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 heritage,” 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 Octopus—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 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.”
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 accommodation 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 the church, 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 Moussineh 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 should the need arise. —ADRA–Australia/ADRA–International

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**IN YOUR HANDS — HAVE YOU GIVEN AWAY YOUR SIGNS YET?**
**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.

Blaze guts historic 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 Revival Seminars that are being created, changes for evangelism in India and church plants.—Adelle Nash/Phil Ward

**More @ www.EvangelismNews.com**

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

- 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
- Tracie Malfield of Palmerston North church, NZ, has received her PhD in social work. Tracie is currently 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

**More @ www.EvangelismNews.com**
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 armoured 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.

“Tis 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 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.” —Weko Napasau Rumi

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 Weslake 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.

—RECORD staff/Ken Weslake

THE RELEVANCY OF THE SAVIOUR FOR TODAY @ WWW.THEESSENTIALJESUS.COM

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 Stephan 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 (PROTECT). 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

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 SUS$145 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.

Weslake says, “We want children to develop skills that will keep them connected to God and their families through-out their lives. We are encouraging families to turn off all technology for a whole week—television, computers, 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 engage in the Week of Prayer readings and activities.

Joy Butler, director of women’s ministry 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, frantic schedules, arguments, disappointed 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-ferece 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.”

--Adelle 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 satis-fied 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 an 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 Chris-tians 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 commu-nity, in the spirit of Philippians 4:8. —Levinia Ngitoko

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.srfrock.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

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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. 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

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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 anniversaries of sections of the hospital.—RECORD staff/Leisa O’Connor

More @ www.sah.org.au

Concerns for religious freedom in Pacific

PORT VILA, VANUATU

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reedom of religion and belief—cherished by millions around the world—remains an often-tenous 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 dis-appointed 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

August 26, 2006
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.

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 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

“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).

Abuse Prevention Awareness Day

BY JOY BUTLER

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.)
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 therein would there 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 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).

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*Women, Church, God—A Socio-Biblical Study* by Caleb Rosado, Loma Linda University, 1990.

*Ellen G White: The Adventist Home.*

*What every congregation needs to know about domestic violence* by Center for the Prevention of Sexual and Domestic Violence, Seattle, USA.

“Love shouldn’t hurt—A resource for pastors” by General Conference of Seventh-day Adventists, Valuegenesis, 1997.

*Domestic Violence and the Churches—Train the Trainer Manual.*

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

For further information or help:

- Women’s Ministries “Breaking the Silence” brochures.

August 26, 2006
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 a 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).

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.

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 4:11-16).

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 submerging one by 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).


**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 give 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.

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.

August 26, 2006
“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 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 fulfill 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.
Wedding

Yosh—Kae. Edmund Ross Loving Yosh, son of Richard and Alice Yosh (Duncan, Vic); and Megakiko Hoki Koe Koe, daughter of Kham Hiz Koe Koe (Singapore) and Madam Horo Me Lang (Qld, Vic). Were married on 30.7.06 at the Romanian SDA Church, The Basin.

Obituary

Alvin, Mary Nore (nee Godley), born 7.9.1924 at North Rocks, NSW; died 15.7.06 at Walacia. She is survived by her husband, Russell; her sons and daughter-in-law, Russell and Christine; her daughter and son-in-law, Annette and Allan Burns; and her 3 grandchildren. Nore was an active member of the Patrimonia church for many years. Her trust was in the Lord whom she now awaits.

Riv Mabburg

Baby, James Eward, born 14.9.1957 at Blackall, Qld; died 23.10.1995 in Tomago General Hospital, after a long battle with cancer. He is survived by his wife (Ruth), his daughters, Jacqueline and Jean, and his sons, Eryal and Tim.

Handored Stesina

Baldif, Winifred (nee Clark), born 1931 in England; died 5.7.86 at Hastings, NZ. She was predeceased by her husband, Bill, in 1990. She will be greatly missed by her children, Kaye, and Garth Harrell (Wellington), Don and Sue (Mount Coolum, 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.

Evelyn Singer, Phil Rady

Canon, Charles, born 13.11.1921 at Philadelphia, USA; and 28.4.86 in Yeppoon Hospital, Qld, after a long illness. He is survived by his wife, Cora; Charlie lives in Australia; and while serving here; he lived with his partner, Greek, whom he married and took back to America, but only for a while. He went on a search for faith and 19 years she found fulfillment 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 ‘Joni’ soon return.

Alvin Colbeart

Dill, John Leslie, born 1.6.1936 at Omeo, Vic; died 21.7.06 at the Geelong Hospital. He is survived by his wife, Ely, his children, Marci, Megan, Heather, Geoff and Robyn; their spouses; their grandchildren; and one great-grandchild. John served as an elder for many years as a key ministerial assistant for Cole 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 dearly by all who knew him.

Diane Hardhouse

Elphinstone, Bertya Dianne, born 28.5.1949 at Penrith, NSW; died 23.7.06 in Tomato General Hospital, after a long battle with cancer. In 1975 she married Frank Mea. In 1998 she married Gordon Elphinstone, who preceded her in August, 2001. She is survived by her mother, Edith Denny; her siblings, Greg Doyle, Jennifer Doyle, Lorraine Pekin, Leslie Power and Philip Grace; her children and their spouses; Clinton and Linda Miki; Tennille Mea; Jason and Tania Tait; and their families. She was an excellent wife, mother, sister, daughter, grandmother, and church member. She was a former church worker and a great evangelistic team. She was a kind and generous person who was always willing to help others. She was predeceased by her husband, Gordon, in 2005.

Barney Smith

Gasson, Muriel Saunders, born 26.9.1913 at Taree. Bertie came to Australia when he was 15 years old. In 1934 he married Quinten Liebrandt, John O’Malley (Rothwell); his daughter, Jennette; and his son, Malcom (both of Taree). Bertie worked several years as a literature evangelist around Whitsundays, and traveled extensively in Australia for Asian Aid evangelistic tours. He died in 2002 with the Erdland evangelistic tours.

Bill Hadonl

Gauen, Merid Saunders, born 29.9.1933 in Auckland, NZ; died 29.6.06 in Auckland. She was predeceased by her husband, Percy, in 1989. She is survived by her son, Bill (Thailand) and his grandson, Darron (Perth, WA). For many years Merid 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 circuit as a collector for the Adventist Appeal. She enjoyed music and infectious laugh will be missed. She died with the hope of the Restoration when the Lord returns.

John Wilt Key al Wad

Gorden, Kenneth Alfred (Luky), born 31.5.1940 at Eighteen Mile, near Baryulgil, NSW; died 15.7.06 in Griffith. On 6.6.83 he married Penina Pita. He is survived by his wife, his children, Michelle, Kenneth and Shane (all of Grafton); she is his wife, and seven grandchildren, and seven great-grandchildren. Winifred lived a happy, full and productive life, secure in the faith of Jesus. His life that touched the lives of many others. Sadly missed by his wife, Jean, and by his Yeppoon church family.

Alvin Colbeart

Hodler, John Thomas, born 25.3.1924 at Ballarat, Vic; died 27.7.06 in Rockhampton Hospital, Qld, after a brief illness. He is survived by his wife, Jean; his sons, Peter, Neil, Dean, Roy, Lyle, Barry and Murray; and his sister, Jenny and her family. He was a great family man and was well loved and appreciated by his family and friends. He led a fulfilling life that touched the lives of many others.

Katherine Smith

Humes, Arthur William (Bob), born 27.7.1929 at Rockhampton, Qld; died 27.7.06 in Rockhampton Hospital. He was predeceased by his first wife, Nancy, in 1984. He is survived by his wife, Dove (Worongary), and his son, Jim (Streets, Qld) and wife (Taina). Berta came to Australia when he was nine years old. He saw war service in Papua New Guinea in WW2. He was a faithful member of the church for over 60 years, serving in many different capacities. He died in the certainty of the Resurrection.

Haron Parker

Grainger, Jade, born 3.7.1974 at Karachi, Pakistan; died suddenly and unexpectedly 17.8.06 in Melbourne, Vic. He is survived by his parents, Graeme Grainger and Kerry Turner; his sisters, Karen and Sue; and his extended family. Obituary will be informed by his friends. Graeme Grainger of Melbourne, Vic. He was predeceased by his partner, Graeme Grainger of Melbourne, Vic.

To register your interest, contact Meryl at <editorsec@signspublishing.com.au> or phone (03) 5966 9111.

Meryl Grosser

Elphinstone, Gordon, born 2.5.1917 in Melbourne, 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, Dove (Worongary), and his son, Jim (Streets, Qld) and wife (Taina). Berta came to Australia when he was nine years old. He saw war service in Papua New Guinea in WW2. He was a faithful member of the church for over 60 years, serving in many different capacities. He died in the certainty of the Resurrection.

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Positions vacant

**Principal**
Cardfield Christian College (Mackay, Qld), Principal.
Gold Coast Christian College (Gold Coast, Qld), Principal. Applications in writing should be forwarded to Mr John Hammond, National Director, Mission, Education, Sport and Youth Services, Seventh-day Adventist Church, Locked Bag 4000, Ringwood VIC 3134; schools@adventist.org.au.

**Graphic Designer**
Sunlight Publishing Company (Warburton, Vic) is seeking an enthusiastic Graphic Designer for a full-time position in a busy, modern progressive department. The successful applicant will be skilled in the Mac environment; 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 Parbery on (03) 9961 9111; e-mail: r.parbery@sunlightpublishing.com.au. Applications in writing should be forwarded to Ray Parbery, Production Manager, Sunlight Publishing Company, 486 Warrandyte Highway, Warrandyte, 3170, no later than September 1, 2006.

**President**
Solomon Islands Mission—Trans-Pacific Union Mission of the Seventh-day Adventist Church. The following are current education administrative positions, which are currently being negotiated for the 2007 school year. Applications in writing should be forwarded, in writing, to Mr John Hammond, National Director, Mission, Education, Sport and Youth Services, Seventh-day Adventist Church, Locked Bag 4000, Ringwood VIC 3134; schools@adventist.org.au.

**National Director**
Adventist Schools Australia (Australian Union Conference), PO Box 1003, Garden City, Qld 4110. Applications in writing should be forwarded to Dr John Hammond, National Director, Mission, Education, Sport and Youth Services, Seventh-day Adventist Church, Locked Bag 4000, Ringwood VIC 3134; schools@adventist.org.au.

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

### Positions Vacant

**Principal—Solomon Islands Mission—Trans-Pacific Union Mission of the Seventh-day Adventist Church** is seeking applications 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 www.adventist.org.au. Applications in writing should be forwarded to Human Resources, South Pacific Division of the Seventh-day Adventist Church, Locked Bag 2007, Brisbane QLD 4000; email: spd.adventist.org.au; fax: (02) 8899 0848. Applications close August 10, 2006.

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

### RENEW OR ORDER SIGNS AT WWW.SIGNSOFFTHETIMES.ORG.AU

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**Lehmann, Kurt**, born 31.5.1929 at Brem- gen, Germany; died 18.7.06 in Warwick Hospital, Qld. He is survived by his wife, Bern (Warwick), and his sons, Derek (Bris- bus, Vic.) and Mark (Gold Coast, Qld). He came to Australia as a young man in the early 1950s. He became a church member after attending a seminar conducted by Pastor George Vealikman, in Toowoomba, Qld. Kurt had faith firmly anchored in the blood hope, which he shared with all those he met. He runs the call of the Master.

**Warren Fakahau**
Malagai, Eulalia, born 24.4.1904 at Cabilau, the Philippines; died 7.7.06 at Lismore, Qld. He is survived by his wife, Bernadette (Laegue); his daughter, Jude; Donald; and his grandchildren, Anthony, Nodan and Chaftan.

**Cowles Toddy**

**Mann, Neville**; William, born 9.11.1913 at Rocklands, NSW; died 28.6.06 at Toowoomba. He is survived by his wife, Marjorie (nee Mears); his sons, Trevor and Jeffrey; his daughters, Janice and Christine; 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 Toowoomba church. He lived a long, full life of service to his God, family and church. We still miss his ready smile and warm handshake as he slept waiting for Jean to return.

**Dewel Gahtart, A son of peaceful**

**Pulgar, Philipe**; Joyce, born 10.7.1916 at Warwurina, Vic; died 16.7.06 at Berwick Peninsula Nursing Home. She is survived by her nephews, Vivian Humm (Balhannah, Vic); her brothers, Phoebe worked as a three-man team.

**Popovic, Lisandria**; born 26.2.1929 at Osječ, Croatia; died 13.7.06 at Brisbane, Qld. She is survived by her husband, Danica. He is survived by his wife; his son, Boris; his daughter, Blazinka Filipovic; and his grandchildren, David, Tamara, Ana Maria and Christine (all of Brisbane).

**Mânita Agrong**; Serbstelá Indonesian.

**Rabren, Florence Lily**, born 18.4.1922 at Leichhardt, Sydney, NSW; died 9.7.06 at Newcastle. She is survived by her husband, Dick; her sons, Peter, their daughter, Helen, and Garry (all of Newcastle); her five grandchildren, and one great-grandchild. Florence was born 14.9.1909 at Hamilton, where she faithfully served in the church,primary and junior Sabbath schools and as a deaconess. Her love of family, scriptures, children and service to others was an example for all. A brother in Israel sleeps in peace, awaiting the voice and face of our Lord.

**Schorrmeier, Wilton**; Bill (Alana Mar- ton), born 31.11.1941 at Jakarta, Indonesia; died 7.7.06 at Bundaberg. On 31.5.06 he married Georgie. He is survived by his wife (Pakuya, Vic), his children, and his grandchildren.

**Scheinsman, William**; Bill (Alana Marton), born 31.11.1941 at Jakarta, Indonesia; died 7.7.06 at Bundaberg. On 31.5.06 he married Georgie. He is survived by his wife (Pakuya, Vic), his children, and his grandchildren.
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At age 12, victim of domestic abuse
14, expelled from school
15, kicked out of home, no where to go

Developed a drug habit at age 16

At 17 survived his first drug overdose