

RECORD

October 27, 2007

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New Bible program for Pacific schools

WAHROONGA, NEW SOUTH WALES

Primary school students in the South Pacific will soon be learning from a new, specifically designed Bible program. The new Pacific Bible program will be taught to primary school students in the Papua New Guinea Union Mission and Trans-Pacific Union Mission.

Planning for the new Bible program started at the end of 2004, after a survey of schools in the region revealed that many did not have a successful or effective Bible program. "They had limited resources that were outdated," says Ken Weslake, associate director of Adventist Education for the South Pacific Division.

Six Adventist educators from the Pacific islands helped design the program, based on the Uncle Arthur's *The Bible Story* series.

"We have chosen educators with Pacific island backgrounds, because they know their culture best and have a good grasp of where their particular education systems were," says Mr Weslake. "They have the ability to do anything and all they need are resourcing and our support."

The program is designed to be "simple enough for untrained teachers to use and basic enough so that a bush school with no resources can make the program fly."

—Melody Tan



Sometimes what we say can be drowned out by how we say it.

Best or less?

RECENT SCARES ABOUT FORMALDEHYDE in toothpaste and lead paint on children's toys manufactured in China has prompted some people to question the "cheapest is best" philosophy pervading so many aspects of our lives. The drive toward ever-cheaper prices inevitably leads to cutting corners to cut costs—and the realities of the cheaper prices we enjoy begin to be unmasked.

So much of our consumer lifestyle is subsidised at the expense of other people and places. Most of the time, these people and places are too far away and have names beyond our pronunciation, so it seems we can safely ignore the cost to them—and to us. But sometimes, we must stop to consider how our financial choices impact on others and what they say about our faith.

And it also applies to the way our church operates financially. The temptation of cheapest comes especially strongly when church leaders consider their role as stewards of the church's often-stretched resources. So we flirt increasingly with the seeming possibilities of cheap, from peanut butter to printing. But when we surrender to the any-means-possible approach to saving dollars, sometimes what we say can be drowned out by how we say it.

While church customers *might* enjoy lower prices, what does this decision say to the workers in developing countries who manufactured the products? What is the church saying to the employees of the church entity, whose work is being "out-

sourced"? And what is the church saying to the wider community?

Cheaper manufacturing costs in the developing world come only at significant expense: low wages, poor working conditions and a polluted environment—or by using raw materials produced with the same ethical shortcomings. Production in the developing world is cheaper, because the company pays inordinately lower wages than a counterpart in the developed world—often to the point of exploitation (consider Deuteronomy 24:14). There is little regulation for providing safe and humane working conditions, and no need to comply with or pay the cost of environmental safeguards (consider Revelation 11:18).

This globalised economy is one that "depends on the violent branding of the world's labouring poor" (Tom Beaudoin, *Consuming Faith*), assuming that in some way "they" are a different class of people to "us." And they must stay that way to maintain our "savings."

To exploit lower wages and conditions of developing countries is simply to deny our basic theology of humanity—that all people are created equally in the image of God and are equally loved by God. Just because "everyone else is doing it," doesn't make it right—and certainly doesn't make it right for a church organisation (consider Isaiah 58:6). Personally and corporately, "Christians cannot be Christians without making their economic involvements, local and global, a test of their faith" (Beaudoin).

And the same principle applies in looking after our own employees. When we adopt these priorities, the employees of the affected church entity are being told by the corporate church that their efforts and commitment to this aspect of the work of the church count for little—if there are a few dollars to be saved. Instead of being an employer of choice, in which context we participate in a common mission (consider Philemon 16), the church risks being seen as just another corporation, more interested in the bottom line than its people.

And what can we say to the wider community? We're just repeating the tired and less-than-convincing mantra that "cheapest is best." Yet one of the most important functions the church should be involved with today is that of being a prophetic voice, speaking up against the economic and other injustices in our world—a voice for the voiceless and an advocate for the oppressed (consider James 1:27). But as we become further enmeshed in economically unjust ways of doing business, we are increasingly unable to raise any credible protest.

Sometimes it will cost more to conduct the church's business by a higher standard than "cheapest is best"—but that's a price we must and can pay, particularly if we believe the resources of this world belong to God (consider Psalm 50:10). This is the best kind of stewardship.

Nathan Brown



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

New book of stories launched at Signs

WARBURTON, VICTORIA

On October 3, the “sequel” to *Ordinary People—Extraordinary God* was launched at Signs Publishing Company.

Ordinary People—Faithful God is a follow-up to *Ordinary People, Extraordinary God*, a project completed in 2005 in conjunction with the stewardship department of the South Pacific Division.

Signs Publishing’s Nathan Brown, compiler and editor of the new book, said, “It was exciting to see all the copies of *Ordinary People—Extraordinary God* sell out—we ran out of them late last year. To sell 4000 copies of a book in Australia, the South Pacific and the US is a very positive thing. People appreciated the book—they were encouraged and uplifted by it. They also had stories they wanted to share, so we began thinking about doing another book.”

The number of stories included in the book was increased from 55 to 60, with contributions coming from people all over the South Pacific Division, including New Zealand, the Solomon Islands and Papua New Guinea. “We had so many responses we couldn’t fit them all in,” said Mr Brown. “But it was good to have a broader range of contributors and their experiences to

include.”

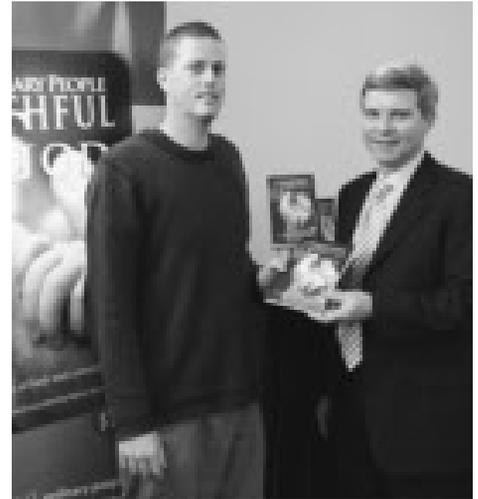
Pastor Ken Vogel, general secretary of the Australian Union Conference and one of the many contributors to the book, joined Signs staff for the launch of the book.

Speaking on stewardship, he noted it was not always something people were enthused about—but there is always more to be learned about it.

“The first book’s title alone captured my attention,” said Pastor Vogel. “As I read, I was drawn into these stories of stewardship, stimulated by it and felt guilty—guilty for not sharing more of the stories of God working in my life.”

This led him to make his contribution to *Ordinary People—Faithful God*, sharing part of his and his wife’s story about putting God first. “It’s about a partnership with God, letting Him take the lead,” said Pastor Vogel. “Part of stewardship is recognising a faithful God, which is good when we don’t always have all the answers ourselves. God shows us the answers, although it may take time. What we are certain of is a faithful God.”

Pastor Vogel prayed a prayer of dedication over the book, asking for blessings to be placed on it and for it to honour God, impressing those who read it with the importance of a relationship with God.



Signs editor, Nathan Brown, with Pastor Ken Vogel, general secretary of the Australian Union Conference, at the launch of *Ordinary People—Faithful God*.

He also noted, “Our lives are stories of stewardship. For each of us it’s different, each story is important—although we may not always think of it in those terms.”

Glen Reed, general manager of Signs Publishing Company, expressed the hope the book will draw people into closer relationships with a faithful God.—*Adele Nash*

Ordinary People—Faithful God is available through Adventist Book Centres.



◆ Pacific Adventist University (PAU) now has an official anthem. The song, composed by Wilfred Kaleva, a fourth-year business student, and performed by Kelepi Teulilo, a second-year education student, was selected from 12 entries at a special competition on September 29. Organiser of the anthem competition, Seini Baleleikutu, said it was a very difficult task for the judges to select

the winner, as all the songs presented were of excellent quality. The panel of judges included members of the PAU faculty, plus two external judges, Dr Fifaia Matainaho and a music lecturer from the University of Papua New Guinea, Daniel Johnadahgt. During the interval, music students from another university and Tindora Matainaho performed special items. The students won K750 in prize money.—*Edna Worri*

◆ Six members of the Kempsey Corps of the Salvation Army, NSW, participated in the annual



ADRA Appeal on August 18. During the building of the Kempsey church, the members used the Salvation Army church for their meetings. Friendships developed during this time and members often collect for the Red Shield Appeal. This year, retired Salvation Army officer Don Austin (pictured far right), along with his wife and four other members, decided to reciprocate by calling

on Kempsey homes for the ADRA Appeal.—*Barry Satchell*

◆ On the Papua New Guinea Queen’s Birthday Honours list (June 2007) was Seventh-day Adventist Gideon Oli. He was named Member, Order of the British Empire for services to public administration and the community. His father, Pastor Lui Oli, is a long-time member of the South Pacific Division executive committee and a leader in church work in PNG. Mr Oli works in the Prime Minister’s department in PNG.—*Colin Richardson*

Australian leads international Bible Lands tour

WAHAROONGA, NEW SOUTH WALES

Well-known Australian archaeologist David Down led delegates from the General Conference on a Bible Lands tour in late August.

Mr Down was asked to organise and lead the tour because of the popular biblical television series on archaeology, *Digging up the Past*. The series, broadcast around the world on Hope Channel, is hosted by Mr Down and produced by the Adventist Media Network.

The delegates were mostly made up of general secretaries from the 13 church divi-



The Bible Lands tour group in front of the temple at Medinet Habu.

sions around the world and their partners, including Dr Barry Oliver, general secretary of the South Pacific Division.

Professor George Knight of Andrews University (USA) delivered a series of lectures on church administration to the delegates during the 17-day tour of Egypt, Jordan and Israel.

At the conclusion of the tour, several delegates remarked that the Bible would be a new book to them now that they have seen it in its geographical setting.—*Melody Tan/David Down*

The Digging up the Past series is available from Adventist Book Centres in Australia and New Zealand.



In front of the pyramid of Khafre, the second largest pyramid on the Giza plateau.



◆ To coincide with World Vegetarian Day (October 1), Palmerston North church, NZ, held a vegetarian banquet for the community. The goal of the evening was to invite non-church friends to experience a three-course vegetarian meal of top quality and taste. Sixty people responded to advertising in the local newspapers and health

shops, and thoroughly enjoyed the evening. Nineteen spot prizes were handed out, recipes were exchanged and a number registered for a week-long Nutrition Expo in November, also enrolling in a correspondence health course. Marcia Bert and her team organised the menu, and Rio Morris decorated the tables to highlight the taste and value of the vegetarian diet.—*Julene Duerksen-Kapao*

◆ Four Avondale College nursing students have received awards, recognising excellence in aca-



demical and clinical performance. Julianne Martin received the Robert Gill/Ian Thew Memorial Award from Sydney Adventist Hospital, for excellence in obstetric-related subjects. Sydney Whidjaya received the Faculty of Nursing and Health's Award for consistent effort and accomplishment, and Amanda Lang and Nikita Barnard received the hospital's Medical

Mountain View Multicultural church runs health checks

DOONSIDE, NEW SOUTH WALES

A health survey program was held at Mountain View Adventist College on August 12 and 18 by the Mountain View Multicultural church.

The first session consisted of health presentations on the importance of good nutrition, exercise, adequate liquid intake and disease conditions, such as diabetes and hypertension.

The second session consisted of physical health checks on blood sugar levels and blood pressure. The "Your Health Age" program was used along with other resources.

Six young people and 29 adults participated in the program, which was facilitated by doctors Noel and Junielyn Mondejar—former medical missionaries at Atoifi Adventist Hospital in the Solomon Islands—and Fernando Rosa, a registered nurse.—*Intrasyd*



Checking blood pressure at the health sessions run by Mountain View Multicultural church.

and Surgical Nursing Awards. First-year nursing student Andy Martin (pictured, centre) is also celebrating. Family friend and Lake Macquarie campus chaplain, Dr Wayne French, baptised Mr Martin on September 22. Mr Martin is the third Avondale student to be baptised this year. Four more plan to take the spiritual step before the end of the year.—*Brenton Stacey*

◆ The general secretary of the South Pacific Division returned to Avondale College on August 15 to answer student questions. Dr

DAYS AND OFFERINGS: ◆ NOVEMBER 4—ABC OPEN DAY

SPD leader named International Adventist Woman of the Year

WAHROONGA, NEW SOUTH WALES

Joy Butler, director of women's ministries and prayer ministry coordinator for the South Pacific Division (SPD), has been named one of the International Adventist Women of the Year.

The annual International Adventist Woman of the Year award is an initiative of the Association of Adventist Women, an independent, not-for-profit entity for Adventist women around the world. Mrs Butler is one of six women to receive the award this year.

She was given the award in recognition of her "outstanding church leadership." Criteria for candidates to be considered for an award include being a role model for Adventist women, having a commitment to improving the status of women in the church, as well as demonstrating resilience in coping with stress, change and overcoming barriers to success.

New Zealand-born Mrs Butler has worked as a missionary in Papua New Guinea, Samoa and Zimbabwe, and as a teacher and secretary in two Australian conferences, as well as being a mother to three children.

Before becoming women's ministries director for the SPD, she was a chaplain at Sydney Adventist Hospital and director of



Joy Butler has been named an Adventist Woman of the Year.

women's ministries for the Greater Sydney Conference.

In the mid 1990s, Mrs Butler helped initiate the "Keep Girls Safe" project in Thailand, which provides a secure home for girls, combats prostitution, sex slavery and abuse, and rescues girls who have already become enslaved and are often victims of HIV/AIDS.

"This award is not something that is necessary for me but I hope more people will become aware of the issues of abuse and hurt surrounding women and girls, and try to do something in their corner of the world as a result of the publicity," says Mrs Butler.

Mrs Butler plans to return to Africa with her husband, Bob, in January 2008 to undertake more missionary work.—*Melody Tan*

New places put Avondale at head of class

COORANBONG, NEW SOUTH WALES

Avondale College has received 20 federal government-funded teaching places in the latest top-up round of allocations to higher education providers. This is in addition to the 468 Commonwealth-supported, or HECS, places—more than at any other Christian college—currently available at Avondale.

The new allocation, announced by education, science and training minister Julie Bishop this past week, "shows the Commonwealth government recognises Avondale as one of the premier providers of Christian higher education," says president Dr John Cox. It also shows the benefit of offering accredited courses in an area of national priority.

According to a formula the government calls the "pipeline," the newly allocated places will increase during the first four years and then remain constant, unless the government allocates new places. This means Avondale's 20 new places will increase to 55 by 2011. It will give Avondale 567 places—354 in teaching and 213 in nursing—in 2008.—*Brenton Stacey*

More @ www.avondale.edu.au

Barry Oliver served as the guest at the "Youth speaks" forum for a second consecutive year. Moderator and Student Associated Ministries leader Lili Radziszewski asked questions about the church's stance on the grace of God—a fundamental principle in the salvation of humankind. Dr Oliver told the students, using the words of the apostle Paul, it is by grace we are saved through faith and not by works, so that no-one should boast (see Ephesians 2:8,9). Dr Oliver also spoke of the Bible's condemnation of homosexuality but of sinners

being objects of God's love. Dr Oliver discussed the identity of the church in a changing and diverse society, saying the lives of individual Christians make up the identity of the church on a daily basis.—*Andrew Opis*

◆ As part of the Adventist Church's community work in Fiji, a free breakfast was provided for 5000 people on September 23. The food was provided by Sanitarium Health Food Company in association with a local company and given out between 6 am and 9 am at the Civic Centre in Suva.

Joe Talemaitoga, general secretary of the Fiji Mission, said people who came to breakfast got a chance to talk to the Adventist members and share their views on issues. This event concluded the annual three-day session.—*The Fiji Times*

◆ A Seventh-day Adventist organisation is considering a request to build 50,000 churches and schools in the southern Africa-Indian Ocean region. Maranatha Volunteers International President, Don Noble, said the organisation is evaluating the

proposal, presented at an annual convention in Portland, Oregon, September 21 and 22. Church leaders say church growth in southern Africa has led to a dire need for church buildings. Noble announced the completion of 999 church buildings in India, Latin America, Mozambique and the United States, on day 934 of a "1000 churches in 1000 days" program. About 1500 participants of the two-day convention donated \$US1.2 million for projects, which include schools and community water wells, as well as the church buildings.—*ANN*

WA Conference partners with Morobe Mission

PERTH, WESTERN AUSTRALIA

The Morobe Mission and the Western Australian Conference cemented their “Partners in Mission” relationship with a visit to the Morobe Mission by Western Australian president, Pastor Glenn Townend; and secretary treasurer, Warrick Long; in mid-August. The Western Australian leaders met with their Morobe Mission counterparts, Pastor Kove Tau, president; Pastor Mataio Roka, secretary; and Lyndon Aturoro, treasurer.

Pastor Townend says, “We talked individually, observed the AdCom and executive committee and talked collectively. The issues Morobe faces are similar to Western Australia—requests for pastors in new areas or churches, ordinations, holidays for staff



The Morobe Mission executive committee.

and requests for financial assistance to projects and church buildings.”

The fellow administrators were able to talk about values and vision, which drives the fairness in decision-making processes. Also discussed was the stream-lining of meetings and processes, and how to focus them on the big issues of fulfilling God’s mission.

“As I reflect on the experience, I think Western Australia is a little more organised and focused but there is much more evangelistic fervour and action in Morobe Mission,” says Pastor Townend.

“We will continue to dialogue with each other and send each other information about our work.”

Both Pastor Townend and Mr Long have previously lived in Lae, the capital of Morobe Province and headquarters for the Mission. Pastor Townend was a 15-year-old school boy when he left Lae in 1976. Mr Long was an assistant treasurer for the Papua New Guinea Union Mission in 1988 and 1989. They both observed positive changes in the church.

“When I was 10, we had one church in town with about 80 members. When I left five years later, there were five churches. Now, there are 21 organised churches and another 40 or so hand churches or new church plants,” says Pastor Townend. “I



(From left to right) Warrick Long, Pastor Lyndon Aturoro, Pastor Mataio Roka, Pastor Kove Tau and Pastor Glenn Townend.

will never forget the afternoon Pastor Tau drove me around Lae—it seemed that on every second block, there was an Adventist church. It inspired me—that is what God wants in Perth.”

The mission and conference will share resources and personnel, and pray for each other.

“I suspect we will have fly’n’preach and fly’n’builds from Western Australia to Morobe Mission. One evening, I had a meal with some of the key lay leaders and elders in Lae. They want to come to Western Australia to share culture and Adventist lifestyle with the many Aboriginal people in WA,” concludes Pastor Townend. “I look forward to further developments.”—**RECORD staff/ Glenn Townend**

Glenn Townend

◆ The Anglican Church’s highest legal authority, the **Appellate Tribunal**, has recently cleared the way for the **consecration of women** as diocesan bishops across Australia. This means legally and theologically, there is no objection to women becoming bishops. “It is settling for the Anglican Church of Australia to have this legal and theological concurrence, although there will be members of the church, both clergy and lay, who will be disturbed by the ruling,” Bishop **Brian Farran** of Newcastle says. The Archbishop of Melbourne,

Dr Philip Freier, says it is a logical next step to ordain women as bishops, as “Melbourne has many able women in ordained ministry.” Dr Freier noted it was unlikely that any women would be made a bishop in the next six months.—**Ramon Williams**

◆ After receiving criticism from religious leaders and Capitol Hill, the **US Federal Bureau of Prisons** says it will scale back its effort to ban religious texts from prison libraries in the United States. *The New York Times* reported

that chaplains were directed to remove books and other materials that were not on a list of approved resources from prison shelves. “In response to concerns expressed by members of several religious communities, the Bureau of Prisons has decided to alter its planned course of action with respect to the Chapel Library Project,” the bureau’s message said. They will return materials that were removed, with the exception of publications that may be radicalising or incite violence.

—**Adelle Banks**

◆ Bible League’s “Bibles for Missions” opportunity shop in Asquith (NSW) has raised \$A500,000 toward Bibles for Africa since the store’s 1998 opening. There is an urgent need for Bibles in Africa, with an estimated 20,000 Africans becoming Christians every day. Statistics show that at least 200 million African Christians don’t have a Bible. Each \$A7 raised by the shop provides a Bible, supplied by Bible League, in the heart language of a new Christian in Africa.—**Australian Christian Channel**

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

Kariong Ministry enjoys success on Central Coast

KARIONG, NEW SOUTH WALES

Earlier this year, the Central Coast Community church, based in Wyong, New South Wales, launched a ministry for the children of a nearby town.

Since then, the Kariong Ministry—named after the town the church is conducting outreach in—has grown and enjoyed success, with the number of children attending continuing to increase and children who had previously not known God making commitments to Him.

It started with the dream of two families—Andrew and Laurel Ansell, and Les and Lesley Davidson—both with preschool- or primary-aged children. Mrs Ansell says, “While Kariong can boast to having several Adventist churches surrounding it, there had been no Adventist church involvement within the Kariong community. My son is attending the local public school and his desire was to help his friends know Jesus Christ.”

Unfortunately, the family couldn’t take extra children to church with them as their car was already full. Mrs Ansell says this is what inspired her and others to find a way of bringing spiritual refreshment to the children who might otherwise miss out.

“The dreaming took place for two years and intensive planning for one year,” says Mrs Ansell. “We launched the ministry on February 3 this year, at the Kariong Scout Hall and had five unchurched kids attend that first week.”

For the first 10 weeks, the “Metamorphosis” curriculum was taught, which focused on teaching children how they could “metamorphasise” from old habits and values to the ones God wants people to have.

“We followed that with an eight-week curriculum called *Fiesta*, from the Adventist church,” says Mrs Ansell. “Now we are doing a 15-week course on the days of Creation—we are writing our own curriculum for it.”

The children are also given a mentor,



A family from Kariong at the Central Coast Community church, following the commitment service for their children.

who shepherds them and contacts them during the week. Weekly Bible studies are also available. When they feel ready, the children can make a public commitment to God in church, which is followed by a party to represent the celebration in heaven over their choice.

Children who have attended the programs are inviting friends to come with them. Parents are also supportive of the ministry, with many expressing amazement anyone would take the time to organise activities for their children and appreciation for the care provided.

Mrs Ansell says, “Our main priority is earning the children’s trust and befriending them. Some of our children come to us from hurting, dysfunctional, abusive or previously abusive families. The stories we have heard made our hearts bleed. We contact each child during the week and work hard at building a relationship with the parents. We now have 18 previously-unchurched kids in our group.”

However, it doesn’t stop at caring for children—the Kariong Ministry has also come to include more community outreach, such as providing meals for families in hardship, mowing lawns, doorknocking, distributing *Signs of the Times* magazines donated by the Ourimbah church, assisting with recovery from the severe storms earlier in the year and running craft clubs. According to Mrs Ansell, this is all done with the aim of creating a stronger sense of community for people, both within the area and the church.—**Adele Nash**

Adventist student raises record amount for MS Readathon

BENDIGO, VICTORIA

A Seventh-day Adventist girl has just been named Australia’s Highest Fundraiser for Multiple Sclerosis (MS).

Rachael Welling, a member of the Bendigo Adventist Church, raised a phenomenal \$A10,341.05 for the MS Readathon this year.

Participants of the MS Readathon raise funds by seeking sponsorships to read books. Children are therefore encouraged to read books, learn about MS and raise funds to help Australians living with MS.

Local, national and overseas businesses sponsored Ms Welling. These included the Richmond Football Club, the Australian Socceroos, the Adventist Retirement Villages in Victoria, as well as individual sponsors.

A Grade 6 student and junior school captain, Ms Welling has also initiated fund raising activities to help the Fred Hollows Foundation. This is because she “has a deep passion for the environment and for children less fortunate than herself.”

Ms Welling was also Victoria’s highest fundraiser for the MS Readathon in 2004 and 2006.—**Melody Tan**

More @ www.msreadathon.org.au



Rachael Welling has raised the highest amount for the 2007 MS Readathon—including donations from major sporting clubs and overseas businesses.



Seeking peace in a time of war

BY DOUGLAS MORGAN

QUESTIONS OF WAR, PEACE AND violence became urgent, real-life concerns for Seventh-day Adventists from the moment they first organised as a denomination. When the first conference (Michigan) organised in October 1861, the American Civil War had been flaring for just six months. The first General Conference session began on May 20, 1863, two weeks after the stunning Confederate victory at Chancellorsville, and about six weeks before the great turning point marked by Union victories at Gettysburg and Vicksburg.

At the very time they were completing a tumultuous process of sorting out who they were as a movement, the nation's "fiery crisis" confronted Adventists with the question of what their radical faith meant for the moral dilemma of war. Resolving this dilemma wasn't easy or simple, any more than it is for Adventists today.

Peacemakers

Three powerful forces tugged at the hearts and minds of the pioneer Adventists, as they struggled to find direction concerning the issues the war imposed on them. The first of these forces was their fervent dedication to following the teachings of Scripture all the way. This is what their movement was all about—to be a people who upheld "the commandments of God and the faith of Jesus," in a time when compromise was all around.

A second influence was pragmatic con-

cern for the survival of their fledgling movement. With the organised church just beginning to take shape, Adventists did not want to see it become a casualty of wartime intolerance or deprivation, with its mission left unfulfilled. The third force was their passionate opposition to slavery. The first Seventh-day Adventists were not at all neutral or indifferent about the issue at the heart of the war.

Amid the interplay of these sometimes countervailing forces and the momentous events happening around them, Adventists found their way to a corporate stand for nonviolence and peacemaking. Here is how it happened.

A radical movement

The pioneers of Adventism would probably be something of an embarrassment to those of us who feel comfortable in the respectable mainstream of Western society. The radical reform movements in the 1830s and 1840s constituted their spiritual and moral breeding ground. More moderate reformers regarded these radicals, who brooked no compromise with such entrenched evils in American society as slavery and the liquor traffic, as dangerous extremists.

Many early Adventists were also influenced by the Christian nonresistance movement led William Lloyd Garrison, a powerful spokesperson for abolition. They regarded scripturally-grounded pacifism as part of that radical faith that set them

apart from the large majority of Americans. Christian nonresistance had been espoused by the Millerite Adventist reformer Joshua Himes, as well as William Miller himself. That commitment was also apparent in the post-1844 group, which formed the nucleus of the emerging Seventh-day Adventist Church. It found occasional expression in the early publications of the Sabbath-keeping Adventists during the late 1840s and 1850s.¹

To them, the scriptural basis for this stance seemed quite clear. Just as they took literally what the fourth commandment said about the seventh day being the "Sabbath of the Lord thy God," they believed the sixth commandment, "Thou shalt not kill," prohibited the taking of life. They also believed Jesus meant what He said in telling His followers to "love your enemies." Participation in military combat seemed a clear and simple violation of the sixth commandment and the teachings of Christ.

These early Adventists fully recognised that Scripture also instructs believers to render due honour to civil authority. This teaching took on particular importance for them in the early 1860s, as they set up their fragile church organisation in a society wracked by civil war. As a small group with dissenting convictions that set them sharply apart from the general society, they could easily become targets of repression in a time of national crisis. In that setting, it was especially important for the church to show that its radical message did not pro-

mote rebellion against civil authority.

For the pioneer Seventh-day Adventists who had not then spread beyond the “North,” the relevant civil authorities were those of the Union and those states loyal to it. Adventists were on the lookout for ways to counter any suspicions aroused by their pointed preaching about the sins of the Protestant majority culture in America, and ultimate divine judgment on it. They wanted to demonstrate that their message was not one of disloyalty to the Union—and most definitely not one of sympathy for the Confederate rebellion.

Finding ways to accomplish this without watering down the “third angel’s message” was not easy to do, and Adventists’ deep and outspoken opposition to slavery further sharpened the dilemma.

Letting freedom ring

Throughout the 1850s, abolitionist protest was a major theme in the Adventist warning message to America. In this era, the leading Protestant denominations collectively held an informal, yet real, dominance in American culture. Though there had been considerable debate and even division in the churches over slavery, most of the major Northern churches avoided strong pronouncements about slavery, earning them heated criticism in the *Advent Review and Sabbath Herald* for their tolerance of a racist system of human bondage.

Early Seventh-day Adventists proclaimed a striking word of judgment about slavery to America’s Protestant “empire,” addressing both the Southern embrace of the institution and Northern complicity with it. “God is punishing this nation for the high crime of slavery,” Ellen White wrote in August 1861. “He has the destiny of the nation in His hands. He will punish the South for the sin of slavery, and the North for so long suffering its overreaching and overbearing influence.”²²

The church’s first journal, published by her husband, joined in the abolitionist criticism of President Lincoln for failing to make emancipation of the slaves a goal of the war. Only in late 1862 did the president announce that the war was being fought to free millions of enslaved Americans.

The dilemma for the Adventists of the 1860s was multifaceted: if they resisted military service out of faithfulness to Scripture, they risked accusations of disloyalty, a se-

vere government crackdown on their movement just as it was getting off the ground and indirectly abetting the slave system they so fiercely opposed. Joining freely in armed combat, though, would make a mockery of their claim to be a remnant faithful to “the commandments of God and faith of Jesus.” Their witness to the fourth commandment, as well as the sixth would be compromised. Such a course might reduce conflict with the surrounding society—but at the price of compromising the church’s prophetic message and mission.

How did believers work through this challenge? The fact that no general draft was enacted in the early stages of the war gave them breathing room. At the outset of the war, President Lincoln called upon the states to raise volunteer armies to fight the Confederate “insurrection.” Lincoln’s statement created some pressure for Adventists, however, because states and local communities were required to meet quotas for bonuses to pay the volunteers. James White and John Kellogg participated on a Battle Creek committee for this purpose.³ But no Adventist or other objector to military combat needed to volunteer.

The much-discussed possibility of a draft still loomed over them, however. James White addressed the issue with a pragmatic line of thought in a *Review* editorial of August 1862, entitled “The Nation.” White reasoned that if Adventists were drafted, they would be well advised to submit, and the government would assume responsibility for any violations of the law of God that the drafted individual would commit.

White’s editorial sparked vigorous, extended debate in the pages of the *Review* and his position was attacked from all sides. Some believers called for Adventist participation in the Union’s “crusade against traitors”—one even fantasising about an armed regiment of Sabbath keepers that would “strike this rebellion a staggering blow.” Others advocated thoroughgoing pacifism. Henry Carver, for example, maintained “that under no circumstances was it justifiable in a follower of the Lamb to use carnal weapons to take the lives of his fellow men.”

Adventists in Iowa petitioned the state legislature for recognition as a pacifist church. In fact, it was their eagerness to declare their intention to resist a draft, even while it was not yet certain it would be en-

acted, which prompted James White to editorialise on the issue in the first place.

In responding to criticisms of his editorial, White clarified two crucial points about his position that his critics tended to overlook: (1) he would never encourage a Sabbath keeper to volunteer for service in the army; (2) if believers were drafted, they should do their best to obtain Sabbath privileges and recognition as noncombatants. Only if such efforts failed would moral culpability fall upon the government.⁴

Preparing for the draft

Then, just before the federal draft was instituted in March 1863, a testimony from Ellen White deftly set forth a position that avoided reckless posturing in any direction, while also asserting a principled stand on the commandments of God. The prophetess rebuked both the ill-considered bravado about resistance to the anticipated draft, expressed by the Iowans zealous for a defiant pacifism, as well as the militant impulse to take up arms for the Union’s righteous cause. Adventists should not court martyrdom with provocative pronouncements, she cautioned. Yet, it remained the case that “God’s people . . . cannot engage in this perplexing war, for it is opposed to every principle of their faith. In the army, they cannot obey the truth and at the same time obey the requirements of their officers.”⁵

The guidance from Ellen White drew together and addressed various elements from the conflicting influences that both motivated and unsettled Adventists in this time of crisis. They would take their stand for divine law, which meant a refusal to engage in military combat. Yet they should be prudent, avoiding rash moves that would unnecessarily stir antagonism from the government. And, again for practical reasons but also because of their moral opposition to slavery, they would take every opportunity to show they were not disloyal to the Union and were, in fact, advocates of the highest ideals their government espoused.

The draft law enacted in March 1863 heightened the pressure on Adventists but still provided a means for avoiding direct confrontation with the authorities—albeit a costly one. The law stipulated that a drafted individual could fulfil his obligation by either purchasing an exemption or providing a substitute. The hefty \$300 commutation

fee placed a financial strain on the church, as it tried to raise the necessary funds for those who could not afford it.

In July 1864, Congress restricted these options to conscientious objectors who were members of a recognised pacifist church. For Adventists, the decisive moment had come and the young church's leaders moved swiftly. John Andrews was authorised by the General Conference Committee to go to Washington and seek governmental recognition for the non-combatant position held by Seventh-day Adventists. "May it be favourable for those who have enlisted to serve under the Prince of Peace," declared James White in reporting Andrews' mission.⁶

Andrews' petition, presented to James Fry, the Provost Marshal General, described Seventh-day Adventists as "a people unanimously loyal and antislavery, who because of their views of the Ten Commandments and of the teaching of the New Testament, cannot engage in bloodshed." General Fry responded favourably to the petition, and issued an exemption that gave Adventists the option of either accepting assignment to hospital duty, care of freedmen or paying the \$300 commutation fee.⁷

The success of their petition may obscure the fact that by thus bringing their nonconformity into the open, the little-known group took the risk of their cause being rejected. Moreover, even with high-level governmental recognition, individual Adventist draftees still suffered denials, temporary imprisonment, threats of court martial and other forms of harassment when attempting to claim their right to alternative duty. This was due to a lack of understanding among officers about the Provost Marshal's provision, prejudice against noncombatants and poor communication. The time had come, however, for the church to take a public stand.

A commitment to peace

While eventual Union victory had become almost certain by the early months of 1865, how long the horrific war might drag on was far from clear. Thus, Adventist leaders took further measures to make known to military and state authorities their position, and the recognition granted the church by federal authorities.

Uriah Smith and James White filed "duly sworn" affidavits in Michigan, declaring



participation in warfare and bloodshed to be violations of the core beliefs of Seventh-day Adventists. Smith's statement refers to the "Church Covenant," adopted by the Michigan Conference in 1861, as indication that Seventh-day Adventists had always "taken as their articles of faith and practice, 'The Commandments of God and the Faith of Jesus Christ.'" He elaborated that Adventists explain "the commandments of God to mean the Ten Commandments of the moral law, and the faith of Jesus Christ to be the teachings of Christ in the New Testament."

James White stated that he had been a minister of the "denomination" since 1847 and "during all of that time, the teachings of that church have been that war is sinful and wrong, and not in accordance with the teachings of the Holy Scripture." Copies of these affidavits were appended to a pamphlet published in 1865 with the title *Compilation or Extracts, from the Publications of Seventh-day Adventists Setting Forth Their Views of the Sinfulness of War, Referred to in the Annexed Affidavits*.

The church also made formal its commitment to pacifism in a resolution voted by the General Conference session of 1865: "While we thus cheerfully render to Caesar the things which the Scriptures show to be his, we are compelled to decline all participation in acts of war and bloodshed as being inconsistent with the duties enjoined upon us by our divine Master toward our enemies and toward all mankind."⁸ Further resolutions at the 1867 and 1868 sessions reaffirmed this position.

Our Adventist pioneers were not perfect.

Nor do all their views hold the status of absolute dogma for members today. Yet if we take seriously the calling to be a faithful remnant, we would do well to pray for a measure of their wisdom and courage as we grapple with what "the commandments of God and the faith of Jesus" mean with regard to war, violence, peacemaking and love of enemies in our time. **R**

1. See Ronald D Graybill, "The Abolitionist-Millerite Connection"; Ronald L Numbers and Jonathan M Butler (editors), *The Disappointed: Millerism and Millenarianism in the Nineteenth Century*, Indiana University Press, 1987, pages 139-150; and Peter Brock, *Freedom From Violence: Sectarian Nonresistance: From the Middle Ages to the Great War*, University of Toronto Press, 1991, pages 230-258.

2. *Testimonies for the Church, Vol 1*, page 264.

3. D A Robinson, A L White, and W C White, "The Spirit of Prophecy and Military Service," manuscript, 1936, pages 6, 7, Ellen G White Estate.

4. "To Correspondents," *Review and Herald*, September 9, 1862, page 118; "The War Question," *Review and Herald*, October 14, 1862, page 159; "Letter to Bro Carver," *Review and Herald*, October 21, 1862, page 167.

5. *Testimonies for the Church, Vol 1*, page 361.

6. "Eastern Tour," *Review and Herald*, September 6, 1864, page 116.

7. J N Andrews, "Seventh-day Adventists Recognized as Noncombatants," *Review and Herald*, September 13, 1864, pages 124, 125.

8. "Report of the Third Annual Session of the General Conference of Seventh-day Adventists," *Review and Herald*, May 17, 1865, pages 196, 197.

Adapted, with permission, from *Adventist Review*.

Douglas Morgan is a professor of history and political studies at Columbia Union College, Maryland, United States.

A cross to carry

BY CHRISTINE MILES

A MAN WALKS THE STREETS OF Manukau City (New Zealand) with a cross on his shoulders. The cross is heavy; the man is old. He walks slowly, pausing to wipe the sweat from his brow often. To cross the street takes a lifetime.

There is little joy in carrying a cross. Not only is it ungainly, it is also heavy. Because of its length, its bearer must bend until he is facing the ground in order to get the base of the cross off the ground.

This man who carries the cross doesn't care how long it takes him to get anywhere. His mission, when he started in April 2007, was to make people think about the real reason for Easter. Not the cuddly bunnies and the never-ending chocolate eggs. Not the hot cross buns and the long weekend at the close of a Southern Hemisphere summer. He wants us to think about Jesus.

There is no end scheduled for this journey. He is not carrying the cross from a starting point to a final destination. He simply gets up in the morning, decides it's a day for increasing awareness, and away he goes—slowly—down the road and around and around, until he winds up back home.

People offer to help him. He declines.

People ask him, "why?" "I want people to think about Jesus" is his standard reply.

While it is, perhaps, relevant that this man carries a cross throughout the year to remind us of Jesus' sacrifice, I can't help thinking that there's something amiss. I try to put my finger on it while I wait for him to cross the road—yes, my light is green but pedestrians have right of way—yet I can't quite put my finger on it.

It is the convenor of "Bible in schools" who inadvertently provides another piece

I can't help thinking that there's something amiss.

to my puzzle. She greets her volunteer teachers, provides updates on several issues, thanks them collectively for their commitment, then launches into a sombre prayer before sending them out to teach.

"Dear God," she prays. "It is hard work to serve You. We have taken time from our busy schedules . . ."

My mind flicks back to the man with his cross. There's a link here somewhere.

Eventually, God provides the answer in the quiet of an early morning walk. It is



Higher Clips

predawn. There are few cars and houses are dark. But the birds are in full chorus, and their chirruping brings to mind my mother, who taught me that the birds' song is a continuous rendition of "God is love, God is love."

I reflect on the nature of Jesus—the real Man, the Son of God who carried that cross. He lived His life in service to others. He healed, He fed, He taught. He made a positive and tangible difference in the lives of the people in His community. His mission was to direct people to His Father.

I try to recall a time when Jesus' actions were done out of a sense of duty. Did Jesus consider it to be a burden, hard work, a trial, an effort to serve? I come up with a blank.

Like the man in Manukau who carries a cross, Jesus wanted people to see past Him to Someone else. Unlike the man in Manukau, Jesus did this by serving others.

There were no brownie points to be scored; His actions weren't performed to make God love Him any more. His actions were solely to glorify His Father—that others would come to know Him. **R**

Christine Miles writes from Auckland, New Zealand.

To market, to market

BY JEANELLE ISAACS



SETTING UP YOUR church website is an achievement but it's of no consequence

if people don't know it exists. It has been said that it takes seven advertising exposures before a consumer takes notice and acts on it. Here are some tips to get your website noticed:

Start with your church

- Make announcements during church worship services, informing members of how to find the site and what's new.
- Create a flyer to give to each church member and include them in a visitors' pack. Make posters for your church noticeboard.
- Send email invitations to church members and encourage members to forward the email to their friends.
- After holding a seminar, get the speaker or host to refer people to the website to find out more about the church, access resources and to send in further questions.

Audit the church communication material

- Your web address is now synonymous with your street address and phone number. Make sure it appears on all printed material, such as the bulletin, advertising flyers, newspaper articles, newsletters, brochures and business cards.
- Add it to your church sign.
- Get promotional materials with your web address, such as pens and other giveaways for visitors.

Tell your community

- Create a web marketing campaign for your local community. Ideas include a letterbox drop, newspaper article or advertisement, placing a poster on community noticeboards and announcements on the local radio station.
- Email is a powerful marketing tool. Create an interesting graphic and punch line, then email it to key personnel in your community, such as council members, journalists, radio announcers and other service-orientated organisations.
- Place an ad in the telephone directory.

Tell the world

- Get your website listed with Google.
- Search engines can keep track of how often you update your site. If you do it regularly, they will visit your site on a daily basis.
- You can pay to have your site featured by some search engines.
- Asking other relevant sites to link to you and adding your site to web directories will also help increase traffic to your site.

Keep track of your website statistics to see if your campaign has been successful. If you receive a record number of visitors or have a success story, email the web ministry team of the Adventist Media Network on <webmaster@adventistmedia.org.au>. **R**

Download a web marketing package from <<http://web.adventistconnect.org>>.

Jeanelle Isaacs is electronic media officer for Adventist Media Network.

Record Roo's

Kids corner



Hi Kids,
Do you always know what to pray about? Jesus gave us an example of a good prayer when He was here on Earth. Read it in Matthew 6:9-13 and see if you can remember it.

RR

Fill in the Blanks

Our _____ in heaven,
hallowed be Your _____.
Your _____ come.
Your _____ be done
on earth as it is in _____.
Give us this day our daily _____.
And _____ us our debts,
as we _____ our debtors.
And _____ us not into
_____,
but _____ us from the evil one.
For Yours is the kingdom and
the _____ and the _____ forever.
Amen.

Matthew 6:9-13 NKJV



Colour In
Colour in the girl and her father praying.

Peta Taylor

Mingling success

JOY BUTLER, DIRECTOR OF WOMEN'S MINISTRIES, SOUTH PACIFIC DIVISION

The research done by Monte Sahlin, quoted in the editorial "One reason churches grow" (October 6) has been known for a long time by most people. Yet we choose to ignore it in the affluent parts of the world.

The church grows in the majority countries because the preachers and members "scratch where it itches." People are suffering and longing for help, and those who come with a message of hope and with practical assistance are readily listened to.

Women's Ministries has a motto and a prescription for outreach for this quinquennium: "Touch a heart, tell the world." We focus on the six major issues which concern women—illiteracy, abuse, health, poverty, education and overwork. Where these issues are addressed with practical teaching and solutions, the church is growing.

Jesus ministered in this way: He mingled with people, ministered to their needs and then said, "Follow me" (see *The Ministry of Healing*, page 143). Even in comfortable places like Australia and New Zealand, people are in need at every level of society. But are we awake to see the needs and, if so, do we then actually mingle with others in authentic, practical and creative ways to serve them?

Less a lone voice

BRIDGET GUNN, QLD

As the only Adventist in my family, I sometimes find RECORD a bit too "in-house" to relate to—but recently I have found it increasingly stimulating, challenging and helpful to my leadership responsibilities. Two recent issues are good examples.

The editorial "Questions of death and life" (September 29) was personally uplifting, after the recent loss of a nephew to cancer. I can so relate to the statement: "Often there's muddled advice and comfort from Christians about death."

From a leadership point of view, I was ready to shout "Hurrah" at the end of Joanna Darby's article about our church "believing in change but not being good at it" ("Our church is cool but I reckon we

could be cooler," Feature, September 29). As if this wasn't encouraging enough, there was Pastor Renfrew's timely article "A day in the life of an ordinary pastor" (Feature, September 29), challenging members to spend a day with their pastor.

Then, on October 6, came an editorial challenging us to be more community orientated ("One reason churches grow").

Thanks for helping me feel less like a lone voice in the wilderness.

Do we then actually mingle with others in authentic, practical and creative ways to serve them?

Pastoral expectation

DANNY BELL, WA

"Seesaws and merry-go-rounds" (Feature, October 6) was an excellent insight into what pastors deal with—but the article didn't go as far as it could have. As the writer correctly stated, "the pastor is often sandwiched between congregational and conference expectations." How true this is and how appropriate for an answer to why many pastors are no longer in ministry.

This occurs when conferences put pressure on a pastor's ministry in terms of baptisms or Bible studies. Pastoral visitation and good preaching fall by the wayside—two of the complaints consistently made by church members—in an endless "merry-go-round" of performance-driven activities to gain converts. Spending time with God and family, being allowed to be an individual and not having to uphold other people's standards will breathe life back into ministry in Australia.

An extra "tip" on the list for members: "If you have a problem with your pastor, the conference office is not your first port of call." For pastors: "Be yourself and don't let being nice stand in the way of being good."

Unordained shrug

IAN BARRETT, NSW

I have two science degrees but doubt that I will ever be ordained. Nor do I care. Like Rene Gale ("Progress on WIM?" Letters, October 6), I've been blessed with an active but unofficial ministry to family, friends,

neighbours and workmates. As a male, I wonder what the big deal is about ordination—for either gender!

Anyone who feels their talents are ignored needs to ask themselves a few simple questions: Just who is ignoring them? Is it those they're ministering to? Christ can identify with that. Is it those who refuse to ordain them? Prejudice blocked His pathway, too. I can't recall anywhere in Scripture where He thought it was a big deal—or even of benefit.

He just continued on with His job.

The rest—as they say—is His story!

JOHN RALSTON, SA

It is easy to compare "apples with oranges," or to argue from a wrong premise. There can be no comparison between the attitude of the Jews toward the Gentiles and the attitude of men toward women in the Church. It is also contradictory to say that the gifts of the Holy Spirit "do not abolish gender differences" but that they are "gender neutral" ("Progress on WIM?" Letters, October 6).

God has made it clear that both men and women of all races are of equal value in relationship to Him and salvation. The same God has also created men and women with many differences, and for different roles (see Genesis 2:18-21). Should it be impossible to see that there is no contradiction between these two facts? If a man or woman has not been ordained as an elder or a deacon, does that fact make them of any less value as human beings, or as Christians, in God's sight or as church members?

That answer should be obvious. So let us not talk about "emotional blackmail" but once again just be "the people of the Book." Let us value each other as equal members of the family of God, regardless of any church office we may hold.

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.

Positions vacant

▲ **Registered nurse—Avondale College, Faculty of Nursing and Health (Sydney Campus, Wahroonga).** The successful applicant should be a registered nurse, with a higher degree and a record of successful recent teaching experience in higher education or clinical nursing, who will be required to undertake teaching and research in nursing and health. A doctoral qualification would be highly regarded. For more information contact Dr Paul Race <paul.race@avondale.edu.au> or (02) 9487 9630.

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▲ **Administration Support/Communications—North New Zealand Conference (Auckland)** is seeking a person to assist in maintaining and developing its communication plans. The person will co-ordinate the editing, production, design and publishing of conference publications; update and maintain its websites; assist with the coordination of special projects and carry out other tasks as required. Proficiency in Microsoft Office and a working knowledge of the Adobe Creative Suite or other desktop publishers is essential. This role would suit a creative individual with a can-do attitude, flexibility, writing/ editorial skills, good time management, interpersonal skills and the ability to work independently and in a small team. For further information, please contact Arianna Kane on (09) 262 5620, email <Akane@adventist.org.nz> or write to North New Zealand Conference, Private Bag 76900, SAMC, Manukau 2240. Applications close **November 5, 2007.**

Anniversary

Dutram. Brian and Gene (nee Boot) were married on 19.10.1957. They recently celebrated their 50th wedding anniversary at home in Bickley, WA, with their three children, Kim, Keith and Kathy, and their families and friends.

Weddings

Nagle—Ward. Bradley Jeremy Nagle, son of Roger and Julie Nagle (Canberra, ACT), and Sharee Louise Ward, daughter of Des and Dulcie Ward (Albury, NSW), were married on 30.9.07 at Elmslea Homestead, Bungendore, NSW.

Willie Mauga, Neil Lawson

Santana—Vasconcelos. Fabio Antonio Dantas Santana, son of Sebastiao de Paulo Santana and Maria de Fatima Santana (Brazil), and Laise Becker Vasconcelos, daughter of Daniel Vasconcelos and Eneida Vasconcelos (Sydney, NSW), were married on 26.8.07 at Kellyville, NSW.

N Pereira

Tirchett—McKeon. Damian Tirchett and Anita McKeon were married on 23.9.07 in St Paul's Anglican church, Seville, Vic.

AH Waldrip

Twining—Little. Rodney James Twin-

ing, son of James Twining (deceased) and Dianna Twining, and Denise Anne Little, daughter of Raymond and Betty Turnley, were married on 8.7.07 in Bairnsdale church, Vic.

Joffre Gilchrist

Vidler—Parnell. Mark Vidler, son of Ross and Karen Vidler (Brisbane, Qld), and Emma Parnell, daughter of Matthew and Carol Parnell (Brisbane), were married on 26.8.07 in the Upper House of the Queensland Parliament, Brisbane.

Keith Grolimund

Waring—Billington. Daniel William Waring, son of John and Deborah Waring (Albany, WA), and Nicole Louise Billington, daughter of Steven and Carole Billington (Bunbury), were married on 30.9.07 at Bunbury church.

Robert Kingdon

Weston—Vogel. Paul Weston and Kate Vogel were married on the afternoon of 29.9.07 in a serene, private garden setting in Geraldton, WA.

Ken Vogel

Obituaries

Church, Ralph Nicholas, born 8.8.1952 at Lismore, NSW; died 9.9.07 in Mater Hospital, Brisbane, Qld. On 2.5.1999, he married his wife, Fay Tweedale. He is survived by his wife (Brisbane). Ralph was a quiet, lovable guy who will be dearly missed by his wife, her family,

Volunteers!

Sawmill Manager—Solomon Islands. Volunteer for 12 months to restart the operation of the sawmill business at Batuna, Maravo Lagoon, commencing 2008. Skills needed are ability to adapt to culture, manage, motivate and train workers, be conversant with operation of Lucas portable sawmills, have repair skills and refurbish all aspects of housing. For further details, contact Pastor Andrew Kingston on 677 39262 or <akingston@adventist.org.sb>.

Building Project Supervisor—Solomon Islands. A rewarding opportunity to help marginalised youth from urban settlements, teaching them building skills for the future. ADRA Solomons is building an administrative office and is seeking a volunteer supervisor to oversee its building project. The supervisor will need skills in all areas of construction, as well as the ability to improvise, meet deadlines, and work and train with youth of another culture. ADRA will provide one return airfare, travel insurance, accommodation and a living allowance. Contact ADRA Solomons country director at <mbrown@adra.org.sb>.

Email:

<volunteers@adventist.org.au>

For more positions, check the web on <www.adventistvolunteers.org>

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Val, Maxine, Jenny and John, and by many other friends. Goodnight 'til Jesus comes. *Mark Pearce, Bob Possingham, Lester Schultz*

Dever, Philip Graham, born 23.11.1935 at Warburton, Vic, the third son of Tom and Miriam Dever; died 24.8.07 in Brisbane, Qld, on his way to a Bible study. He is survived by his wife, Kathy; his children; his grandchildren; and his brothers, Terry and Don. The funeral was conducted by Terry and Don.

Fechner, Lois May (nee Dickens), born 24.8.1929 at Euroa, Vic; died 10.9.07 at Mulgrave. On 31.1.1956, she married Harold Fechner, who predeceased her on 6.6.1999. She is survived by her son, Rodney Fechner; her daughter and spouse, Sandra and Cameron Watson; her grandsons, Dana and Riley Watson (all of Melbourne); her brothers, Keith Dickens (Victoria Point, Qld) and Roy Dickens (Whittlesea, Vic). Along with commitment to her family, May gave wholehearted service to the church, prompted by her love for God. Both family and friends feel the loss keenly. "Even so, come Lord Jesus." Rev 22.20.

Dean Giles, Richard Araya-Bishop,

Darrell Croft

Patterson, Ivy Merle, born 18.6.1921 at Kyogle, NSW; died 8.9.07 at Casino. She was predeceased by her husband, Athol, and her sons, Allan and Trevor.

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She is survived by her children and their spouses, Colleen and Ken, Thelma, Yvonne and Glenn, Lynette and Terry, and Wayne and Larelle; her 21 grandchildren; and her 36 great-grandchildren. In recent years, Merle lived with family at Hogarth Range, Tenterfield. After the service in Casino church, she now rests in the Coraki Cemetery, awaiting the wonderful day of Christ's return and the reunion of loved ones. *Harold Grosse*

Ladru, John, born 22.2.1934 in Holland; died 6.7.07. He is survived by his wife, Willie; his children, Marg, Henk and Wendy; and his grandchildren. John and his wife moved from Holland to Melbourne in 1960. Settling in Dandenong, he used his skills in instrument making and experience gained in the Dutch Air Force. They, with their young family, moved to Hobart in 1974, where John worked for the University of Tasmania for the rest of his life. John loved his Lord and the people of the community, many of whom attended his funeral. John gave 34 years of unselfish service to the Glen Houn church and various conference committees within Tasmania. He spoke often about his friend Jesus, Psalms 73:28. John rests in the promise of the Blessed Hope.

Kevin Amos, A Campos

R Granger

Robson, Francis William, died 20.9.07 in Cairns Base Hospital, Qld. He is survived by his wife, Rose; his brother, Morris; his sister, Betty; and his children, Allen, Leslie, Barbara and Kevin. His funeral service was at the Forest View Cemetery in Cairns on 26.9.07.

Roger Ward

Advertisements

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Are you planning to go to South America as a missionary? Want to dust off your Spanish? Come and worship with us at the Newcastle Spanish church. 112 Lake Road, Wallsend. 0439 597 636.

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Giant Booksale. New stock. Great quality at low prices, 70% is \$A3. Lay preachers, SS teachers, readers, church librarians—be sure to come. See last week's RECORD. Nunawading church, Central Rd, Vic. Sun November 4, 11 am–3 pm.

Lightning Ridge church rededication. All former pastors and members welcome. Vespers—Friday night, December 14, 2007, 7 pm. Sabbath service—December 15, 2007, 10 am. Sabbath lunch provided. RSVP by December 1, 2007. Phone (02) 6829 2866 or 0412 944 771.

Finally

The only way to keep from making mistakes is to do nothing—and that's the greatest mistake of all.

Avondale College Graduation 2007



Friday, November 30 Sydney Campus

Consecration Service, Faculty of Nursing & Health prospective graduates, Wahroonga Church, 7.30 pm

Lake Macquarie Campus

Consecration Service, for all other prospective graduates, Avondale College Church, 7.30 pm

Sabbath, December 1

Programs held on Lake Macquarie Campus in the College Church:

8.40 am & 11.30 am Church Valedictory Services
10.00 am Sabbath School
4.00 pm Sounds of Praise
5.30 pm President's Reception, College Cafeteria (Ticket entry only)

Sunday, December 2

Lake Macquarie Campus, Cooranbong, Chan Shun Auditorium

10.00 am Graduation Service (Ticket entry only)

For all Graduation information visit our website
www.avondale.edu.au/students/graduation
Rosalie Rickards, Executive PA to President & Graduation Coordinator 02 4980 2101



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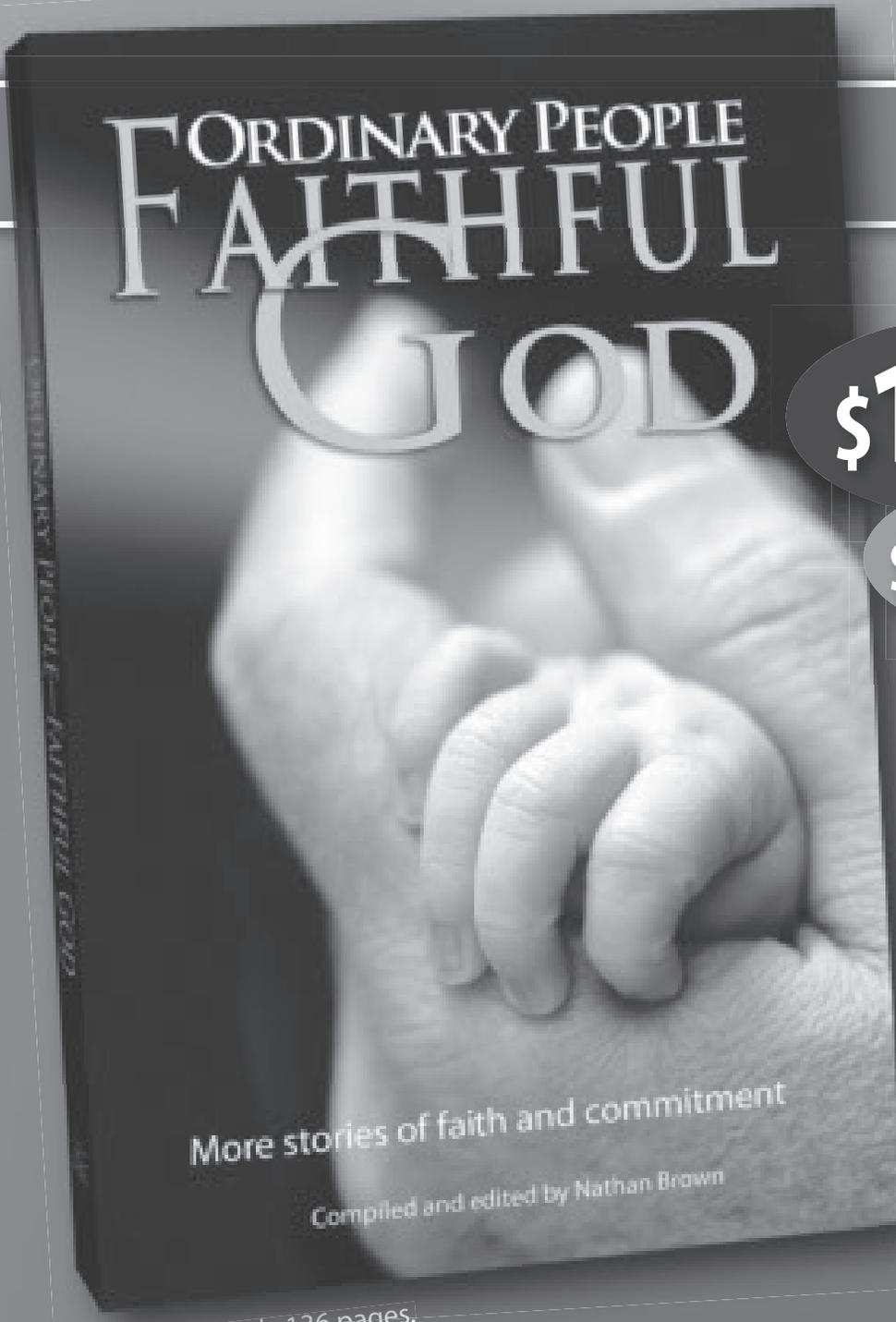
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