On January 8, 21 young people aged from 13 to 16 years descended on Camp Howqua for “Team impact.” They came from towns around Victoria, including Seymour, Euroa, Benalla, Wangaratta and Mansfield.

The “Team impact” program is a collaborative project between Camp Howqua management, Victoria Police and North East Support and Action for Youth, an agency that assists disadvantaged and disenchanted young people within north-eastern Victorian communities.

Ursula Vaughan, administration manager of Camp Howqua, says, “‘Team impact’ is a simple yet effective idea—invite young people from the local area who have been identified by their schools, parents or community members as young people at risk of disengaging from formal education.

“This disengagement is for a variety of reasons but be assured each of these young people are full of potential and require only an opportunity to use it.”

The “Team impact” program included a number of challenges, including a ropes course. Each participant had a team leader who was able to provide support, understanding and someone they could turn (Continued on page 4)
She looked to see if her very big God was in any way present in our little church.

“A small group and a box”

I will never forget what Linda said the first day we studied the Bible together. She had been invited to come along by her workmate Sarah-Jayne, who was preparing for baptism. Linda was interested in what Seventh-day Adventists believed and decided to join us although she was suspicious of churches.

Having been introduced to Jesus some years earlier, Linda was told that Jesus was all she needed to be a Christian. Churches, she was told, may once have had contact with God. But now they were adrift at sea, having lost their way. She accepted Jesus and followed Him as best she could by listening to Christian music and reading the Bible.

So it was with some trepidation that Linda entered the church hall and sat in a sunlit corner with Sarah-Jayne and me. It wasn’t long into the conversation that Linda put her worries into words. Her eyes wandered around the brick room and in her quiet voice she reflected, “It just feels like churches put God in a box.”

The idea of having God in a box was a familiar one to me, but I had never considered church buildings as a visual representation of the limits we put on God. Was this how the world saw the church? Are we the ones with a small God? Are we naively keeping God locked in our jewellery boxes while the rest of humanity allows Him to roam free—unhindered and undefined?

Is this why denominations seem to race to build bigger and better churches—to demonstrate that my God is bigger than your God? Are the differing denominations like an after-school fight—churches facing up to each other with taunts and fists while the world stands by watching in amused disinterest?

Linda continued: “I find God in nature. I see Him in the bush. I see God at the beach. I don’t like putting God in a box. And sometimes I wonder, does God really limit Himself to the boxes we build for Him?” Her eyes again surveyed the church structure, “Does He even enter them at all?”

My mind, which often wanders off the beaten path, visualised Aladdin’s Genie (in the Disney story) shouting to declare his “PHENOMENAL COSMIC POWERS!” before stuffing himself into his tiny lamp and whimpering, “itty, bitty living space!” Was this our God—a divine eternal being, stuffed into a box we rub once a week?

To Linda’s credit, she kept coming into the box, into my church, to hear me talk about my God. Sometimes it was about the God of the box; sometimes it was about the God outside the box.

She came. She listened. She learned. And she looked to see if her very big God was in any way present in our little church.

Linda was invited to attend Jason’s small group. There she discovered something. The church wasn’t made of bricks and walls. The church was hearts and people. God’s church was God’s people. The walls of our little church had found a home.

Congratulations, Linda! May you continue to huddle against the elements of this world with your church family and may you never stop thinking outside the box.

David Edgren
**Signs of the Times website moves with the times**

**WARBURTON, VICTORIA**

Although the online editor of the Signs of the Times magazine, Scott Wegener, has moved on to work in Wahroonga’s branch of the Adventist Media Network (AMN), the Signs website will continue to provide quality Christian content, with the aim of having 1000 articles available online in time for the website’s third birthday on August 1.

Mr Wegener joined the editorial team in April 2004 and used the knowledge gained in his previous work with website design to get the Signs of the Times online.

Mr Wegener says, “I had wanted to help get the Signs magazine online before I was even interviewed for this job. I thought it was a waste to have the quality content printed and distributed for a month and then never seen again.

“The site has now been up and running for more than two years and is going really well. We have more than 780 articles available on the site and around 200 unique visitors stopping by every day.”

Around 30 to 40 articles from Signs magazines are uploaded to the website every month. Currently the content of 35 issues of the magazine is available online, with the partial content of 11 issues, dating back to December 2002.

Discussion-based podcasts are uploaded in the first week of each month—the file features the editorial team in a round-the-table chat about what is in the current month’s issue.

The podcasts began in July 2006 and feature discussion with the editors about what is in the issue, interviews with authors and featured personalities, behind-the-scenes news and reports, entire article readings, reviews and much more.

Articles that have been read are also posted as podcasts at the beginning of each week of the month, and Mr Wegener says, “The addition or our weekly podcast files has been very popular. Hundreds of people are downloading our sound files each month.”

Mr Wegener also redesigned The Edge magazine’s web site in 2005, which provided room for a greater amount of content and the ability to archive.

He says, “The Edge magazine website has also been heaps of fun to work on. Anyone young at heart would have fun exploring this site. Meeting Cecil (the Edge mascot) was another highlight of my time at Signs—you can find all of his adventures on the Edge’s website.”

Of his new role in AMN, Mr Wegener says, “I’ll still be working on all the websites I do now but will be exchanging all my RECORD news writing duties for a huge South Pacific Division website project where we are offering simple-to-use, interlinking websites, free for every church in our division. Keep your eyes on RECORD for more on this in the coming months!”

Jarrod Stackelroth, who studied communication and graduated from Avondale College last year, replaces Scott on the editorial team. Mr Stackelroth says, “It’s the beginning of a new adventure for me and I look forward to it.”—Adelle Nash

More @ www.signsofthetimes.org.au

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◆ For the second consecutive year, Gosford church, NSW, has run its “Baskets for the bush” project. The project sees church members fill up washing baskets full of essential items, such as washing powder, dishwashing liquid, toilet paper, deodorant and shampoo, for struggling rural families in and around Bourke. The week after Christmas, five church members, Merrilee and Julian Sleigh, Ruth and Andrew Graham and Pastor David Bertelsen, drove out to Bourke with 23 washing baskets along with $A1300 in cash. The cash was used to purchase vouchers from local shops to help the town’s economy. The land around the area is suffering from the drought and many people have left Bourke to search for work elsewhere.—Sharon Bolst

◆ Filipino members of the Seventh-day Adventist Church in the South Pacific Division (SPD) have attended a biannual retreat, held at Woodhouse Campsite, Adelaide, SA. With members coming from all over Australia, New Zealand and the Philippines, the retreat carried on from previous years with the theme “Families in Christ,” specifically looking at spiritual and financial empowerment. Guest speakers included Pastors Abby Aviles and James Alagappan, along with Virgilio Cadunggog, manager of investment and financial services from the SPD. Other activities included a bus tour of Adelaide and a social games night.—James Alagappan

◆ Adventist Radio Network News is a new blog that provides a place where Adventist radio enthusiasts and station operators from around the world can share news, technical advice and testimonies about their radio experiences on the internet. The blog aims to be the glue that holds Adventist broadcasters together, offering advice and support as well as informing the group of events taking place in other parts of the worldwide network.

More @ arnn.blogspot.com

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THE HOME OF THE SOUTH PACIFIC DIVISION @ ADVENTIST.ORG.AU

March 3, 2007 3
"Team impact" hits Camp Howqua

(Continued from page 1)

to when the challenges became too much.

Mrs Vaughan says, “While on the camp each of the participants have shown qualities of leadership in their willingness to participate in the variety of events and activities on offer.”

Camp organisers have been pleased with the attitudes and outcomes for the young people who attended the camp.

“We look forward to seeing long-term changes for the young people involved and how they now approach their lives, given they have gained some new life skills to assist them,” says Mrs Vaughan.

The young people who attended the camp enjoyed their experiences, particularly engaging with the series of challenges they had to complete.

A 15-year-old girl who attended the camp said of her experience: “Camp Howqua was really exciting. I made many friends. Also, I put my fears to the test, climbed high ropes and went on a big flying fox. I did this to the best of my ability. When I accomplished the tasks I was so proud and did them again. I really think this camp is great and will really help others, and we will all go home with lots of friends.”

A 14-year-old boy also at the camp said, “I really liked the go-karts and swimming in the water. All round it was fun.”

The next “Team impact” camp is scheduled for 2008. Mrs Vaughan says, “Camp Howqua would be very interested in hearing from any individuals, churches or businesses that would be willing to sponsor a child for the next camp!”

—Adele Nash/Ursula Vaughan

Fox Valley church, Wahroonga, NSW, recently collected one-and-a-half tonnes of food to be placed into Christmas hampers after asking the local community for donations. Four generous church donors also gave $A2000 for the purchase of confectionery. Some 130 hampers were then distributed through Blacktown Community Aid, Adventist Development Relief Agency–Blacktown (ADRA) and, for the first time, Kings Cross Police for Woolloomooloo residents.

—Intrasyd

◆ The Thirteenth Sabbath Offering for the third quarter of 2006 was the largest ever, with nearly $US2.05 million being given. The South Pacific Division (SPD) will receive 25 per cent of this offering, some $US$12,000 to go toward the new aeroplane to mission outreach in Papua New Guinea and a new church building in Suva, Fiji, for the more than 500 Seventh-day Adventist students who attend the state-run University of the South Pacific. Total weekly offerings are up 10 per cent over the past two years.—Adventist Review

◆ The second annual New Zealand Youth Conference (NZYC) was held at Tui Ridge, NZ, January 23-28, and was attended by more than 80 young people from across the country. The theme of the conference was “Stand” and the presenters were Pastors Sam Braga and Geoff Youlden, who shared messages about freedom in Christ and end-time events. Workshops ranged from public evangelism through to personal Bible study and prayer. There were also several community-service opportunities with backyard blitzes, food parcels, chair massage and doorknocking. More than 40 homes requested Bible studies or personal visitation as a direct result of these efforts. The youth were challenged by Pastor Braga to “finish the work that will allow Jesus to return.”—Ben Martin

◆ The Seventh-day Adventist Church in Serbia was the first

Comprehensive Adventist search engine launched

SILVER SPRING, MARYLAND, USA

You’ll want to bookmark <search.adventsource.org>, the Adventist Church’s first comprehensive targeted search engine, recently launched by AdventSource. Users can now limit searches to websites created and maintained by Adventist organisations and church members to better find the information and resources they’re looking for.

All Adventist organisations, including the Adventist-laymen’s Services and Industries’ members with business websites, can submit their website information at <search.adventsource.org> to be included.

“The internet presents a wealth of great resources,” says Brad Forbes, executive director of AdventSource, “but there has been an exponential growth in internet trash.”

He hopes the new search engine will help to avoid this, saying, “The Adventist search engine will assist church members and ministers leaders in finding all the good stuff without any of the junk.”—North American Division Communication Department/ANN staff

◆ The Seventh-day Adventist Church in Serbia was the first
Burwood celebrates dedication and ordination

BURWOOD, VICTORIA

Burwood Adventist Community church (BACC) celebrated its dedication and official opening of the church building on February 10, the same day as the ordination of its minister.

Burwood members past and present attended the morning worship service, where they gathered to celebrate the completion of renovations and reflected on the history of their church. Most stayed for the combined lunch, followed by Pastor Rodney Woods’s ordination.

BACC is located in an ex-office building, which has recently been renovated for use as a church. The building is currently being rented by another church, Every Nation, and also by Reece Plumbing Pty Ltd during the week, providing the church with a regular income.

Church member Dr Wayne Piez welcomed members and guests to the program, reminding everyone of what church should be. “Church is not a building,” said Dr Piez. “Church is about people; church is about community.”

The mayor of Monash City Council, Councillor Tom Morrissey, attended with his wife, Lorraine.

Other important guests were Pastor Darrell Croft, previous president of the Victorian Conference; Rodney Brady, the chief financial officer of the South Pacific Division; church development and stewardship director Pastor John Denne; and Pastor Ken Vogel, general secretary of the Australian Union Conference.

The sermon, entitled “The Cornerstone,” was preached by Pastor Rodney Woods and reminded those attending that Jesus is the cornerstone of Christian faith.

Pastor Peter Roennfeldt then described the journey of Burwood church since he was pastor there and challenged its members to keep striving to be an important part of their community.

When the time for the dedication came, Mayor Morrissey and Pastor Denis Hankinson, the president of the Victorian Conference, unveiled a commemorative plaque dedicating the church to “serve the social, physical and spiritual needs of the community.”

After the service, children released monarch butterflies outside the church, to symbolise BACC’s metamorphosis from a church community searching for a home

Pastor Rodney Woods encourages BACC to make Jesus the cornerstone.

into a functional ready-to-use church.

A short break was taken for lunch before the church was again filled, as BACC’s pastor, Rodney Woods, was officially ordained as a pastor of the Seventh-day Adventist Church by Pastors John Denne and Graeme Christian.

During the ordination, Pastor Woods was presented with four symbols of his ministry, the most important being a Bible that belonged to his great-great-great-grandfather, passed to him by his father, Pastor Maurice Woods, who is also a Seventh-day Adventist minister.

Pastor Woods graduated from Avondale College in 1998 with a Bachelor in Theology degree. His wife, Rochelle, and children, Jordan and Paris, also attended the ceremony.—Jarrod Stackelroth

denomination to officially register and gain legal status, after the Serbian government required all religious groups to declare themselves. Pastor Miodrag Zivanovic, president of the South-East European Union, submitted the registration papers to Dr Milan Radulovic, Minister of Religion, and is thrilled at the recognition. In 1922, the church gained governmental consent for members to meet together; again under Communist, it had to ask permission for all church assemblies.—TED News

◆ A team of students from Loma Linda Academy have had to pull out of a mock trial competition being held in San Bernardino, California, USA, after they decided not to compete on Sabbath. The team won round four of the competition but withdrew from the semifinals when the time could not be changed. The Redlands Daily Facts, a local newspaper, reported comments from coaches of several non-Adventist religious school teams. “I am proud someone did that well,” said a former coach of a local Christian high school’s team. “In a society that is so quick to throw out God, it’s great to see young people take God more seriously than a trophy.” Based on the reaction of the San Bernardino County judges, plans are being made to accommodate the team next year.—Adventist Review

◆ Avondale Schools, Cooranbong, NSW, have seen a record enrolment this year as student numbers rose to 940, a 5 per cent increase from 2006. A new multipurpose centre will be officially opened in March and contains a fully equipped gym, three basketball courts, a large commercial kitchen and a number of classrooms and offices. The centre will be used for community events such as cooking lessons and basketball competitions. A new kindy centre has also opened while a new visual arts studio and IT lab are in the final stages of approval. Ten new teachers and staff have also joined the Avondale team.—Braden Blyde

GO TO UNI? ADVENTIST STUDENTS ASSOCIATION IS FOUND @ WWW.MYASA.ORG.AU
“Hands on” experience for ADRA interns

WAHROONGA, NEW SOUTH WALES

Three young Australian Adventists have recently joined the Adventist Development and Relief Agency (ADRA)–Australia as interns, serving in Nepal, Papua New Guinea and Mongolia. They follow two other interns who joined ADRA–Australia last year.

Hannah Clua-Saunders and Simon Lewis, both from northern New South Wales, and Natalie Abel, from Victoria, have joined ADRA–Australia on two-year internships to gain hands-on experience and training in international development, in preparation for a career in the field.

ADRA–Australia interns are volunteers who work and live in a developing country, supporting the activities of ADRA partner offices and learning about development and project-management issues.

“ADRA–Australia’s internship program provides an excellent opportunity for those interested in this work to gain valuable industry experience,” says ADRA–Australia’s international program director, Hardwood Lockton. “Two years in the field really helps to strengthen their knowledge and understanding of humanitarian development, and introduce them to this industry. Also, by sending interns to our implementing partner offices, we’re able to support them as well.”

“I’ve thought about a career in international development for a while,” says Ms Abel, placed in Mongolia in January. “I know it won’t always be easy, but empowering people to improve their community and personal environment is extremely important and something that really appeals to me.”

Ms Clua-Saunders, who joined ADRA–Nepal, also in January, agrees. “Commencing an internship can be a little daunting, but I want to live out biblical principles like helping the poor. I hope this leads to a career with ADRA, but wherever it takes me, I want to continue making a fundamental difference to people’s quality of life.”

Two ADRA–Australia interns are already in the field. Kerryn Lodo, from northern New South Wales, is working in Africa across the three countries of Mozambique, Malawi and Zambia. Tim Humble, from southern Queensland, is providing support to ADRA–Laos.

“Poverty is a complex issue, which cannot be easily solved,” says Mr Lockton. “In order to implement good community development projects that are self-sustaining and actually empower people to care for themselves, this industry really needs skilled people who are able to grasp all aspects of project management and implementation. We have been very blessed in finding people who are keen to share and further develop their skills.”

ADRA–Australia’s internship program has been running for more than 10 years and has placed more than nine interns in the field, most of whom have continued on to permanent roles within the worldwide ADRA network, including ADRA–Australia.—Candice Jaques

◆ A government-sponsored survey in China has found the number of religious believers among the country’s 1.3 billion people is three times more than the government previously acknowledged. According to the survey, there are as many as 300 million believers in China. They include Buddhists, Taoists, Catholics, Protestants and Muslims.—PBS News

◆ The first full-length Bible to be printed in an indigenous Australian language will be released in May after almost 30 years of work. The Kriol Baibul is written in Kriol, a language chosen by translators because it is spoken by more than 30,000 people across Australia’s Top End. “People are really keen to know all that God’s saying to them,” says missionary Gwen Tremlett, who has worked on the project with her husband, Lance, since 1993, for the Church Missionary Society. They were recently made members of the Order of Australia, for their role in facilitating the translation.—Bible Society NSW

◆ North Korea has topped the annual Open Doors World Watch list as the worst nation to persecute Christians, for the fifth year in a row. The reclusive communist nation is followed by Saudi Arabia, Iran, Somalia and the Maldives, unchanged from last year’s list. The list ranks countries according to the intensity of persecution Christians face for actively pursuing their faith. It is designed to draw attention to the world’s 50 worst persecutors and serves as a tool of awareness and action. “We must pray and act to bring about change,” says Johan Compenjen, President of Open Doors International.—Mission News Network

◆ Melbourne has been selected as the host city for the “Parliament of world religions” in 2009. Christians, Jews, Muslims, Hindus, Buddhists and Sikhs will gather together to discuss religious tolerance and the need for respect and cooperation between all peoples. The Australian Federal government has already provided $A2 million matched by the Victorian Government, with the City of Melbourne contributing $A500,000. The program is expected to cost $A8 million.—New Life
The story of young Adventist World Radio (AWR) listeners in Ethiopia demonstrates radio’s ability not only to spark interest in Christianity but also to nurture their growth when other church resources are out of reach.

Though the Seventh-day Adventist Church in Ethiopia has existed for more than a century, many of its territories remain unreached by the gospel. The majority of Ethiopians are either Muslims or Coptics, posing great challenges to the church’s outreach endeavours.

The beginning of radio ministry has exceedingly enhanced the spread of the good news to groups of people that are difficult to reach. One such place is Dembi Dollo in west Ethiopia, close to the border with Sudan. Most people in this region are Coptic believers, with almost zero tolerance of any other religion. The rest of the populace practises Islam, which is expanding rapidly.

A young man in Dembi Dollo serving in the Coptic Church invited his colleague to listen to AWR’s Afan Oromo language program. Inspired by the radio messages, the young man in turn multiplied the invitation, and in a short time a listener club emerged. The club comprised seven young men, all of whom were in active service in the local Orthodox Church.

Some brave members attempted to find an Adventist Church in the area but could not find someone who knew of it. After listening to AWR for more than two years, members began to ask why they could not become a church themselves. This led to a consensus among the group, and they immediately identified themselves as Adventists.

A year later, they discovered the nearest Adventist church. It did not take them long to send a petition to the district evangelist, requesting to be recognised as a group of Adventist believers. Cautious to hostility among the hardline Coptic believers in the vicinity, they requested that no evangelist visit them until additional work was done.

Impatient after receiving such a courageous request, the evangelist responded immediately. His visit revealed that there were even more AWR listeners who would have liked to join the group of believers but were only listening clandestinely while fearing reprisal for abandoning the “ancestral” church.

However, the news could not be contained. Enraged, local Coptic leaders countered the “new movement” by mobilising people to ostracise the AWR listeners. Soon, these listeners were identified, and their residences were blocked to regulate all of their external communications. Undaunted by the pressure, they continued to listen to AWR and worship together.

Today, eight of the listeners in this region are receiving baptismal classes. When the enemy’s relentless mobilisation against them did not work, hardliners in their former church resorted to sabotaging the government’s grant of a plot of land for a proper church building. In spite of many challenges, this precious group of AWR listeners is still making attempts to increase their number.

The AWR studio in Ethiopia produces programs in four Ethiopian languages. Afan Oromo is widely spoken in more than half of Ethiopia’s territory; the size of the Afan Oromo listeners’ response has significantly increased.

During the AWR Annual Offering on March 10, you are invited to help AWR carry the voice of hope into many more homes and hearts in difficult-to-reach areas of the world.

About AWR

How can I hear AWR programs?
Adventist World Radio is the mission radio arm of the Adventist Church. We focus on broadcasting to people groups that are difficult to reach in other ways, countries where mission workers cannot be sent because of political, religious or geographic barriers.

AWR carefully selects the broadcast media appropriate for each region. This has meant shortwave radio, but more recently has included local AM/FM broadcasts and also internet broadcasts, which can be accessed anywhere in the world from <www.awr.org>.

How many languages do you broadcast in, and how many countries do you cover?
We currently produce programs in nearly 70 languages. Our non-internet broadcasts cover more than two-thirds of the world, through shortwave, AM and FM stations, and satellite. It is a challenge to calculate the exact number of countries we reach, since signals fluctuate and radio stations access our downlinks throughout the year.
On the road with "Circle of courage"

BY NATHAN BROWN

It takes a couple of hours to get the whole team out of bed and prepared for a day on the road. The small town of Balclutha—the starting point for today’s ride—is 159 kilometres and two days into the length of the “Circle of courage” New Zealand cycle tour, which will total 2374 kilometres over four weeks from Bluff in the south to Cape Reinga at the northernmost tip.

The Balclutha town meeting, the previous evening, attracted just three people from the local community with another carload coming from the Dunedin church to support the program. But one of the local people is a public health worker who is involved with issues among young people in the region. She is enthusiastic about the “Circle of courage” strategy and, as well as promoting to stay in touch and use the resilience resources the tour is providing, will phone ahead to Dunedin to urge her colleagues to attend this evening’s meeting.

As preparations draw to a close, the team of eight riders and six support crew assemble for worship and a briefing of the day’s journey. In most towns, some kind of arrival event dictates the time of arrival, and the day—including rest stops and departure time—is planned backwards from that point. Tour coordinator and director of Adventist health for the New Zealand Pacific Union Conference, Paul Rankin, and trip manager, Allen Foote, have previously travelled the entire journey by car and their notes and maps provide the basis for the morning briefings. Doug McLeod is the road captain and adds his thoughts as to the approach for tackling the day’s riding assignment.

The morning is grey and cool as the riders set out at about 9.30. The rolling hills just out of Balclutha provide a pleasant backdrop to the early stages of the day. The first 40 kilometres pass smoothly with just a brief roadside stop amid the sheep paddocks for running repairs.

The first scheduled stop of the day is in the small town of Milton, about the 40-kilometre mark. The riders take a break and grab a snack and a drink. Melody Tan ducks into a service station to buy a copy of the Otago Daily Times, the major regional newspaper. She glances through the paper and soon finds the report on the “Circle of courage,” featuring a large colour photo of Paul and Jonathan. Melody is pleased the journalist—who interviewed the riders the previous afternoon—made the link between the ride, Adventist health and the Seventh-day Adventist Church. The team are encouraged to see the report and pleased something of the message is being spread so widely.

Back on the road, a strong tailwind is keeping things cool and helping the cyclists make good time. While riding, the cyclists talk among themselves, tell jokes, listen to music, occasionally try to outpace each other and keep motivated by counting off the distance in a variety of ways. Another 15 kilometres along the road, the group pulls into Waikola and, at midday, it’s time for lunch on the shores of Lake Waikola.

As soon as they stop riding, the breeze is uncomfortably cool, with whitecaps whipping across the lake. Lunches made hours earlier are eagerly retrieved and the group huddles behind bushes, away from the wind. A couple of the cyclists sprawl on the grass; others use the swings and other park facilities.

True to his resolution for the trip, Jake Ormsby is soon talking with a family of travellers who have also stopped by the lake. He explains the story of the cycle tour and the “Circle of courage” but is more interested in learning the names of the children and introducing them to his mascot for the trip, a knitted doll named Kahu, presented to him by the South Auckland Adventist School, where he is chaplain. They have their photo taken with Kahu and they wish him well for the continuing journey.

The cyclists set off again into the early afternoon. The sun is breaking through the clouds and it becomes a great afternoon to be outdoors. The countryside flattens out somewhat and the tailwind continues to help the riders on their way. A pilot car travels about 50 metres ahead of the group, warning oncoming motorists, while another vehicle follows closely behind the cyclists, complete with hazard signs and flashing orange lights.

Approaching Dunedin, the cyclists have made such good time they will be early for their official welcome to the city. The team decides to head first to their accommodation and then ride back to the Octagon—the city centre—for the official welcome.

The riders cannot take the direct route into Dunedin because bikes are not permitted on the motorway, which is the last eight kilometres into the city. The pilot car leads them off the main highway and the group takes another roadside stop, grabbing a...
drink and joking among themselves, before they begin a short ascent and then ride down into the harbour-side city of Dunedin. They have had a good day’s ride and are in good spirits. They are working well as a team and regularly encourage each other.

As the convoy makes its way down into the city, the traffic increases. The group gains speed down the hill and the pilot vehicles struggle to keep up with the riders through the streets. Arriving at an intersection at the bottom of the hill, Jonathan is off his bike. He hits a rock on the roadway and one of the spokes of his front wheel is broken. Amid the traffic, the riders and support vehicles find a safe place to pull up and a spare wheel is exchanged quickly.

Progress is slow but uneventful across the centre of the city. Their 90-kilometre day has seen them maintain an average speed around 25 kilometres per hour. The team begins to settle into their accommodation, with an eye on the clock for being back at the city centre by 3.30.

A few minutes ahead of time, the cyclists are back on their bikes. Again they make their way slowly across the city centre and, arriving at the Octagon, are met and welcomed to the city by the deputy mayor of Dunedin. He chats with the riders, poses for photos and is invited to join the ride the next morning as they climb the hills out of the city.

Formalities over, the team disperses in various directions. Jonathan and two other cyclists head to a local bike shop for needed repairs. Of course, they share their story with the keen cyclists in the shop—and they refuse to accept any payment for their services.

Allen is a member of his local Rotary Club and has contacted clubs along the length of the journey to seek opportunities to share the “Circle of courage” message with these community groups. This evening Jonathan is guest speaker for a dinner that begins at 5:30. He has time for a quick shower, before he, Allen and two others head to the Dunedin Club.

The 25 or so Rotary members are initially politely interested but after Jonathan’s presentation there is stronger interest, questions and encouragement. Team members leave resource packs and make contacts that will be followed up in coming weeks.

The Dunedin Adventist church is just a few blocks away and other team members have set up the hall as the evening’s venue for a public meeting. Coming straight from Rotary meeting, Jonathan arrives a few minutes after the scheduled time. When he has arrived, Jake introduces the team members who are at the meeting and gives a brief report of the journey so far, including photos from that day’s ride. A number of church members and a few from the community make up a crowd of about 20.

Jake then introduces Jonathan, who begins with the obvious question—what would motivate a cycling trip the length of New Zealand? By way of answer, he highlights the issues facing many communities and young people and then points to the concept of resilience and how simple strategies can make a difference in the lives of young people.

Jonathan’s presentation flows well and takes about an hour, including some audience interaction. Paul Tulloch, a local high school teacher, reports that six of his former students have committed suicide in the past few years and explains how this has led him to seek God and ultimately to join the local Adventist church, as well as seeking practical steps that can be taken to address this challenge. It is clear the “Circle of courage” philosophy resonates with his experience.

Jonathan and other team members talk to meeting participants and answer their questions. The “Circle of courage” team’s work is done for another day. Jonathan is positive about the impact the team has made in Dunedin and about the potential for this to grow with follow-up.

Team members arrive back at their accommodation by 10. The next day’s ride is the longest and most challenging so far and sleep is a good start. R

The “Circle of courage” New Zealand team

Including Pastor Paul Rankin, four of the cyclists are pastors based in Auckland: Pastor Neone Okesene (New Lynn and Henderson church)—the oldest rider in the group; Pastor Doug McLeod (Glen Innes church and City Gospel group); and Pastor Jake Ormsby (Manurewa church and chaplain, South Auckland Adventist School). Also from Auckland is Rebekah Rankin, at 16 the youngest rider and daughter of Pastor Rankin.

The other two New Zealand–based riders are from the church’s camp facilities: Norah West lives and works at Tui Ridge Park, Rotorua, and Steve Kennelly—a late addition to the team—manages the Mount Hutt Retreat, near Christchurch.

Jonathan Duffy, director of Adventist health for the South Pacific Division and veteran of the “Circle of courage” ride across Australia in May 2005, is the eighth cyclist and the presenter for the town meetings along the way.

The riders are supported, fed, herded and generally cared for on the road by Allen Foote and his wife, Juleen, and Rex and Elaine Jackson. Melody Tan, public relations officer for the South Pacific Division, has taken on the publicity and media relations role for the New Zealand tour.

For more information and updates on the progress of the “Circle of courage” New Zealand cycle tour, which finishes at Cape Reinga on March 8, visit <www.circleofcourage.org.nz>.
Remember our students

BY JARED FITZCLARENCE

Sometimes I feel as though we are forgetting something as a church. This something forms the foundation of our intellectual appeal in the future. It provides a large part of the energy and activity in our church and historically has been seen as one of our most valuable resources. This something is our students.

South Pacific Division figures tell us the 71 per cent of young people regularly attending our churches at the age of 14 will have slipped out the back door by the age of 20. Around Australia and the world bodies are set up to try to combat this by supporting our students while they’re studying. It is the goal of these entities to help university students develop spiritually by reaching out to those around them. In Australia we call this body the Adventist Students Association (ASA).

As a second-year student I was recently given the opportunity to travel to Sydney, along with our university pastor, Sven Ostring, for the national ASA leadership training weekend. There we were blessed with the opportunity to listen to the CEO of Sanitarium, Kevin Jackson, speak on effective leadership techniques.

This, coupled with talks from ASA members past and present, formed a foundation for brainstorming plans and a vision for our own local ASA chapter in Western Australia—WAASA. Throughout my first year of university my opportunity to be involved with WAASA was limited to a single dinner. This was hardly strong support for an Adventist student starting university life. I was living more than 2000 kilometres from home and could have benefited from more Adventist networking. Unfortunately, I doubt that I am the only one in this situation.

All local branches of ASA want to be a significant part of the life of every Adventist student. Some start as early as year 11 and follow the students through their apprenticeship, TAFE, university or any other form of education.

One of the greatest difficulties with networking with university-aged youth is their transient nature. They have often left home and their contact details have not been forwarded to the conference office or local ASA branch. This makes contacting them very difficult. Often their presence at a local university is unknown to the Adventist chaplain and ASA branch for months or even years!

If you are a student (Year 11 and upwards), your ASA wants to hear from you. They want to know you personally and support you in any way they can.

If you are a grandmother or even a second cousin twice removed of an Adventist student—dob them in! Your local ASA wants to keep them close and care for them in a way that only other students can.

My nanna is always ringing me to let me know the smallest things—like what show is starting on ABC in 10 minutes (even though I don’t have a TV) and other wonderful pieces of information.

Thankfully the “pointless” information is far outweighed by the useful. Such as: “Did you know that it is youth church this week?” or “Pastor Anthony is taking ordinations this week.” She reminds me of the things that regularly slip my mind in the busy week. These reminders are invaluable and emphasise just how important family can be to helping students remain connected to church life. And it usually takes very little effort on the part of the friend or family member.

I’d like to thank my nanna that I will not be part of the 71 per cent who have slipped away from church when they are 20. And I’d like to thank all the students committed to running ASA for the impact they are having by connecting with students on a regular basis.

You can explore ASA plans and vision, and contact your local ASA branch at <www.myasa.org.au>.

Jared Fitzclare writes from Perth, Western Australia.
Exploring the Adventist journey

BY ARTHUR PATRICK

Pastor Richard Ferret ministers on the tropical coast of Queensland. In April, he will graduate from the Sydney College of Divinity (SCD) with the degree Doctor of Philosophy. Already an international publisher wants to publish his 416-page thesis; a second offer may be close.

Eight years ago, Pastor Ferret began to juggle the demands of full-time employment and exacting doctoral research. Last year, three examiners assessed his thesis in terms of 15 criteria provided by the SCD. All three accepted Pastor Ferret’s work as meeting the requirements for a PhD degree without change of argument or content. The comments of one typify the general tone: “The research is particularly thorough, academically responsible, historically accurate and complete, balanced, its conclusions credible and expressed with a suitable academic precision.”

The two examiners in the United States and the one in Australia share long experience in higher education with particular expertise in history, theology and sociology; they were chosen by the SCD as matching well the historical substance of the thesis, its theological content and its sociological orientation. “Charisma, Sectarianism and Institutionalisation: Identity Issues in Seventh-day Adventism” developed from Pastor Ferret’s struggle to understand the history of his church since 1844, including its teachings and its controversies.

As Seventh-day Adventism as “immensely successful in terms of both evangelism and institutionalisation.” However, in “the proliferation of SDA institutions and organisations throughout the world,” he finds evidence “that Adventism remains embroiled in tensions between imminence and occupancy; between apocalyptic ideals and modern realities; between apocalypticism within US society. Pastor Ferret also finds Morgan’s dissertation written at the University of Chicago particularly illuminating because of the way it traces continuity and change in Adventist apocalypticism within US society.

However, Pastor Ferret also draws upon the insights of many other major researchers. He cites Michael Chamberlain’s transdisciplinary study (2001) of Adventist education and culture at Avondale College with its special interest in sociocultural change and the associated need to develop a thoroughly informed hermeneutic for Ellen White’s writings. Pastor Ferret is clearly appreciative of Bruce Manners’s dissertation (2004) and its implication that Adventist publishing is at its finest when it is frank. However, although Pastor Ferret drinks from many deep wells, he provides his own cup: an interpretive model that—he claims—fits the church’s need.

An overview of Adventism

Pastor Ferret’s exploration begins with Millerism and the painful transition that birthed Sabbatarian Adventism. A long introduction (pages 9-51) introduces Weberian methodology, defines charisma, legitimisation and its routinisation. Chapter 2, “American Revivalism, Millennial Dreams, Crisis and Charismatic Inauguration” prepares the way for two chapters on how Ellen White’s charisma was legitimised and Adventist identity was formulated. Chapters 4 and 5 (“The Routinisation of Charisma in Adventist Experience,” “Imminence and Delay: A Constant Impasse”) prepare the reader for two chapters that tour the sectarian controversies within Adventism from 1844 to the present. Chapter 8, “Doctrine and/or Deed: Dilemmas of Institutionalisation” summarises the main issue of the dissertation in readiness for 10 pages of conclusions.

Pastor Ferret observes that the student of Adventist theology “can easily recognise the themes of restorationism, perfectionism, Arminianism and revivals that were common” in the society that nourished Adventism, one of 279 utopian communities established in the United States between 1787 and 1919. While he displays a deep commitment to the Adventist pioneers who transformed a Great Disappointment into a dynamic new movement, he wants contemporary Adventists to better implement Scripture as the church’s authority.

He deems that in the controversies of the past generally, and particularly in those occurring since the Evangelical Conferences of the 1950s, too many of his fellow believers have polarised around rival extremes that may be described as revisionist or rejectionist. Pastor Ferret’s advocacy of a transformationist response to new data will resonate with those who seriously accept Ellen White as “the Lord’s messenger,” given as a lesser light to lead to the greater light.

A subjective interpretation

What potential is evident in Pastor Ferret’s work? It will stand the test of time and scrutiny as well as prove to have out-

[Continued on next page]
standing significance for the lively, ongoing discussion relating to Adventist identity. How might we compare it with other explorations of Adventism? Perhaps an illustration from history may help us at this point.

Citizens of the United States often recall a difficult journey undertaken by Lewis and Clark (1804-06) as highly important for their nation. Before Lewis and Clark, Americans knew there was a West Coast with its Pacific Ocean. But was there a way from the Mississippi River via the Missouri and the Columbia to the Pacific? The courage, skill and effort of Lewis and Clark demonstrated there was.

A major reason why Adventism lost so many ministers, teachers and members during the 1980s lay in our inadequate understanding of continuity and change with reference to Adventist teaching. Rolf Pöhler fills for Adventism a Lewis and Clark role, demonstrating that change was a reality and that it could be constructive if we related to it coherently. There is a way through the Rocky Mountains of Adventist controversies; equipped with the grace and the graciousness of God, the rivers can be forded and the dangerous passes negotiated.

Rick Ferret cannot be expected to redo the more pioneering explorations already undertaken by Pöhler and others. Pastor Ferret is a mapmaker for some of the road construction needed by Adventists as they journey toward the kingdom of glory. He adds to the growing evidence that historical and theological studies are crucial for our self-understanding and mission. More than that, his thesis offers further testimony that sociology is among the many disciplines that reliably support the Adventist quest to understand the way the Lord has led and taught us since 1844.

The quest is ongoing

Pastor Ferret’s work can be more fully understood in the light of other doctoral studies completed recently, like those by Paul McGraw of Pacific Union College (2004) and Julius Nam of Loma Linda University (2005). As church members, we can thank God that the gospel is so clear a child can understand and rejoice in it. However, taken together, the seven doctoral dissertations mentioned in this brief report indicate the nature of the challenges that confront students of Adventist history, identity and mission. Adventist Studies in 2007 is far more than a well-named and rapidly developing academic discipline; it is a fruitful process that engages some of the finest minds and most faithful believers in our church.

Let us all cherish and benefit from the sterling efforts of both pioneer and contemporary Adventist explorers.

Arthur Patrick is an honorary senior research fellow of Avondale College and writes from Cooranbong, New South Wales.

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**Record Roo’s Kids Corner**

Hi kids, can you imagine what it must have been like for the Israelites when they ran out of food in the middle of the wilderness? God performed miracles for the people so they wouldn’t go hungry.

RR

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**Secret Code**

Can you decipher the text below using the secret code chart at the bottom of the page?

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Arthur Patrick is an honorary senior research fellow of Avondale College and writes from Cooranbong, New South Wales.
Ordained in the Bible
NAME WITHHELD
In response to the letter “Who decides?” (February 3), is it correct to say there are no ordained male pastors in the Bible when a man is set apart by the laying on of hands? Is not Acts 13:2, 3 an ordination? Also, would not the services Moses performed on Aaron and his sons—by God’s direction—be an ordination (Exodus 29:5-9)?

Thanks for 12th Gate
ANDREW FOWLER, NSW
I am proud of Pastor Cangy, Pastor Cross and all the leaders for the remarkable 12th Gate Camporee 2007 program. I am proud of the many hundreds of volunteers who provided invaluable service in miriads of ways to ensure both the success and the spectacle that was Camporee. I am proud of the many young people in Teenforce who provided invaluable assistance to many aspects of the program, from the varied activities to the night program technology. I am proud of those who wrote and performed the nightly drama and musical program.

And I was both humbled and challenged by the presentations each night by Pastor Jose Rojas. No-one attending will ever see the story of Peter or Gideon or the calling of the disciples in the same light again. In fact, I doubt any of the 6500 people will forget this time for the rest of their lives.

Military service
DANIEL MATTEO, QLD
Thanks for the reply “Of war and the Word” (Letters, February 3). But while “greater love” may not mean shooting enemies, does it mean allowing them to rape, pillage and murder innocents?

If Christian countries had not allied themselves against evil, the world would now be under Nazi control. Jesus’ admonition to “turn the other cheek” obviously isn’t a command to allow ourselves or others to be placed in danger, either mortal or otherwise, unless it is unavoidable and/or in defence of our principles (eg the martyrs). We must understand there are times when everyone, including Christians, must resort to force to protect life.

God gave examples of how a godly nation must be governed when Israel was in the wilderness. They were forced to war many times for the sake of righteousness. Our armed forces are trained for war, but is it possible that God gives us this power to wield against injustice?

David said: “Praise be to the Lord my Rock, who trains my hands for war, my fingers for battle,” and, “He trains my hands for battle; my arms can bend a bow of bronze” (Psalm 144:1; 18:34, NIV).

SIMON HOUSTOUN, QLD
We cannot be true people of God without being willing to pay the price everyone else has to pay for the life we have.

I spent seven weeks embedded with the Australian Defence Force in Timor-Leste over Christmas, providing aeromedical evacuation services to the Army and the International Police there.

Our forces and police are admirable, principled and hardworking people. I cannot speak highly enough of the men and women of our services who are in Timor making the country livable for its inhabitants.

It is plain that without our armed services and police, the country would be run by criminals and thugs and there would be no school for children or work for adults or anything else, just a continuing cycle of violence that inevitably spirals down to expend itself on the weak and the helpless.

RON GREEN, NT
I recently joined the Australian Defence Force as a reservist. In my personal Bible study I found there is both a time to kill and a time for war (Ecclesiastes 3:3, 8). However we are not to murder (Exodus 20:13).

Jesus was both a man of love and of action. He fed and healed people, commended the peacemaker (Matthew 5:9) and those who showed love to their enemies (Matthew 5:43, 44). However, He forcefully removed the moneychangers who were exploiting the less fortunate (Matthew 21:12; Mark 11:15).

We live in a sinful world, and I believe wholeheartedly that a Christian can be employed in military service.

We need servicemen and -women who can make ethical decisions when it comes to life and death, and we also need families and church people at home praying that the Lord will guide the decisions of these men and women.

We live in a sinful world, and I believe wholeheartedly that a Christian can be employed in military service. However, I am looking forward to the day I kneel at the feet of Jesus when there shall be no more death, sorrow, crying or any more pain: for the former things are passed away (Revelation 21:4). Come soon, Lord Jesus.

Youth on course
GRAHAM WESLAKE, NSW
Responding to “Time to get serious about mission” (Adventist World, February 2007). Much has changed since the 1860s.

Local churches involve non-Adventist youth in Pathfinders. Our schools and colleges educate the public academically and spiritually. STORM Co trips bless local communities and increase the resolve of our youth.

Youth donate time to evangelistic campaigns, resilience programs (ie Pinnacle of Terror), university associations (ASA), volunteer as teachers, go on fly-and-builds, and the list goes on.

We are very serious about mission, to exemplify Jesus Christ so that others “may see Jesus in me.” Our mission in the 21st century has not changed, but the modus operandi has.

Praise God for change and the commitment of youth serious about mission.

I believe the above indicates that we have already had our “course correction.”

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.
Appreciation

Wegener, Roslyn Jackson, Andrew, Bryce and our families, would like to thank all those who offered support and encouragement following the passing of Miriam, our much loved mother, grandmother and great-grandmother. We greatly appreciated the many phone calls, cards, letters and floral arrangements sent to us.

Weddings

Bank——Mackintosh, Stephen Ronald Bank and Sally Anne Mackintosh (both from Christchurch, NZ), were married on 28.12.06 at Sweethearts Restaurant, Christchurch. James Toogood

Bremner——Jaroslawski, Aaron John Bremner, son of David Bremner (Sydney, NSW) and Susan Davis (Cooranbong), and Monica Olivia Jaroslawski, daughter of Richard and Dorota Jaroslawski (Gold Coast, Qld), were married on 4.1.07 at Coolibah Downs, Nenagh. Wes Tolhurst, Mark Craig

Carter——Barth, Mathew John Carter, son of John and Colleen Carter (Hawkes Bay, NZ), and Helen Maree Barth, daughter of Brent and Jenny Barth (Christchurch), were married on 5.2.07 at Bishopsdale Adventist church, Christchurch. James Toogood

Fisher——Geelan, Benjamin Kristen Fisher, son of Ian and Petra Fisher (Coominya, Qld), and Vanessa Lee Ruth Geelan, daughter of Barry and Heather Geelan (Quakers Hill, NSW), were married on 18.1.07 at Burleigh Heads, Qld. Wes Tolhurst

Gillard——McKay, Adam Blake Gillard and Anthea Patricia McKay (both from Christchurch, NZ) were married on 4.1.07 at Bishopsdale Adventist church, Christchurch. James Toogood

Martin——Ovens, Robert Wallace Martin, son of Robert and Lorna Martin (Eringong, NSW), and Melissa Joy Ovens, daughter of Eric and Diane Ovens (Thurgoona), were married on 9.2.07 in King Edward Park, Newcastle. Don Hukken

Mennie——Barlass, Allan Mennie and Julie Barlass (both from Christchurch, NZ) were married on 26.11.06 at Bishopsdale Adventist church, Christchurch. James Toogood

Pennington——Stojanovic, Thomas Edward Pennington, son of David and Del Pennington (Brisbane, Qld), and Ana Stojanovic, daughter of Zlatan and Radmila Stojanovic (Brisbane), were married on 17.11.06 in the Springwood Adventist church. Kevin Brown

Watts——Wang, Ian Arthur Watts and Maria Ai Wang (both of Gosford, NSW) were married on Tuesday evening 6.20.07 at Gosford Gallery Gardens, East Gosford. Ian Howie

Obituaries

Andrews, Ron Edward Arthur, born 28.11.1929 to William and Emily Andrews of Auckland, NZ; died 30.9.06 at home in Christchurch. He is survived by his wife, Shirley; his children, Lynnette, Greg and Sue; their spouses, Lincoln, Rosie and Li- one; his five grandchildren; and his brothers, Tom and Bob. After starting work at the Sanitarium Health Food factory, Ron became a builder whose constructions include St Martins church, the South New Zealand Conference campground and Methven Lodge. He loved his wife and family unconditionally; and he also loved his Lord and his church family. James Toogood

Chapman, Dorothy Maud (Doss, nee Lockyer), born 15.11.1921 at Wyalakata- ch, WA; died 22.12.06 in Fremantle Hospital. On 21.4.43 she married Merv. She is survived by her husband, Pastor Merv Chapman (Perth); her sons, Gary (Sydney, NSW), Ross, Christopher and Brian (all of Perth, WA); Doss loved her family, home and Saviour in equal measure. She knew she was unique and one way to love—to the uttermost. Phil Rhoads

De Louth, Robert, born 22.11.1911 at Van- couver, British Columbia; died 4.1.07 at The Abbey Nursing Home, Mittagong, NSW. He is survived by his wife, Jane. Robert and his family migrated to Austra- lia in 1928, and he settled in Bowral in the Southern Highlands of NSW in 1965. He enjoyed reading, gardening and listening to classical music. He has lived a wonderful, long and interesting life. Tony Moosa

Foster, Kathleen (Kath), born 26.8.1914 at Gosborne, Vic; died 10.12.06 at Coronella, Nunawading. She is survived by her cousins, Margaret Montgomery and family, and Greg Foster and his family. All her life Kath worked as a commercial artist, including at Colleges and Rockmans. She became an Adventist 20 years ago. Ken Mead, Robyn Stanley

Nolan, Florance (Florince), born 25.4.1928 at Dubbo, NSW; died 18.12.06 at Dubbo. In 1945 she married Jack, who prede- ceased her. She was also predeceased by her children, Stephen, and Rhonda Jane Nolan. She is survived by her children, Shirley Naden, Margaret Walker (both of Dubbo), Jannette Lancaster (Tamilla Bay), Thomas, and Joan Nolan (Dubbo); her 24 grandchildren; and 38 great-grand- children. The eldest of 10 children, Flor- rie's caring nature endeared her to family and friends. Florrie's busy life of helping others displayed true Christian faith and love. Many church functions were blessed by her wonderful cooking. Her faith was firmly based in God's promises of eternal life. Sadly missed by family and friends. Graham Wynnmart

Peelies, Sandy, born 2.1.1941 in Scotland; died 14.12.06 at Bathurst, NSW. On 3.8.83 he married Fran. He is survived by his wife, (Bathurst); his sons, Arthur (Taree) and Raymond (Sydney); his stepsons, Mark (Bathurst), Graham (Grafton) and Tim (Bathurst); and his stepdaughter, Janine (Bathurst). Ken Bird

Richards, Joyce Evelyn (nee Tinworth), born 31.7.1934 at Dalby, Qld; died 11.10.06 at Moree. On 3.1.68 she married Keith. She is survived by her husband; her son and daughter-in-law, Sidney and Ron- gona; her son, Laurie; and her three grandchildren. Joyce graduated from Sydney Adventist Hospital in 1956; did midwifery at the Queen Victoria Hospital, Melbourne; and Child Welfare in Sydney, before accepting the position of director of nursing at Saigon Adventist Hospital in 1965. Joyce found strength in God's promises and was driven with a passion for helping others. Phillip Bishop

Sherry, Frank Milton, born 4.8.1917 at home in Collingwood, Vic; died 19.12.06 at home in Avonleigh. He was predeceased by his wife, Hannah; his son, Ian; his daughters, Pam and Rosemary; his 12 grandchildren; and his 25 great-grandchildren. Frank was a practical man, committed and reliable in all that he did. He lived his life by the com- mandment “Do unto others as you would have them do unto you.” His kindliness and care will be missed. Kylie Ward

Advertisements

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Giant book sale. 80% = $2–$3. Also 30% new stock. Five cartons old SDA and EG White. SDA Commentary and set of Testimonies. Nunawading church, Sunday, March 18, 11.00 am–3.00 pm. Make a calendar note. Details next week.

Allround Travel Centre, Qld. Friendly service—excellent rates. Specialists in individual or GROUP travel. Contact Anita on the phone (07) 5530 3555; or email <alltrav@bigpond.net.au>.

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Apology—we regret to advise that the James Morrison and Emma Pask program previously advertised for March 24, 2007 has been cancelled. We apologise to those who were planning to attend for any inconvenience.

Small group to Africa—August 2007. Visiting game parks and hoping to see the Big Five up close, plus the Gorillas. Phone Ann at Timeout Tours, 1300 854 242; 0402 770 299; or email <contact@timeouttravel.com.au>.

Receive the Hope Channel and 3ABN. Complete satellite kit $265 + freight; prime signal areas in Australia only. Full instructions for DIY installation. Installers available. Rural Electronics (02) 6361 3636; or <ruralele@bigpond.net.au>.

Mount Gravatt (Qld) church is holding a Good Friday service on April 6, 2007, at 9.00 am sharp! You, your family, friends and neighbours are all welcome. Brisbane Adventist College Student Centre, 383a Broadwater Road, Mansfield. Inquiries: Pastor Mark Pearce 0417 625 884.

Finally
Make no judgments where you have no compassion.