes); his children and their spouses, Janelle and Allan Dennis, Leon and Leeanne, Helen and Mark Ryan, and Pam and Russell Wold; his 14 grandchildren; and three great-grandchildren. The Avondale Adventist Cemetery chapel was full of people, including siblings, Gwynne Styles, Martin, Ronald and Raymond, who came to say goodbye to a remarkable man. Tom was a fitter and turner by trade and worked with Sanitarium for 27 years. He was also a keen gardener; and a loyal church member and deacon. He will always be remembered for his helpfulness and devotion to God and his family.

Desmond Hills, Jim Beamish

Stevens, Sylvia Edith Wandana, born 21.7.1914 at Port Neill, SA; died 9.7.06 at Lutheran Homes, Modbury, SA. She is survived by her children, Brian and Shirley; her five grandchildren; and six great-grandchildren. Sylvia was named after a coastal supply ship, *Wandana*, which arrived with needed food and supplies on the day Sylvia was born. She now rests with her husband, John, who predeceased her in 1985; and her son, Trevor, who died in 1970. She loved her Lord and looked forward to His coming.

Jim Zyderveld

Walters, Samuel James (Doc), born 28.11.1920 at Merewether, NSW; died at 14.7.06 at his home in Fassifern. He married Evelyn and they spent over 60 wonderful years together. He is survived by his wife; his sons and daughters-in-law, Lynn and Elaine, Maurice and Karen, and Chris

Positions vacant

▲ **Principal**, Carlisle Christian College (Mackay, Qld); **Principal**, Gold Coast Christian College (Gold Coast, Qld); **Principal** (sole charge), Manning Adventist School (Taree, NSW); **Principal**, Landsdale Gardens Christian School (Perth, WA); **Deputy Principal**, Prescott Primary Northern (Adelaide, SA); **Head of Secondary**, Brisbane Adventist College (Brisbane, Qld); **Head of Primary**, Macquarie College (Newcastle, NSW); **Head of Primary**, Mountain View Adventist College (Sydney, NSW); **Coordinator of Teaching and Learning**, Macquarie College (Newcastle, NSW). Expressions of interest are invited for these education administrative positions, which are currently being negotiated for the 2007 school year. **Applications in writing** should be forwarded to Dr John Hammond, National Director, Adventist Schools Australia (Australian Union Conference), PO Box 4368, Ringwood Vic 3134; email <schools@adventist.edu.au>.

▲ **Graphic Designer—Signs Publishing Company (Warburton, Vic)** is seeking an enthusiastic Graphic Designer for a full-time position in a busy, modern prepress department. The successful applicant will be skilled in the Mac environment; be proficient in electronic design and layout; and have experience in commercial electronic design. Any other connected attributes would be favourably considered. Commitment to quality and service, together with a respect for Christian values and ethics are essential. **For further information** contact Ray Portbury on (03) 5966 9111; email <ray.portbury@signspublishing.com.au>. **Applications in writing** should be forwarded to Ray Portbury, Production Manager, Signs Publishing Company, 3485 Warburton Highway, Warburton 3799, no later than **September 1, 2006**.

▲ **President—Solomon Islands Mission—Trans-Pacific Union Mission of the Seventh-day Adventist Church** is seeking expressions of interest and/or nominations for the position of President of Solomon Islands Mission. **For more information** please visit the POSITIONS VACANT section of the SPD website at <spd.adventist.org.au/employment>. **Applications in writing** 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 August 30, 2006**.

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

and Libby; and his five grandchildren. He was a hard worker and provided well for his family; his last occupation being that as an ambulance officer which he loved, as it meant he could help people. His favourite hymn was "Face to face." He now sleeps in the sure hope of seeing his Saviour at the Resurrection.

Tom Turner

Watton, Esther Myrtle (nee Anderson), born 28.8.1914 at Blackall, Qld; died 11.7.06 in the Dalby Hospital. On 8.4.46 she married Edgar, who predeceased her in 2003. She is survived by her sons, Kevin (Oakey) and Colin (Bundaberg); and her daughters, Desley Steedman (Dalby) and Shirley Hardy (Narangbah). Esther has been a faithful member of the SDA Church for many years. She lived in Dalby the last two years of her life and attended the Dalby church as often as her health permitted.

Jack Hammer

Weare, Avis Joan (nee Sumpton), born 17.2.1925 at Woolloowin, Brisbane, Qld; died 4.7.06 in Dungog Hospital, NSW. She is survived by her husband, Pastor Doug Weare; her brother, Thomas Sumpton; her sister, Amy Beckett; her son, Glenn (Sydney); her daughter, Sharon Brewer (Dungog); and her grandchildren, Angela, Esther, Leichelle and Trevor. Avis supported her husband as they ministered in the South Queensland and North New South Wales Conferences. On retirement they continued to minister part-time, including spending a year on Norfolk Island. Avis enjoyed be-

ing a minister's wife and deeply valued the friendships she made during that time. She will be greatly missed.

Joe Webb, Oscar Sande Hernandez

Weir, Dorothy Marah, born 13.6.1918 at Goulbourn, NSW; died 11.7.06 at Bethany Nursing Home, Rockhampton, Qld. She is survived by her husband, Bill; and her children, June, Dennis, Trevor, Maria, Bob, Kim and Shane. Dorothy was born into an Adventist home and enjoyed a lifelong connection with her Lord. She now awaits the call of Jesus at His soon return.

Alvin Coltheart

Wilson, George Allen, born 27.11.1921 at Kooweerup, Vic; died 2.7.06 at home in Garfield. On 17.1.50 he married Lorraine. He is survived by his wife (Garfield); his daughter, Petrina Wilson; his sisters, Vi Wadsley (Kooweerup) and Ella Rowe (Bendigo); and his brother, Bob (Gosford, NSW).

Russell Standish, Bill Doble

Whitworth, Hugh, born 21.7.1921 at Belmore, Sydney, NSW. He was baptised in 1940. In 1942 he married Thelma Augustinsen and moved to Cairns, Qld. He died on 27.6.06 in Cairns. He is survived by his daughters, Julie (Dubbo, NSW) and Heather (Townsville, Qld); his sons, Richard (Sunshine Coast) and George (Mareeba); also his grandchildren; and great-grandchildren. Hugh had been a faithful member of the Cairns SDA church for many years.

Roger Ward

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Wilkinson, Gweneth Mary (nee Long), born 21.5.1916 in Perth, WA; died 28.6.06 at the Adventist Retirement Village, Rossmoyne. On 9.12.54 she married Reginald, who predeceased her in 1974. She is survived by her nieces, Rhona Mills, Janice Hollingsworth and Gwen Agafonoff; and her nephew, Ross Hook (all of WA). Gwen was a missionary nurse in the Solomon Islands and Papua New Guinea. She lived her life devoted and dedicated to Christian service.

Phil Rhodes

Advertisements

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Thailand trip. Thailand Adventist Mission wishes to contact descendants of Robert A Caldwell and G F Jones, missionaries to Thailand in 1906, for centenary celebration attendance. Contact Pastor Insom <surachet@adventist.or.th>.

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The annual camp luncheon for the members of The South Queensland Retired Adventist Church Employees Association will be held on **Wednesday, September 27, 2006**, at 12.30 pm, in the dining room at Watson Park, Dakabin. Please pre-book and make an advance payment of \$10 per person by phoning treasurer, John Wilson (07) 3820 8421; secretary, Beryl Dorrington (07) 5546 3015; or write to 37/571 Redland Bay Road, Victoria Point 4165. The luncheon is a great time of fellowship that is enjoyed by all.

Final Events DVD and other Amazing Facts products and Your Story Hour dramatized stories are available from the Australian distributor, The Story Factory. Contact Darren or Robyn Peakall on (08) 9257 2211; 0417 913 695; or email <info@thestoryfactory.com.au>.

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Carmel centenary—2007 Homecoming weekend. Calling all former students, workers and friends of Carmel Adventist College. Our centenary will be held next year and the highlight of our year-long celebrations will be the Homecoming weekend to be held September 30 to October 2, 2007. This will commence with a vespers program on the Friday evening and include a special Sabbath service, evening program and Sunday tour of the college. Please plan now to attend. For further details contact Mrs Nerolie Hiscox on (08) 9293 5333; or email <nhiscox@adventist-ed.wa.edu.au>.

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