

# RECORD



*Buimo Jail commander Samson Jaro accepts a gift of towels from Irene Joe, president of the Community Services Department of the Adventist churches in Lae, and her assistant, Martina Wawia, and secretary, Helen Mando.*

## Gifts for prisoners in PNG

*Lae, Papua New Guinea*

**S**ome 700 Seventh-day Adventists braved heavy rain to present towels as gifts to prisoners at a jail in Lae, Papua New Guinea, on May 18. Five hundred prisoners and staff attended the presentation.

The Adventists, who came from 18 churches, presented 849 towels to Samson Jaro, the commander of Buimo Jail.

Mr Jaro, who is also an Adventist, commended the church for the timing of the gift, saying there had been sickness affecting the prisoners. A lack of hygiene—insufficient towels meant prisoners had to share—had contributed to the sickness.

“The government is unable to provide for such needs,” he said.

The church members also prepared food and served it to the prisoners, and presented toiletries and reading materials as well. Mr Jaro even allowed women from the churches to serve prisoners in high-risk cells who, because of sickness, could not attend the presentation.

This is not the first time Adventists have helped the prisoners. Church members paid for the prisoners’ uniforms several years earlier and continue to pay regular visits to the jail.—*Benson ToPatiliu Diave/Adventist News Network/with Emily Lassah*

## *In this issue*

*Avondale College:  
Its ethos and mission*

*International status for  
religious liberty group*

*The cross and  
last-day events*



*Work for a  
hometown  
missionary*

# Keeping things in perspective

**S**tand on the top floor of a tall building and look down. Those on the ground floor look so small, so far away. But stand on the ground floor and look up. Those on the top floor disappear into the sky. The view is different, depending on where you stand.

Teaching a student perspective is challenging, but rewarding. Finding the horizon, understanding the light source and observing the variables of distance are principles grasped quickly by some, but slowly by others. The secret, though, is not in understanding the principles, but in applying them to complete the picture. It's the same with Christians. The principles of

shoes. The tragedy of pain and suffering dwarfs millions of people. Take a good, hard look at discrimination, drug abuse, gambling and pornography. It isn't a pretty picture. Offering compassion may mean new levels of discomfort for Adventists who want to share their hope in Jesus.

Jesus remains the greatest at teaching perspective. He stepped out of His comfort zone to eat and talk with people in the streets. He experienced pain and suffering. He held tired hands, looked into deep eyes and warmed hearts with words of kindness, compassion and acceptance. Talking to prostitutes, seeking out tax collectors and placing children on His lap

factories and offices. The community knows about us because of our healthy lifestyle. But can a worker on the third floor of an office block or a local family who can't afford a private education see the values of the Adventist Church?

Communicating is an important aspect of growth and development—for church members and their neighbours. It's a powerful way to change perceptions and build confidence. Jesus didn't falter in His belief or in His values, and yet He found ways to share His perspective with others—by spending time with them in dirty streets, on country roads and around wells.

Walking in the footsteps of Jesus means perceiving the world through the eyes of the hurting, not standing on the sidelines being critical.

The way the community views the church is our responsibility. Morally speaking, we can choose to remain on the top floor, or we can step into the elevator and go to the people. Jesus helped the world see a brighter future not by sitting on a throne, but by living among the people and then dying for them. He experienced life from all angles.

The best way to get things in perspective is to see as Jesus did and take the Adventist Church to the people for a close-up. Share your hope in Jesus. It may give others a new perspective.



Bronwyn Mison,  
Communication and  
Public Relations  
Director,  
South Pacific Division

**Offering compassion may mean new levels of discomfort for Adventists who want to share their hope in Jesus.**

the Bible are of little value if we don't apply them to our lives.

Some in the community see Seventh-day Adventists as being judgmental, intolerant and secluded. These perceived characteristics are probably the result of personal experience, family prejudice or a combination of factors such as age, culture and gender. But the strongest argument is perhaps a perceived unwillingness for Adventists to get involved.

We Adventists often think remaining at a distance is the safe option, but this only supports the views of church critics. Speaking out for justice takes courage, and doing it in a way that shows compassion and understanding presents an opportunity for the gospel to come alive.

What is your perspective?

A bystander making observations from a lofty height finds it easy to criticise others. Take a moment to stand in someone else's

helped these people see heaven for the first time.

Seventh-day Adventist Christians have been called to do the same. What is your perspective on HIV/AIDS? How do you see euthanasia? How do we treat homosexuals? Do we really care for the environment? These and other social issues raise tough questions that need our attention.

We set our sights on a rooftop experience, but others deserve to enjoy the view as well. In practical, socially responsible ways, Adventists have an opportunity to bring the gospel to life. Sharing our perspective on Christ with those in adversity isn't the result of a corporate campaign, but of the commitment of each church member in the community where they live.

How does your community view the Adventist Church? Have you held someone's hand lately? Talented and gifted people fill our churches, schools, hospitals,



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

Vol 108 No 25  
Cover: Benson ToPatiliu  
Diave

**Editor** Bruce Manners  
**Senior assistant editor** Lee Dunstan  
**Assistant editor** Kellie Hancock  
**Copy editor** Graeme Brown  
**Editorial secretary** Meryl McDonald-Gough  
**SPD news correspondent** Brenton Stacey  
**Senior consulting editor** Barry Oliver

**Web site** [www.record.net.au](http://www.record.net.au)

**Mail:** Signs Publishing Company  
3485 Warburton Highway  
Warburton, Vic 3799, Australia

**Phone:** (03) 5966 9111 **Fax:** (03) 5966 9019

**Email Letters:** [editor@signspublishing.com.au](mailto:editor@signspublishing.com.au)

**Email Newsfront:** [record@signspublishing.com.au](mailto:record@signspublishing.com.au)

**Email Noticeboard:** [editorsec@signspublishing.com.au](mailto:editorsec@signspublishing.com.au)

**Subscriptions:** South Pacific Division mailed within Australia and to New Zealand, \$A43.80 \$NZ73.00. Other prices on application. Printed weekly.

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

- *Adventist publisher awarded* • *The Search to Newcastle* • *Fulton's Health Week cleans up*
- *ADRA Appeal back in PNG* • *Book of Hebrews study* • *War hero interviewed* • *and more*

—Compiled by Kellie Hancock—

● The former publisher and editor of *One Jump Ahead* was awarded the **Medal of the Order of Australia** for services to youth through the publication of the magazine. **Nainie Magnusson** was given this recognition in the Queen's honours list published on June 9. The award was given posthumously and received by her husband, Dr **Eric Magnusson**, in Canberra, ACT. Mrs Magnusson died at the end of 2001, but was nominated for the award before her death (awards are only given posthumously if the person was nominated before the time of death).

● **The Search video campaign** is moving to Newcastle with 243 advertisements to be screened on television between July 5 and 13. Offering a free viewing of the video *Search for a new world*, it provides an opportunity for church members to connect with people from their local community, say the people from **Adventist Media**.

● **Health Week at Fulton College**, from May 12 to 17, ran with the theme "Health begins with God." The week began with a campus clean-up and inspection of the college campus, and cleaning up of



## NSW's purpose-built middle school

The Federal member for Werriwa, Mark Latham (Labor, pictured on left), officially opened the new middle-school buildings at the Macarthur Adventist School on May 25. He congratulated Adventists on providing the first purpose-built middle-school facility in New South Wales.



"Students in Years 5 to 8 have special needs," he told the 500 visitors at the opening. "These 10- to 14-year-olds have unique academic, physical and pastoral needs."

The new building contains four general-purpose classrooms, a fully equipped science laboratory, computer room, library and toilet facilities. The school has doubled its enrolment to over 150 in the past four years and is the fastest growing school in the Greater Sydney Conference. The rapid growth matches that of housing in the greater Macarthur district in south-western Sydney.

The vision for a Year 5 to 8 education has been the brainchild of principal Jenny Gibbons (also pictured), who has completed specialist studies in the needs of middle-school children.

"Children who normally leave for high school are just entering puberty and need a more secure learning environment," she says. "They should start working from Year 5 with some specialist teachers in readiness for more independent learning at Year 9. At middle school, they should be in an environment that encourages spiritual values. At this age they are making life choices."

roadsides to the neighbouring villages (pictured). College nurse **Bev Chapman** and the college minister, Pastor **Narayan Goundar**, with a group of staff, students and children, helped repaint Korovou Hospital outpatient rooms on the Sunday. The week concluded with an oratory contest, "Preventing AIDS among youth."

● Meanwhile, Dr **Glynn Litster**, from Cooranbong, NSW, has just returned from a **three-week teaching block at Fulton College** in the Bachelor of Education program. "We thank him for stepping in at short notice," says **Brian Hamilton**,

department head of primary teaching. "The BEd students have benefited from Dr Litster's expertise and experience in the island fields of the Pacific."

● **Gary Christian** (pictured), domestic programs director for Adventist Development and Relief Agency (ADRA)—Australia, recently visited **ADRA—Papua New Guinea** head-quarters in Lae to investigate re-establishing the **ADRA Appeal** in PNG.—*Tok Save*

David Gibbons



● **Dr William Johnson** (pictured), the Australian editor of the *Adventist Review*, will share his "bittersweet love affair" with the **book of Hebrews** during a seminar at Avondale College, August 22-24. The seminar—presented by Avondale College church—

includes an open meeting where he will explain **Hebrews' relevance**, and a panel discussion. Attendance is free.



● **Desmond Doss**, a Seventh-day Adventist and the only noncombatant to be awarded the **US Congressional Medal of Honor**, was one of four conscientious objectors featured in a **BBC report** broadcast on International Conscientious Objectors Day, May 15. Mr Doss, as an army medic in the Second World War, **saved the lives of 75 GIs**, carrying them to safety.—*ANN*

● To meet future demands, the Seventh-day Adventist Church needs to **develop a new generation of leadership**. That was recognised recently at the General Conference (GC) Spring meetings. GC vice-president Pastor **Gerry Karst** and Dr **Mike Ryan**, special assistant to the GC president for strategic planning, delivered a summary of research into the kind of world Adventism will confront in approximately one generation from now. The church, which is adding five new churches and five new congregations each day, will need leadership attuned to the spiritual and ecclesiastical unity of the church, supported by contextualised materials that make the church meaningful to local cultures. The church will convene a **symposium prior to the 2005 GC Session** in St Louis, Missouri, to

emphasise a shared vision, a common mission and commitment to a core message for church leadership.

● As many as 10,000 people in the northern **Iraqi city of Tel Afar** have received **emergency hygiene kits** from the Adventist Development and Relief Agency (ADRA). Each kit includes soap, detergent, towels and sanitary items. **ADRA** is providing immediate aid through relief assistance, and assessing **long-term development projects** in other areas.—ANN

● “All of us are sinners, both those who are HIV-positive and those who are negative,” Dr **Velile Wakaba**, president of the South Africa Union Conference, told delegates at the opening of a **conference on HIV/AIDS** organised by the church, in **Harare, Zimbabwe**. The event discussed ways to reach out to members suffering from the deadly disease afflicting so much of Africa. Dr Wakaba said that those infected and affected by HIV/AIDS should be treated in the same way that Jesus Christ treated lepers of New Testament times—with **compassion and help**.—ANN

● A Christian minister, Pastor **Sunday Madumere**, and six members of his family **died in an arson attack** on their home in the northern **Nigerian city of Kano** on April 22. Christian leaders in the city believe Muslim militants set the fatal blaze. Pastor Madumere was known for his preaching, which led many Muslims to convert.—*Crosswalk.com*

● The Bible Society plans to publish a 90-page book telling New Testament stories in **“fair-dinkum” Aussie English**. Written by **Kel Richards**, it employs Australian idiom and familiar expressions to tell such stories as the Good Samaritan, or the **Good Bloke**.

### Days and offerings

**July 12**—World Mission Budget Offering

**July 19**—Bible Sabbath (Bible Society) Offering

## Pioneers return to Sydney church

Church pioneers Ellen White, Harry Firth and Pastor Robert Hare revisited Kellyville on May 10. Harry Firth (Bruce Evans, pictured, at right) and his brother, William, donated land for the first Kellyville church. Ellen White



(Robynne Beard, centre) preached in the original church in the late 1800s. And Pastor Hare (Alan Bates, at left) preached in the “canvas chapel” at Kellyville before the church was built.

This was a “preliminary build-up day” for the church’s 110th anniversary celebrations birthday, reports Robyn Crabtree, a communication secretary at the church. The anniversary will be celebrated on July 5, 2003.

## Off the record

● **Hayden Jackson** (pictured), a 16-year-old from **Macquarie College**, Newcastle, NSW, broke two All Schools records, won three events and placed third at the **NSW All Schools Swimming Championships** held at the Sydney Aquatic Centre, Homebush, on May 9. At another recent meet, the Australian Age Championships in Brisbane, he won two silver medals, and a gold medal in the Open Water Race (five kilometres).



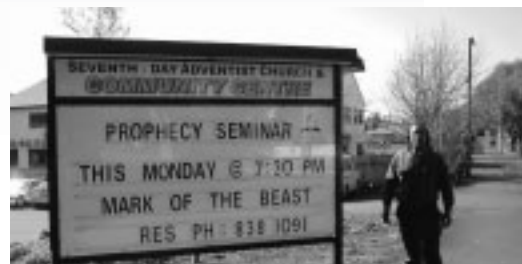
● Students at the **Auckland Seventh-day Adventist High School** raised over \$NZ300 to **buy a bicycle** for a Papua

New Guinean who recently had his bike stolen. **Willie Bai** (pictured) works in the Papua New Guinea Union



Mission printing department in Lae. Mr Bai, with a serious hip problem, had to walk 16 kilometres to work and back each day. Sufficient money was raised to purchase the new **bike and a lock**.

● This is **cheap advertising**, and it is working, reports Pastor **Danny Milenkov** of the Hamilton, North New Zealand, church. Their **new billboard** allows the church to advertise events, and **Bill Brown** (pictured) regularly changes the wording to advertise sermon titles and events. Already the church has seen people drop in on Sabbath mornings to see what is happening.





# International status for religious liberty

*New York, New York*

The cause of religious freedom was given a boost at the United Nations (UN) with a “special consultative status” granted on May 1 to the International Religious Liberty Association (IRLA).

Religious liberty advocates referred to the UN decision as a “historic development,” and an affirmation of efforts to keep the cause of religious liberty high on the international agenda.

“The granting of this status by the UN Economic and Social Council (ECOSOC) opens the way for the IRLA to even further advances in the cause of religious freedom,” said Dr Denton Lotz, IRLA president and general secretary for the Baptist World Alliance.

This recognition means the IRLA is able to make written and oral statements at UN sessions such as the Commission on Human Rights, participate fully in UN-sponsored conferences, and interface with national representatives from permanent missions in both New York and Geneva.

Chartered in 1893, the association was first predominantly involved in the United States and evolved into an international advocacy organisation for religious free-

dom around the world in the mid-1940s.

The IRLA was originally organised by leaders of the Adventist Church to “protect, promote and defend” religious freedom, but its purpose, say IRLA officials, is universal and non-sectarian.

Today the association is a non-denominational international body and it serves as the umbrella organisation for more than 50 national religious freedom associations throughout the world. Various religious traditions are represented on the Board of Directors of the organisation.



*Dr John Graz.*

“This is a highly significant step in the progress of the association,” adds Dr John Graz, IRLA secretary-general and director for Public Affairs and Religious Liberty (PARL) at the General

Conference.

“From our early beginnings, the IRLA has consistently worked to advance religious freedom as a fundamental human right and now we are able to make greater contributions on the international scene.

“I commend Dr Jonathan Gallagher [UN

liaison for PARL] and his team who worked continuously for the past two-and-a-half years in making contacts at the United Nations and ensuring that our IRLA application met the inquiries of the UN Economic and Social Council Committee.”—*ANN staff*

## Religious freedom group formed in Kazakhstan

*Almaty, Kazakhstan*

Kazakhstan has become the third Muslim country to establish a chapter of the International Religious Liberty Association (IRLA).

The country has presented no opposition for religious groups that want religious freedom, says Dr John Graz, IRLA secretary-general. But, he says, the Kazakhstan government and many governments in central Asia are very sensitive about religious freedom.

“They are afraid religious freedom will open the door to religious extremists,” he says. “They believe that many groups can use religion with a hidden agenda.”—

*Wendi Rogers/ANN*

## Church in Greece on growth path

*Athens, Greece*

The recent dedication of a new outreach and worship centre in Athens is a sign of growth in Greece.

“It is almost 24 years since I first visited Keramikou Street in central Athens,” commented Pastor Peter Roennfeldt at the opening of the new church plant in Athens on May 17. Pastor Roennfeldt is an Australian who is the church planting co-ordinator for the Trans-European Division.

“In 1979 there were about 50 people meeting at Keramikou. Today more than 200 people worship in five groups in the centre of Athens, including the core groups of four new church plants.”

The president of the Greek Mission,

Pastor Apostolos Maglis, is a strong believer in strategic church planting. Together with other local leaders he has fostered new church planters and plants. Six years ago a plan was developed to plant new groups and churches across the country.

“We set a high standard for ourselves,” says Pastor Maglis. “We decided that we would not organise a group into a church until there were 80 baptised adults, trained leaders, faithful stewardship and a commitment to plant another church.

“Six new groups have been formed in Athens, with four in the city centre. This last weekend we dedicated a new outreach centre for one of the central city groups that now has 65 baptised adults. They believe

they will have 80 adults by August this year!”

Pastor Maglis, who is originally from Greece, served as a pastor in Melbourne, Vic, and trained at Avondale College. He conducts weekly training programs for new church planters and potential pastors.

“We look for ABC leaders,” he says. “We want leaders who are Active, Bold and Committed.”

A five-storey block of flats was recently purchased in the centre of Athens to provide further facilities for the expanding church plants. Outreach activities are being conducted and plans developed for four other areas of the city.—*Bruce Manners/Church Planting News*

# Avondale College: Mission and ethos

*Avondale College, Cooranbong, NSW*

A former student was asked, “How has Avondale influenced your life?” She responded, “It enabled me to take hold of the ethos and values of my Adventist family and transform it into something I owned.”

At Avondale we identify as a Seventh-day Adventist institution of higher learning. We are a Christian community committed to nurturing students as whole persons, through the integration of spiritual, intellectual, professional and personal values, and equipping them for service in the church and society. We recognise and encourage individual talents and gifts, and welcome students of various faith traditions and convictions who support our values.

Avondale strives to facilitate “the development of the whole human being” by providing academic education and opportunities for service to the community, while encouraging students to take ownership of their relationships with God. Avondale endeavours to equip the students with spiritual foundations that will continue to strengthen and develop through their lifetimes.

An Adventist pastor commented, “I left Avondale with the confidence that I had something, in the world of Christian ideas, that would stand the test. Thirty-four years later the foundation provided has developed into a personalised faith.”

It was the tools and the faith rather than information that really made a difference for this pastor.

One of the major features of the campus spiritual program is the Festival of Faith, also known as Week of Prayer. The most recent featured Pastor Litch Litchfield, chaplain at Collegedale Academy, Tennessee, USA. Staff and students alike were inspired spiritually. Six students made decisions for baptism and many more indicated a recommitment to a life characterised by personal devotions.

When asked about her decision for baptism, Michelle Bergman said, “My life has been impacted significantly by the care

and support of staff and students both here at College and in high school.”

Extracurricular activities such as the ADRA Appeal, STORM Co trips, Red Shield Appeal and Red Cross Blood Bank provide community service opportunities for students, engaging them in meeting the needs of local and under-served communities.

Avondale staff and students have been involved in STORM Co trips since 1999. This year four teams, involving more than 60 staff and students, are going to Moree, Gwarbega, Walliga Lake (rural NSW) and Katherine (NT).

One of the repeat volunteers said, “We are out serving communities that have so little. Forced out of our comfort zones we are drawn closer to God. . . . I’m going back because sharing God’s love to the children is so rewarding.”

Avondale was established in Cooranbong in 1897. The founders were intentional about choosing an isolated, rural location. They hoped to provide an environment that enabled the students to focus on their training.

In addition to traditional academic subjects, the “manual pursuits at the school were to serve three practical purposes: providing food for the boarders and generating funds for the school, training missionaries to be healthy and self-reliant, and enhancing survival skills for times of adversity anticipated before the second coming of Christ.”

Avondale continues to provide skills for students to be self-reliant, with on-site training in many areas through the student employment network.

Students in many courses also gain first-



hand experience through internships and professional experience placements. When asked about the value of the professional experience placement, an education student responded, “It reaffirmed my decision to do teaching, and really motivated me to just get done and get out there.” She is now in her first year of teaching and enjoying it.

For some students, their internship requirements enable them to focus their career decisions; others make a complete shift finishing with a degree different from the one they commenced. During the upcoming midyear break some 240 education students will have undertaken professional experience placements in schools around Australia and New Zealand.

One of the key functions of Avondale is to provide the emerging work force for the church. The career goals of our members have changed, and the professional accreditation requirements necessary within and beyond denominational employment have become more rigorous. Therefore Avondale is continuously modifying and upgrading the programs to provide relevant education and courses for young people who want their higher education in an environment that is authentically Christian and unashamedly Seventh-day Adventist.

The preparation of students for a highly competitive, fast-moving professional world with rapidly changing societal expectations is one of Avondale’s key responsibilities

Avondale has extended its programs to meet important church needs for the continuing education of its work force. The delivery of courses in a more flexible manner has been achieved through intensive coursework and distance education. The Master of Education in ESL (English as a second language) curriculum has been provided in Thailand, in liaison with the Thailand Mission. In four years the program has had more than 37 graduates.

Another example of flexible and mixed mode delivery is the Master of Leadership and Management, which is a combination of distance education and on-campus intensive coursework during July. This enables students with full-time employment to engage in postgraduate study. Thirty students have graduated and 41 are currently studying this program. The majority of students in this course are church administrators.

The Master of Ministry (with family ministry and youth ministry strands) is providing current pastors with an opportunity to specialise and enhance their skills during winter school intensives.

Avondale graduates work in all corners of the globe, engaged in a wide range of occupations. For example, Gary Knowles, class of 1973, is a professor in Learning and Teaching Specialisation at the University of Toronto, Canada. Michelle Lewis, class of 1990, is Program Manager for ADRA-Mongolia and has many tales about her extraordinary experiences in that fascinating country. Peter Roennfeldt is serving at the Trans-European Division as the Director of Ministerial and Global Mission.

Each year Avondale graduates leave to be teachers, nurses, pastors, accountants, communicators, marketers, graphic designers and in many other professions. About 30 per cent of Avondale's graduates are offered and accept denominational employment, though many more apply.

Each year new students arrive and senior students graduate. Avondale staff is committed to academic and spiritual development of each one. Seeing the changes that occur in their lives is our biggest reward.—**Geoffrey A Madigan, president**

# Underground support structure grows

Townsville, Qld

Throughout the South Pacific Division, networks of young people and their leaders are growing in support of each other as part of the Underground movement. An online community regularly interacts in the Underground Forum <[www.undergroundforum.org](http://www.undergroundforum.org)> and a series of books has been produced to provide material resources for small-group meetings.

The Underground is the Christ-centred small-group movement, launched by the division in 2001. The focus has been on involving young people in regular Underground group activities and the resource books have been developed to offer study guides and meeting ideas to these groups. A team of contributors, editors and consultants, headed by Jerry Unser, has prepared the books.

“The real purpose of the Underground,” Mr Unser explains, “is to encourage a movement of young people to meet in groups for Bible study, worship, fellowship, service and evangelism. At the core, the Underground is not about programs, but about active and balanced study groups.

“These workbooks have been purpose-written to challenge young people to dig deep in Scripture and stretch wide to service and outreach. They are full of stories, creative ideas and thought provoking questions—but what has never been promoted before is that the Underground resources are not just for youth. There are applications for these books in many areas of Christian life, from home to the church.”

To date, three workbooks have been produced—*No Turning Back* (an introduction to Christianity), *One Heart at a Time* (on the topic of faith sharing) and

*Power Unlimited* (exploring the Holy Spirit)—together with a handbook for leading Underground small groups. There are plans to develop further workbooks on the topics of Christian lifestyle, the life of Christ, proving the Bible and Bible prophecy.

“Each Underground workbook is a themed 13-lesson Bible-study guide designed to be used as a personal journal,” says Mr Unser. “The self-discovery approach is used in contrast to a teaching guide. Underground studies are designed for a group or individual to dig deep into Scripture and discover the rich treasure of the Word.”

The Underground workbooks are available through conference Youth Departments or from union or the division youth offices. They cost \$A5 each.



New resources are available for Underground and other uses.

While developed primarily for use in Underground groups, Mr Unser suggests the ideas could be adapted to other small groups, prayer meetings, Sabbath school groups or Sabbath-afternoon meetings.

“Our church is developing these workbooks for Underground groups,” he says. “But there’s no reason why the rest of us can’t take advantage of these resources and move toward spiritual revival that many of our young people are enjoying.”—**Nathan Brown**

# Hometown missionary

by Marilyn Reed

A few years ago, a young lad was taken into custody in an Outback town. After being processed and interviewed, and having been refused bail, he was locked in the cells for the night. But he worried the station officers because he appeared to be becoming depressed. He curled up in a foetal position and didn't move. He wouldn't speak, so an officer came to me and asked if I could help Michael.\*

I agreed, but first prayed, asking for the right words to say.

At the cells, a suicide watch had been instituted. Cameras watched Michael's every move. The cell door was opened and I went in. With assistance nearby and the security camera, I felt safe enough. Young Michael scared me, for I knew what he was capable of. At that moment, though, he was in need.

I sat down on the end of his bed.

"Michael, will you speak with me?"

Nothing.

"Michael, will you speak with me?"

Still no response. I repeated my question three more times, but he wouldn't respond.

"Michael, can I help you?"

Now he moved into a sitting position, placing his head on his knees. I could see he was crying. My heart took a flutter. Here was a boy, crying, in need. My motherly instincts overcame my fear and I moved closer, putting my arm on his shoulder.

"Michael, is there something I can do for you?"

Now he lifted his head and looked at me. Then, with tears streaming down his face, said, "Marilyn, I want Mum."

"If that's what you want, then that's what I'll do," I replied.

I stood and turned to leave. "Give me 10 minutes. I'll bring her back."

Michael looked directly at me. "Can you ask her to bring my new baby brother, too?"

I left the cells. *What had I committed myself to?* It was already after 5 pm and being winter, darkness was falling. Now I had to go and get Naomi, a woman who disliked me. Actually, she scared me more than did her son.

Time to pray again. *Lord, if ever I needed you, I need you now,* I breathed.

My brain was racing, processing everything I knew about this woman: *I'm going to pick up a woman who hates me. She's the most feared person in town. I'm going to ask her to travel with me in my own car. Am I mad?*

I prayed again, asking for protective angels to protect me.

Even as I pulled to the curb in front of Naomi's house, I could tell from the yelling coming from inside that she was in a bad mood.

She walked to the front gate and barked: "Whadda you want?"

I told her I was there to take her to the police station with me. "Michael needs you, Naomi. Right now. And he wants to see the new baby."

Naomi yelled to her children to get the baby, then walked to the car. With the baby on her lap, we drove to the station.

"Stay with me," I told her and we walked straight to the cells. Michael was sitting up when we walked in. A chair was brought for Naomi.

"Can you wait and take me home?" she asked me.

Agreeing, I told her she had 20 minutes, then left mother and son and baby. As I walked by the duty officer, he asked how I could stand having "that smelly, rough lady in your car." Oddly, I hadn't noticed any smell, and she'd also been quite nice to me.

When I returned to the cell, Michael was



sitting nursing his brother, his mother's arm across his shoulders. I took the baby, then quietly Naomi and I left.

"Are you all right?" I asked as we drove the short distance to the edge of town.

She nodded, asking me if I would buy Michael a lemonade, which I agreed to do.

Soon we were at her gate. She climbed out and walked through, the baby in her arms. The moment she entered the front yard, it was as if a shroud had been removed. She was her old self, swearing and yelling at the children as she entered the house.

I drove off. Later that night, as I prayed a prayer of thanks to God, I cried.

We often hear "mission stories" of needs far away, and wonder if God really does help those people.

Well, I know He helped me in a real and tangible way that day and, since then, my life has changed. I want to make myself more available to God, so that when He needs someone on the spot, He can count on me. **R**

\* All names have been changed.

\*Marilyn Reed writes from Bourke, NSW.



# Our hope: God's passion time

by Ken Marsh

**H**ope is the expectation that something desired will be attained. The poor, oppressed and marginalised may hope for something better, but what of those who are “rich, and increased with goods” (Revelation 3:17, KJV)? Is the hope of seeing Jesus’ face and of being reunited with loved ones simply added value to an already comfortable existence? While these things are promised, they’re a consequence and not the substance of God’s kingdom.

Both the rich man and Lazarus the beggar lived in hope. At his death, Lazarus was carried to Abraham’s side. The rich man’s hope, however, remained unrealised. He was buried in hell. He’d failed to heed the instruction of Moses and the prophets.

The biblical *hope* is founded on the reality of God and is promised to those who earnestly desire to be like Him. The psalmist declares: “Righteousness and justice are the foundation of [God’s] throne . . .” (Psalm 89:14, NIV) and that He loves justice (see Psalm 99:4).

They’re attributes He looks for in His people, too. It is the “just” He loves, and the righteous who “will inherit the land” (Psalm 37:28, 29, NIV). Good is promised to those who conduct their affairs justly and generously (see Psalm 112:5).

God “defends the cause of the fatherless and the widow, and loves the alien, giving him food and clothing” (Deuteronomy 10:18, NIV). “The righteous care about justice for the poor, but the wicked have no such concern” (Proverbs 29:7, NIV).

This is more than charity. Christianity, and Christians, must challenge the social and political structures that disregard the rights of the poor and oppressed, entrench poverty and favour the rich and powerful: “Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow” (Isaiah 1:17, NIV).

There are many examples of the need for justice. Mozambique, one of the world’s

cheapest sugar producers, finds it difficult to compete in the global market. The European Union, one of the most expensive producers, has some 40 per cent of the market. Subsidies to farmers in rich countries coupled with tariff barriers cost developing countries double what they receive in aid.<sup>1</sup>

Some multinational corporations minimise production costs through exploitation of cheap Third World labour. Wages are insufficient to provide the basic necessities of life, health and safety standards are ignored, and those who agitate for better pay and conditions may be imprisoned.<sup>2,3</sup>

Corporations erode the power of democratically elected governments.<sup>4</sup> International trade agreements under the auspices of the World Trade Organisation (WTO) are legally binding on countries, and national laws to protect health, safety and the environment can be overturned on appeal to the WTO.

Our understanding of justice as Christians must be founded in the Bible, not the laws of the land. The prophet Isaiah declares woes upon those “who make unjust laws” depriving the poor and the marginalised of their rights (Isaiah 10:1, 2, NIV).

The Old Testament, with its emphasis on justice for the poor, forms Christianity’s ethical foundation. Injustice is a consequence of sin. In the New Testament, Jesus came to restore God’s image and likeness in humanity so that justice will again rule. James warns rich oppressors (see James 5:1-6). And it is “with justice” that Jesus “judges and makes war” (Revelation 19:11, NIV).

Early in His public ministry Jesus announced His mission in words reflective of Isaiah 61:1, 2: “The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners

and recovery of sight to the blind, to release the oppressed, to proclaim the year of the Lord’s favour” (Luke 4:18, 19, NIV).

“Isaiah is appropriately called the Messianic prophet.”<sup>5</sup> The promised Messiah will “bring justice to the nations” and not “be discouraged till he establishes justice on earth” (Isaiah 42:1-4; see also 9:7; 11:4; 32:1, 6; 51:4, 5).

Our lives are shaped by the things we hope for. If our hope is for material prosperity and security, the more we have the more contented we’ll be.

If justice is our passion, we will not be silent in the face of injustice. We will share God’s passion for fallen humanity. In love we will warn the unjust of God’s coming judgment. We will extend to the unjust God’s offer of grace. And we will proclaim to the world, in word and action, the just principles of His kingdom.

God has a passion for justice. He offers the world the hope of a just future. But what do you hope for? **R**

## References

1. B Francis, “Making a ‘big noise’ about fair trade,” *Harambee*, Vol xi, issue 4, November 2002.
2. C Kernaghan, “Sweatshops” in A Roddick (ed), *Take It Personally: How Globalization Affects You and Powerful Ways to Challenge It*, HarperCollins, London, 2000.
3. P Bohle and M Quinlan, “The occupational health and safety problem,” in P Bohle and M Quinlan (eds), *Managing Occupational Health and Safety: A Multidisciplinary Approach* (2nd edition), Macmillan, Melbourne, 2000.
4. K Suter, *In Defence of Globalisation*, University of NSW Press, Sydney, 2000, pages 18, 19.
5. *The Seventh-day Adventist Bible Commentary*, Vol 4, *Review and Herald Publishing Association*, Washington, 1955, page 91.

Ken Marsh writes from Sydney, where he works as the South Pacific Division’s Occupational Health and Safety coordinator.

# The cross and last-day events

by Ross Chadwick

**D**o we, as a community of faith, have “the truth” but fail to understand it? If so, that would make us of all people the most miserable because the beauty of the message has not migrated from our heads to our hearts.

The whole content of the Scriptures proceeds in an elliptical orbit around the First and Second Advents.

Why is it not commonly understood that the only understanding of Revelation and last-day events comes from the glowing magnificence of the cross where we see that what happened to the Head will happen to the body? That Revelation is repeatedly overlaid with the events of the cross?

Like transparencies laid one upon another, we see the book of Revelation overlaid with the sanctuary service and the High Priestly ministry of Christ, beginning in chapter one in the outer court, then moving through to the Most Holy Place. We see it overlaid with the Hebrew religious calendar, beginning at Passover and moving through the book to Tabernacles—all fulfilled in Christ. We see it overlaid with the stories and events of the Old Testament moving through the typology of the cross and then moving into eschatological events.

Notice, for example, how the story of Elijah moves through the life of Christ and into the church before reaching its climax in the book of Revelation. Haven't you ever wondered why the three-and-a-half years of Elijah's wilderness experience correlates to the three-and-a-half years of Jesus' ministry and the 1260 days of Revelation's prophecies? The parallels are many.

This is the body reliving the life of its Head. Wasn't Jesus condemned for His reverence and obedience to God, like the three Hebrews of Daniel 3 where the church and state unite to bring about the death decree?

And so it goes, Revelation is overlaid

with the stories of the Creation, the Flood, the Exodus, Babylonian captivity and many of the high-profile lives of the Old Testament—all seen through the magnifying glass of the cross.

When we look at the plagues, for example, we should see that according to the pattern (chiastic structure, as Bible scholars call it) of Revelation, we can't understand the plagues without its mirror in the trumpets. These are a reverse image of the days of Creation and are related to the plagues of Egypt, but the major significance is that they are a re-run of the plagues of the cross.

In the midday midnight of the darkness and excruciation of the cross, we behold the final fate of those who will experience the wrath of God, as they pay their own penalty for sin. The plagues are therefore Calvary's darkness, Calvary's thirst, Calvary's earthquake and Calvary's blood. Jesus was crucified outside the city—treated like a leper, forsaken. We either accept the fact that Jesus has experienced the wrath of God on our behalf or we experience it ourselves.

The key to understanding our whole message is in Christ. If the remnant people of God are commandment keepers, how could they think the Sabbath to be important apart from Christ? The letter of the law requires that we cease our work for 24 hours and thereby memorialise Creation. This acknowledges the fact that we are the created and He is the Creator.

But God's people in the last days will do more than observe the letter of the law! Revelation paints a picture of a people living the spirit of the law. Is it any wonder then that those who receive the mark of the beast “find no rest.” The relationship between Revelation, the cross and Creation, when it comes to the Sabbath, is imperative to the experience of God's last-day people.

When Jesus cried out, “It is finished,” He echoed Creation's completion and was talking of our re-creation. As God rested on the Sabbath, so He spent that first New Testament Sabbath (or new covenant Sabbath) in the tomb as a memorial of this new rest.

For followers of Jesus, when we keep the Sabbath we now not only keep the physical rest—the letter—but we rest in a finished work of salvation—the spirit. God's last-day people who are keeping (cherishing and upholding) the principles of God's kingdom are those who are resting in a finished work!

God's people do not have to labour for their salvation. They are at rest with the Author of life. It isn't our performance but His that counts. The outcome of the race has already been assured, for He won it on our behalf.

We still have to get on the track and run the race, pressing toward the prize of the high calling in Christ Jesus that is offered to all who accept its outcome as a personal gift. And keeping the Sabbath only becomes the outward sign of an inward condition—obedience or disobedience; rest or works. Let us then, in all our interpretations of the Scriptures and doctrine, set our sights on Jesus who is Author and Finisher of our faith.

If we remain locked into the legalism of the Sabbath instead of the “spiritual rest,” and if we focus on last-day events in a Christ-less way and hold doctrines not entirely centred on Jesus, then we remain of all people most miserable. **R**

---

*Ross Chadwick is pastor of The Shed Community church, a “contemporary congregation of the Seventh-day Adventist Church” in Shell Harbour, NSW.*

# Where are the missionaries?

by Denise Ellson

I sit on my bed, reading. Next to the bed is a bedside table. None of the drawers open or close properly, so most of my belongings are piled on top of it. On another small table, a black-and-orange lizard walks over my books, stopping every now and then to perform funny little push-ups.

A light rain is failing (I can see it through a hole in my ceiling) and squirrels playing on the tin roof keep sleep away.

I've been thinking about home, looking at a map and trying to comprehend the distance between here and there. I'm a long way from home. In fact, I'm a long way from many "home" things: telephone, television, a regular electricity supply, hot water—any running water for that matter.

Here you can't go down to the shop or a takeaway (although you can buy cooked rats on a stick). It's a totally different world, and I've been wondering why.

I'm not really thinking about the comforts and conveniences of Western life—cars, computers, neat houses and good hospitals—I'm concerned as to why so many people here are fighting to just survive.

Here, diseases unheard of at home lower life expectancy to just 45 years. Here, people know about God and His goodness, and spend a lot of time praying, for it is all they can do. Here, life is a downward slope: no money, no food, no quality of life, no health and premature death.

I recall, as a young person, listening to missionaries speaking at church. I felt envious of the role they played in fulfilling the gospel commission in those far-off lands. Now, some 20 years on, it seems our only taste of the mission field is what we hear in Sabbath school.

Has your heart been immunised against images of starving children by too many appeals? Do television news images of their diseased and dying parents still affect you?

If not, how do you rationalise the apathy?

I look out the window toward the mission hospital. At risk, right now, is its Residency Training Program, which is in danger of failing, not from a lack of money (although more wouldn't go astray) or equipment (and we could always use more). No, it's from a lack of appropriate, qualified personnel—long- and short-term, professional, skilled and unskilled—who are willing to live without home comforts for a time.

If that's you, perhaps plan to do more than just give an offering, more than offering a prayer for missionaries and those in their care. Shift your focus away from your own church's needs for a moment and consider such places as Ile-Ife, Nigeria, in the 10-40 window, where many are dying—physically, emotionally as well as spiritually. Consider something more direct and tangible.

Sabbath has now passed. Outside it's pitch black, but my room is filled with the



soft light of a candle flaming in a broken holder. Dozens of mosquitoes buzz with anticipation at my door. The squirrels have finished their game, and their noise has been replaced with that of croaking frogs. The steady beat of African drums comes from a night vigil at the church behind the compound.

A large puddle has formed on my floor, as it's now teeming with rain. (*Ah! Running water at last!*)

*Denise Ellson, a physiotherapist from Brisbane, wrote this while working as a volunteer at the church's hospital at Ile-Ife, Nigeria. She has also worked as a volunteer in the USA and Bolivia.*

**Just for children**

**WHAT IF ...**

... horses didn't like grass?

They would get very hungry! Horses graze on grass for up to 16 hours a day! God designed their teeth and digestive system especially for eating grass.

## Rainy daze

*Don and Aileen Sforcina, Vic*

We're disappointed by the opinion expressed by Brian Timms in "Thoughts on the drought and prayer" (May 3). We belong to that "childish" class who believe God can do anything if we have enough faith, and that includes giving rain in times of drought, despite naturally occurring weather patterns.

God created the world in six days, parted the Red Sea, made the sun stand still, walked on water and commanded obedience from the wind and waves. Can He send rain? We certainly believe so.

Our God is a loving Father who wants "to give good things to them that ask him (Matthew 7:11, KJV). He wants us to recognise our dependence upon Him. He wants us to ask Him to meet our needs, and He appreciates our thankfulness when they're met. He invites us, "Call upon me in the day of trouble . . ." (Psalm 50:15, KJV).

We live in rural Victoria with the evidence of drought everywhere. We depend on our tanks and dams for water, and God has always provided rain to supply our needs at just the right time. Let us all unite in prayer for rain for the wider community and for wisdom in the use and conservation of our water resources.

*Clive Nevell, Qld*

Brian Timms's article clearly shows insensitivity to those on the land and to those who depend on those who work on the land. I found the article offensive in the way he referred to those who pray for relief in times of drought as having a "cave-person mentality" and also his reference to God being "a big old man sitting up in the sky, turning on and off levers and taps."

An appropriate apology from the writer and the editor is needed for allowing such an article to be published in RECORD.

*G R Stark, Qld*

Some of Brian Timms's remarks are very insensitive and offensive to farmers. I'm not a farmer, but have sympathy for those who have suffered extreme hardship.

Dr Timms would not know what they suffered unless he went through it, so for him to say that to pray for rain is caveman theology suggests that people who pray for rain are primitive and ignorant. To say that praying for rain indicates a childish picture of God insults many sincere Christians, as God invites us to bring our petitions to Him in times of trouble. According to James, the "prayer of a righteous man avails much" (5:16).

keying the spoken word of the preacher on a borrowed laptop computer (I'm a trained court reporter), she's able to read the sermon almost as soon as it is said.

In the future we hope to have real-time speech converted through a voice-recognition program directly into text, but this will require a new computer and software.

If there's anyone interested in this form of ministry, they should email me at <wfalcke@hotmail.com>.

***We depend on our own tanks and dams for water, and God has always provided rain to supply our needs at just the right time.***

## New ministry

*Wilma Falcke, SA*

Reading "All-round ministry" (Letters, May 24) reminded me of a time some 21 years ago when, as a young married, I cooked at a singles camp. It was there that I discovered the fantastic ministry provided for singles. Just a few years later, as a single mum, I needed that ministry and have been involved in its leadership.

When Women's Ministries came along, I likewise enjoyed a new facet of our church's many ministries. But now, having a profoundly deaf friend attending church, I've discovered yet another ministry need—a ministry for the deaf.

My deaf friend would read (RECORD, usually) during the church service, as her lip-reading is inadequate. However, by my

## A poor lesson

*Sylvia Oostewegel, NSW*

I've read the children's "What if . . ." series with increasing dismay, seeing God depicted as having given animals attributes that allow them to prey on others, escape predators and, in the case of the snake, slither through grass. God never intended animals to prey on each other; it's a perversion of His intention for such attributes and occurred at the Fall.

God created animals to live in harmony. It's this lesson that we must teach our children.

**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.





Children's Sabbath School leaders . . .

## Are you short on resources?

Your Adventist Book Centre can help you.

Check out their

### Christian Imprints

product line for . . .

- INCENTIVE DEVICES
- LEARNING ACTIVITIES
- QUIZ BOOKS
- PROGRAM HELPS

For Beginners, Kindergarten,  
Primary, Junior and Teens

Adventist Book Centres . . .  
here to help you!

Phone (03) 9259 2159 or email  
<vicabc@adventist.org.au> (Vic ABC) to  
find an Adventist Book Centre near you

### Deputy Vice-Chancellor

#### Pacific Adventist University, Port Moresby, PNG

The Pacific Adventist University (PAU) Board is seeking expressions of interest and/or nominations for the position of Deputy Vice-Chancellor, commencing January 2004.

#### Essential

- A strong background in tertiary-level teaching and administration.
- Appropriate qualifications to PhD level.
- A passion for the mission of the Seventh-day Adventist Church.

#### Desirable

- A sound working knowledge of the church and its operations.
- Highly developed organisational skills.
- Eligible for appointment to the academic rank of Associate Professor or Professor, including a publications record with refereed journals.
- Extensive experience in administration, preferably including educational administration and curriculum development.
- Extensive experience in a multicultural environment, with demonstrable people skills including the ability to relate well to young people.
- Effective communication skills, both written and oral, with the ability to convince and persuade audiences.
- Financial perceptiveness, including the ability to understand and work within budgetary constraints.
- A high level of computer literacy.

All inquiries, expressions of interest or nominations should be received on or before July 21, 2003, and directed to:

Pastor Laurie Evans  
Chancellor: Pacific Adventist University  
Locked Bag 2014  
Wahroonga NSW 2076  
Email: levans@adventist.org.au  
Fax: (02) 9489 1713  
Phone: (02) 9847 3211

Nominations should include the written endorsement from the person being nominated. The appointing body reserves the right to fill this position at its discretion.

## Anniversaries

**Marshall**, Cyril and Agnes (nee Cripps) were married on 23.1.43 in St Paul's church, Wanganui, NNZ. They celebrated their 60th wedding anniversary in Auckland at the home of their son, Roger. Cyril and Agnes have two sons, seven grandchildren and eight great-grandchildren. As



part of the celebrations they travelled through both islands of NZ visiting relatives and friends.

Being past members of the Wanganui church, they were guests of honour at a surprise luncheon. They also received congratulatory messages from Her Majesty the Queen and other government dignitaries.

**Penman**, William and Elaine (nee Davidson) were married 30.4.53 at Port Kembla, NSW. Fifty years later they celebrated their special day with friends of Wollongong SDA church at Olivine Coso's home. A lovely luncheon, cake and flowers were enjoyed by all.

*Signs of the Times* everytime

## Weddings

**Clement—O'Brien**. Peter James Clement and Kerrie Anne O'Brien were married on 16.2.03 in the Forster-Tuncurry Adventist church, Tuncurry, NSW.

*Wilfred Pascoe*

**Moore—Hooi**. Kenneth Moore, son of Honor Mays (Laurieton, NSW), and June Hooi, daughter of Joy Currie (West Haven), were married on 1.6.03 in the Taree Adventist church.

*Lyndon Thrift*

## Obituaries

**Eastwood**, Mavis Lillian, born 28.9.1923 at Geelong, Vic; died 19.5.03 at Geelong. She is survived by her sons, Ian, Guy and Dale; their spouses; her daughter, Glennie; Glennie's husband; and her grandchildren. Mavis was dearly loved and deeply respected by all who knew her, and with her family she formed a wonderful influence for good throughout the community.

*Russell Kranz*

**Gersbach**, Lance Russell, born 19.11.1942 in Perth, WA; died 18.5.03 at Atoifi Hospital, Malaita, Solomon Islands. On 3.9.89 he married Jean Tilley. He is survived by his wife; and his daughters, Louise and Anita (all of Caves Beach, NSW). Lance was an accountant. He was serving as business manager at Atoifi Hospital, Solomon Islands, for one year,

together with his family. While living in Australia he worshipped at Charlestown church, NSW.

*Desmond Ford*

*Alwyn Gersbach, Graeme Loftus*

**Kidcaff**, Erna Doris (nee Ebner), born 21.6.1917 at Mackay, Qld; died 18.5.03 in Yeppoon Mater Hospital. She is survived by her daughters, Fay Brigiti (Ayr) and Doreen Ganter (Yeppoon); her sisters, Winnie Darwin (Ayr), Sally Morgan (Mackay); her brother, Dennis Ebner (Adelaide, SA); her five grandchildren; and 10 great-grandchildren. Erna was a beautiful Christian person, who always put the needs of others before her own. She remained strong in the Lord Jesus and persevered to the very end. She is sadly missed.

*Geoff Donovan*

**Lewis**, Dorothy Phylis, born 14.8.1923 at Narrabeen, NSW; died 21.5.03 in Logan Hospital, Brisbane, Qld. She was predeceased by her brother, Leslie. She is survived by her brothers and sisters, Lionel (Coffs Harbour), Joan Dunn (Eight Mile Plains), Ken (Tuncurry), Bob (Taree), Joy Killin (Cleveland, Qld), Dr Alan (Newcastle, NSW), Dr John (Wahroonga) and Dr Terry (Loma Linda, California, USA). She treated her nephew and nieces as her own children. Phil served the Adventist church as a secretary for over 40 years, including Advent Radio (Melbourne, Vic), Voice of Prophecy (Sydney, NSW), PNG, Singapore and South Pacific Division (Sydney). Phil loved her family, church and Lord.

*André van Rensburg*

**McNicol**, William Warwick (Jim), born 2.7.1921 at Fremantle, WA; died 14.5.03 in Fremantle Hospital. In 1943 he married Eileen. He is survived by his wife; his children, Robyn Oakes, Glennis Harders and Kaye McNicol; his seven grandchildren; and eight great-grandchildren. Jim grew up in Fremantle. He was a champion swimmer who loved the sea.

*Andrew Skeggs, Keith Godfrey*

**Martin**, Ella Jean, born 19.7.1901 at Narridy, SA; died 22.9.02 in Perth, WA. On 6.12.27 she married Syd, who predeceased her in 1971. She is survived by her children, Elizabeth Monks (Perth), Suzanne Brown (Busselton), John (Albany) and Mary Reye (Springwood, Qld). Jean was a long-serving member of the Albany church and renowned for her caring disposition of service above self.

*James Greensill*

**Miller—Howells**, Nerida Ruth, born 5.9.1927 in Sydney, NSW; died 7.5.03 at Corowa. She was predeceased by her first husband, Eric Miller. She is survived by her second husband, Ron Howells (Corowa); her children and their spouses, Chris and Terry Gardiner (Melbourne, Vic), David and Irene (Blackheath, NSW), Peter and Julie (Millthorpe); and her nine grandchildren. Nerida was a loving mother and a dedicated school-teacher, who in retirement visited Thailand on numerous occasions as a volunteer to the Karen people.

*Walton Pitt*

*Michael Parker, David Erickson*

**Editor  
Signs Publishing Company  
Warburton, Victoria**

The South Pacific Division is seeking expressions of interest and/or nominations for the position of Editor at the Signs Publishing Company.

**Essential**

- A degree in theology, education, journalism or appropriate equivalent.
- A documented background in quality writing.
- A strong aptitude for journalism.
- A passion for the mission of the Seventh-day Adventist Church.

**Desirable**

- A sound understanding of the SPD and its operations.
- Appreciation and sensitivity to different cultures.
- Highly developed organisational skills.
- Good interpersonal skills.

The commencing date is January 2004.

All inquiries, expressions of interest or nominations should be received on or before July 21, 2003, and directed to:

Dr Barry Oliver  
General Secretary  
South Pacific Division of the Seventh-day Adventist Church  
Locked Bag 2014  
Wahroonga NSW 2076  
Email: boliver@adventist.org.au  
Fax: (02) 9489 1713  
Phone: (02) 9847 3222

Nominations should include the written endorsement from the person being nominated. The appointing body reserves the right to fill this position at its discretion.

**Misso**, Ruby, born 1929 in Bombay, India; died 6.5.03 in Perth, WA. She is survived by her daughters, Adrienne, Olivia (both of Perth) and Lorna (Canada); her six grandchildren; and one great-grandchild. She became a naturalised Australian in 2000 and will be missed by the members of Morley SDA church. *Brett Townend*

**Olita'a**, Ofofelia, born 1.1.1949 on Laulasi Island, Langalang Lagoon, Malaita, Solomon Islands; died 20.5.03 in Number Nine Hospital, Honiara, Solomon Islands. He is survived by his wife, Meri (nee Baraki); his daughters, Gloria Lomani (both of Fiji), Christine Naivolasia (Solomon Islands), Diana Ledua (Papua New Guinea); and his son, Ofofelia Olita'a, Jr (Fiji). Ofofelia faithfully served for 25 years in the church education system as an administrator, teacher and musician in the Solomon Islands, Vanuatu, and finally at Fulton College, until he retired in May 2000. He was a wonderful father, husband, co-worker and friend; a friendly person and an inspirational musician to all who knew him. *Elisapesi Latu*

**Scale**, Dulcie Jeanne, born 15.4.1920 in Melbourne, Vic; died 25.5.03 in Wyong Hospital, NSW. She was predeceased by her husband, Norman, in 1988. She is survived by her sons, Elwyn, Geoffrey and Warren; their spouses; and her six grandchildren. At the funeral her sons told of her life and faith and missionary endeavours in numerous parts of the world. Two of her granddaughters presented a musical item as their tribute to her memory. *Lester Hawkes*

**Simpson**, Douglas, born 28.12.1929 in Aberdeenshire, Scotland; died 13.5.03 at Cooranbong, NSW. On 28.7.56 he married Eveline Fraser. He is survived by his wife; his children, Sheila (Morisset), Douglas (Dubbo), James and Irene (Cooranbong), Shane (Morisset) and Bruce (Sutton Grange, Vic); their spouses; and his 12 grandchildren. Douglas helped to build the Bendigo (Vic) church, as well as being assistant Pathfinder director. He worked for Sanitarium from 1975 until his retirement in 1994. He was actively involved in the Avondale Memorial church, Cooranbong; as well as flying with the Adventist Aviation Association on their mission outreaches. *Walt Hammond, Tom Turner*

**Smith**, Ivy Lorna (nee Cock), born 1.9.1911 at Drouin, Vic; died 9.5.03 at Traralgon. On 21.10.39 she married Harry, who predeceased her in 1972. She is survived by her son, Noel; her four grandchildren; and her three great-grandchildren. Lorna lived in Traralgon for more than 50 years and suffered ill health for many years. *Harold Waldrip*

**Tahitahi**, Rina, born at Northland, NNZ; died 17.4.03 at home in Whangarei. She is survived by her husband, David (Whangarei); her children; and her grandchildren. *Ken Curtis*

**Tucker**, Nellie Gwendoline (nee Knowles), born 25.5.1910 at Cummeragunga Mission Station, near Echuca, Vic; died 20.5.03 in the Charles Harrison Memorial Home, Cooranbong. In 1936

17<sup>th</sup> National Christian Family Conference



**Attachment  
ISSUES**  
*In Marriage & Parenting*

- Building Safe Haven Marriages
- Understanding Your Child's Emotions
- Understanding Male & Female Depression

featuring international guest speakers

**Dr Arch Hart &  
Dr Sharon Hart Morris**  
from California, USA

**Cost: \$170 (incl GST)**  
**Bookings: (02) 9847 3306**  
**jbolst@adventist.org.au**

**July 28, 29, 2003**  
**Sydney Adventist Hospital**



SERGE FELIX, Graduate in Theology, 1974

*remembered as...*

SERGE - "One who had more pleasure in giving than receiving."

DORIS - "Being there and providing whenever needed."

*look beyond the immediate. rest assured.*

As you plan for the future, make sure your wishes are clearly understood by your family and loved ones - do you have a Will?

One way to make provision for your favorite charity, like Avondale, is in form of a bequest. You may choose to use personal assets. These could include but are not limited to artwork, stocks, bonds, real estate and vehicles.

*How do you want to be*  
**remembered**

For an informative brochure about Wills and/or Bequests write or call:

Avondale Development and Alumni Relations Office  
PO Box 19 Coorabong 2265 AUSTRALIA

+61 2 4980 2284

[www.avondale.edu.au](http://www.avondale.edu.au)



gifts with vision

## Positions vacant

▲ **Vacancies—Sydney Adventist Hospital.** A number of vacancies currently exist within the hospital, including opportunities in management, nursing and non-nursing areas. With the recent opening of the Child-Care Centre, as well as the existing staff benefits, including salary sacrificing/packaging opportunities, heated swimming pool, tennis courts, refurbished wards, and an active staff social club, we believe we have it all covered to provide you with a satisfying and rewarding place to work. **For further information** please contact Trevor Crabbe in Human Resources on (02) 9487 9233; or email <trevor@sah.org.au>.

▲ **Principal—Heritage College (Vic).** Located in the fastest growth corridor in Australia, this rapidly expanding Adventist school is adding the first year of secondary schooling for 2004. The conference vision is for this school to grow to a complete double stream program by 2015.

▲ **Principal—Nunawading Adventist College (Vic).** This quality double stream Year 7-12 school is developing its site for maximum impact on the local community. With an enrolment of 220 students with adjacent primary school of 150 students, the school is expanding its vision for outreach.

**For further information** regarding these two positions please contact Lyndon Chapman, Education Director, Victoria on (03) 9259 2151; or email <lchapman@adventist.org.au> no later than July 15, 2003.

she graduated from the Bible Workers Course at Avondale. Her distinguished service record was in the SNZ and Victorian Conferences; also the Bible correspondence schools in Wahroonga, NSW, and Auckland, NNZ, where she was the director. In retirement she married Russel Day, in 1978, who predeceased her in 1980. In 1982 she married Pastor Evan Tucker, who predeceased her in 1993. Nellie "adopted" several children, whom along with nephews and nieces and their families, remember Auntie Nellie with affection. She is sadly missed.

Desmond Hills  
Claude Judd, Austin Fletcher

**Yap, Francis**, born 25.11.1952 in Malaysia; died suddenly 25.4.03 at home in Robina, Qld. He is survived by his wife, Doreen; his son, Clarence; and his daughter, Clarissa (all of Gold Coast). Francis was a great father, husband and church member; loved by all. Peter Stojanovic

## Advertisements

**Note:** Neither the editor, Signs Publishing Company, nor the Seventh-day Adventist Church is responsible for the quality of goods or services advertised.

Publication does not indicate endorsement of a product or service. Advertisements approved by the editor will be inserted at the following rates: first 30 words or less, \$A33; each additional word, \$A1.65. For your advertisement to appear, payment must be enclosed. Classified advertisements in RECORD are available to Seventh-day Adventist members, churches and institutions only.

**Two PhD scholarships available.** The scholarships pay \$A23,000 per annum tax free for three years for full-time study towards a PhD degree in Public Health, commencing August 2003. One project on lifestyle factors and disease is at Deakin University, Melbourne, Vic. The other, on the benefits of Breakfast Club programs, is at Wollongong University. It may be possible to study either project from Sydney or Coorabong, NSW. Applicants should hold an honours degree or higher in a relevant field. For further information email <john.ashton@sanitartium.com.au>.

**Spotswood SDA church 50th anniversary—July 19, 2003.** Past members, pastors and friends of Spotswood (Vic) church are invited to return to commemorate the 50th anniversary. For inquiries please email <jtahud@iprimus.com.au> or phone Pastor Lawty on (03) 9742 4475.

**Organ for sale**—Thomas Playmate with orchestral keys. Double keyboard with colour glow for learners. \$A500. Phone (02) 6662 7161.

**Digital photography.** Like a camera but don't know where to start? Have a camera but want to improve your skills? Give Andrew a call on 0411 078 382 or see <www.ircomm.com.au>.

**A1 Rent-a-Car Christchurch (NZ).** "Thrifty" cars, vans from \$NZ49/day, "Budget" cars from \$NZ39/day all inclusive (5/10 day minimum). Free pick-up. Phone 0011 64 3 349 8022; fax 0011 64 3 349 8218. Check our web calculator <http://www.a1rentacar.co.nz>.

**Cedarvale Health and Lifestyle Retreat** (2 hours south of Sydney, NSW) has vacancies for a massage therapist and an office and/or promotions manager with Quickbooks experience. For inquiries phone (02) 4465 1362.

**Cashflow positive property investment** for under \$A100,000. Return is government pension indexed and in excess of 6.5% net plus capital growth. Phone (02) 9651 7940 for information.

## Finally

If you have teenagers in your house, you'll find it difficult to understand how farmers could possibly grow a surplus of food.