

RECORD

November 22, 2008

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book released

Emmaus to
Launceston



(L-R) Sanitarium's Moorooka managers and superintendents: Jeff Potter, Ross Burkhardt, Peter Barnett and John Grubb with Kevin Smith, general manager for Sanitarium Australia.



Success for Global Mission

Sanitarium celebrates 50 years at Moorooka

MOOROOKA, QUEENSLAND

On October 21, the Sanitarium Health Food Company factory at Moorooka celebrated half a century of operation. Former employees Len Algate, and Ray and Beverley Barnett, joined with former colleagues and current staff to celebrate the milestone.

The iconic building was officially opened on October 12, 1958, by the then-premier of Queensland, Sir Frank Nicklin. The factory was billed as an important new step in Queensland's industrial development. The production line is still going strong 50 years later, with a number of technological advances.

John Grubb, manufacturing manager for the factory, says, "When the factory first opened, it was considered ultra modern with its biscuit-making machinery touted as the most modern technology in the Southern Hemisphere. Obviously, there have been some significant changes since then but the same principles exist—we are still making a great Australian product."

Brisbane residents Mr and Mrs Barnett worked as "making machine" and conveyance line workers and Mr Algate worked in various positions in the factory, and are just some of the thousands of people who

(Continued on page 4)



We need to be the Christians
we want to see.

Great disappointments

A FEW MONTHS AGO, A FRIEND WHO isn't a Christian was telling me—in no uncertain terms and without me needing to hold the phone any closer to my ear than an arm's length away—what he thought of Christians. He was mostly letting off steam but he'd also just had a particularly negative experience with a group of Christians—and from what had happened, I could understand his frustration and hurt.

Unfortunately, unpleasantness conducted by Christians reflects badly on God, even though it isn't His fault. We're meant to represent Him and therefore, people hold us to a higher standard of accountability when we tell them we're Christians. When we fail, they see it. If we do wrong, it's sometimes worse than if there was no higher authority above us. Even if people don't believe in God, they still expect Christians to behave like they do.

It's a lot to live up to. And there are many Christians and churches who manage to do it admirably. However, there are some who really don't.

In *Testimonies for the Church*, Vol 7, Ellen White writes, "Unfaithfulness, injustice, dishonesty, [and] conniving at wrong, obstruct the light which God designs shall shine forth from His instrumentalities. . . . The world watches to see what fruit is borne by professed Christians" (page 201). So are we producing good fruit or sour grapes?

It isn't just people outside the church we can put off Christianity by behaving badly.

Distorted, wrong, negative experiences of "religious" behaviour has potentially far-reaching effects on Christians as well.

Judging by the way some church members treat one another, you'd be forgiven for thinking they had nothing in common but a deep and abiding loathing for one another. And instead of defeating their enemies with kindness, it seems they would rather see how it goes with an AK-47.

It's hardly surprising people leave the church in these cases, whether it's briefly before finding another church or for an extended period of time—perhaps even forever. Maybe it could be compared to keeping your hand on a hotplate that's burning you—you want to remove your hand from the source of pain.

In a church situation, how do we make sure hurt and disaffection don't lead us to remove our hand from God's?

There seems to be an assumption in some parts that those who leave church are "backslidin' heathens," who spend their Sabbath mornings fornicating while watching sport and smoking. But this is rarely the case.

Most people stop going to church because of hurt and disinterest. They generally don't stop believing in God, even if they're angry at Him or blame Him for their hurt. Sometimes it's not easy to love God, despite knowing the bad things aren't His fault. It's hard when other people's humanity gets in the way of His divinity, especially when they're claiming what they

do is in His name, and it results in injustice or abuse.

It's also easy to assemble endless lists of what we expect from others and God. The problem comes when we need to turn it around and ask ourselves what it'd cost for us to give. We need to be the Christians we want to see and lead by example. This requires us to recognise the differences between people and accept them, showing genuine tolerance and care. We choose how we behave, and can make the decision to put our prejudices aside in order to care for and forgive people. If we offer ourselves—our weaknesses and strengths—to God to make the most of, we can be a positive change in the church and the world around us.

God commands us to extend the same love and courtesy to everyone we meet, and in Matthew 5:13-16, we're encouraged to be "salt and light" to the world (not "assault and blight," as others have commented). Living well here is practice for living perfectly together in heaven. (We can get some good perspectives on love from the Epistles of John.)

Above all, we need to maintain our relationship with God and hold tightly to His hand, regardless of what our relationship is with the church. Every day, we should work to fall more in love with God and make sure our eyes are firmly fixed on Him.

Adele Nash



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

Global Mission projects enjoy success in 2008

WAHROONGA, NEW SOUTH WALES

Reports from more than 40 Global Mission projects operating this year in the South Pacific Division (SPD) indicate at least 120 people have been baptised and many Adventist churches are being established.

The October 21 meeting of the SPD's Global Mission Committee in Wahroonga received applications for a number of these projects to continue, along with additional applications for nine new projects for 2009.

"And this didn't include Papua New Guinea (PNG) and the New Zealand Pacific Unions, who will have their applications considered at the December meeting of the committee," Pastor Ray Coombe, director of Adventist Mission for the SPD, explains.

Committee chairman and SPD general secretary Pastor Lawrence Tanabose says, "It's exciting to receive these reports of the growth of the church in previously unentered areas. This is the cutting edge of church growth, and we praise the Lord for the dedication of the 56 Global Mission pioneers and volunteers who sow the gospel seed in these new areas."

Pastor Coombe adds, "Photos of baptisms and new church buildings are always a welcome sign that the church is indeed being

established in new areas."

Some of the new church plants in Australia—which are now well established—include Fountain in the City Church in Sydney's central business district, 3AM Macquarie University church, Swinburne University church in Melbourne and the Mirrabooka All Nations church at Koon-doola, Western Australia.

In New Zealand, the Russian church plant at Bishopdale in Christchurch is now a completed project, and the baptism of six people took place on Wallis Island in July ("First baptisms on Wallis Island," News, August 30). Wallis Island had previously been unentered territory.

Several small chapels have been constructed in the Solomon Islands, with the beginning of new groups on the islands of Gela, Santa Ana (Orawata) and Rennell, along with the northern area of the island of Malaita.

In Vanuatu, work has commenced among the cargo cult people of Tanna island and the project on Aniwa island was completed, with the baptism of three more people and the consecration of a small chapel this year.

"Churches have been built at Dama and Vunimacava in Vanua Levu, Fiji, with projects also completed at Waima and Nago on Viti Levu," says Pastor Coombe. "Baptisms were conducted recently at Du-

balevu, a Fiji-Indian church, as well as on Naviti Island in the Yasawa group."

Work has just commenced on Manono Island in Samoa, and the first baptism was held at Nikunau in Kiribati as a result of the "Friendship Fishing" project. "A minister is now located on Nauru and land is being purchased on Nauru for a church building, which will finally give Seventh-day Adventists official registered status on the island," reports Pastor Coombe.

In addition to these projects is the work in PNG and Pastor Coombe says, "In PNG, the first church services were held, with interest from a remote heathen tribe at Hakaarhai in the Madang Province and, following evangelistic campaigns in the border area with Irian Jaya, new groups have started at Wutung and Haripmo, West Sepik Province.

"We salute the Global Mission pioneers, who have entered these new areas and raised up little groups of believers. Whether in the secular, crowded cities of Australia, or the remote and primitive villages of the islands, these all represent miracles of God's grace, as people are brought into a saving relationship with Jesus. This is the core business of Adventist Global Mission. We are grateful for the financial support from church members, and every level of church organisation that makes these projects possible."

—RECORD staff/Ray Coombe



◆ On October 26, people of Inverell, NSW, and nearby towns gathered at Campbell Park to conclude the town's annual festival with a worship service. The service was coordinated by the Inverell Minister's Fraternal. The minister of Inverell Adventist church, Eteuati Feau, presented the message of "hope." He emphasised, "Community is

what we were created for. It is the Master's desire for our lives." He also challenged the crowd, saying, "Seeking God is not just a statement out of desperation—it is a way of life." The Inverell church is letterboxing the entire town for a seminar entitled the "Bait of Satan" as a follow-up to the sermon at the festival. —RECORD staff/Eti Feau

◆ From October 19 to 25, the Goroka Town church, Eastern Highlands Province, PNG, sponsored a Health Emphasis Week. Starting Sunday morning with a

health screening, including blood pressure, vision test and breast examinations for the women, some 84 people were screened. The evening meetings included health talks and sermons. The health talks were given by Dr Ken Boone. Topics ranged from general hygiene to tuberculosis, AIDS, nutrients, the effects of harmful substances and obesity. Sermons were given by the pastor and elders of the church and covered topics such as dress, diet and health, flesh as food, extremes in diet, stimulants and narcotics, and alcohol prohibition. Each



night, more than 70 people were in attendance. To conclude the week-long emphasis on health, a 10-kilometre walk was organised, followed by breakfast. Even with a starting time of 5 am, more than 70 people participated in the walk. A police escort was supplied for the walk, which gave an even greater amount of attention to the event.—Susan Payne

Sanitarium celebrates 50 years at Moorooka

(Continued from page 1)

have worked in the factory. They shared stories about their time with Sanitarium, including the unique tasks associated with their roles at the plant.

"It's been great to catch up with old friends. I can't believe it's been 50 years since the factory opened," said Mr Barnett. "I worked on the make. The process involved manually filling each mould with flakes and forming them into biscuits, using a manual press."

Mr Algate said, "There wasn't anything I couldn't do! I worked on the pressure cooker, the making machine, in packing and the gardens."

Mrs Barnett was one of two women at the end of the conveying line who packed biscuits into cartons. "We would wrap the cartons in wax paper, then pass the carton over a hotplate to seal the wax paper," she said.

Working at Sanitarium runs in the Barnett family. In 1975, Ray and Beverley's son, Peter, joined the company and is currently the engineering manager at Moorooka.

Australia's number-one selling breakfast cereal, Weet-Bix, is the "bread and but-



Ray, Beverley and Peter Barnett at the 50th anniversary celebrations for the Sanitarium Moorooka factory.

ter" of the factory but over the years, the plant has also carried out other operations including honey packing, wheat-germ stabilisation and the making of peanut butter.

"The plant is part of Queensland's industrial history. The building has become as familiar with locals as the Sanitarium brand itself," said John Grubb, manufacturing manager.

The Moorooka factory celebrations also coincided with another Sanitarium milestone—it has been 80 years since Weet-Bix was introduced to Australian households.

—Sharyn Brady

Women gather in Solomons for Dorcas

RAMATA, SOLOMON ISLANDS

More than 100 women from north New Georgia and northern Choiseul gathered in Ramata in the Western Province of the Solomon Islands for Dorcas Federation 2008 in early September.

The women attended workshops on strengthening community service in their churches and shared reports from activities undertaken throughout the year. Pastors Patrick Livah and Luther Taniveke were guest speakers for the event, and shared their thoughts on the mission of community service.

Participant Rosie Eleazar from Varuga in northern Choiseul has been involved with Dorcas for more than 20 years. "We're involved in Dorcas because we see the needs of the poor around us and want to help," she commented. "It is a way to witness and share the gospel." —Charlene Luzuk



Women at Dorcas Federation 2008.



◆ The Riverland Pathfinder Club, SA, hosted their **annual black tie dinner** for members of the local church and their friends on August 30. The theme this year was a "masquerade" dinner, with each participant required to wear a mask until they were seated. There were handmade masks for sale, designed by the Path-

finders, and "mocktails" were made and sold to raise further funds. The diners were presented with numerous musical and visual performances by the Pathfinders, with the entire club singing the Pathfinder Song to end the evening. More than \$A1400 was raised toward the next Pathfinder Camporee.

—Sheree Arnold

◆ **Correction:** The news story "New Leaves shows healing power of poetry" (November 1), stated Dr Jill Gordon taught the creative writing course. It

was actually poet Judith Beveridge.

◆ Year 10 **Heritage College (Vic)** students have been busy preparing "Operation Christmas Child" giftboxes to be sent to less fortunate children in need of some joy and hope this Christmas. The students wanted children in all parts of the globe to know all are precious to God. The boxes contain special things to love, play with, eat, wear and write with but most importantly, each one provides a wonderful opportu-



nity to tell children and their families about Jesus Christ.

—Maleesa Pascoe

◆ **Landsdale Gardens Adventist School (LGAS), WA**, celebrated their **20th anniversary** on October 26. Past and present students and staff reconnected during afternoon tea, and heard from the school's first principal, **Bob Flynn**.

New software helps share correspondence courses with the world

WAHROONGA, NEW SOUTH WALES

Adventist Discovery Centre's (ADC) latest move to Moodle—a free open-source software—means its online correspondence courses have the potential to be used as a resource for ministries worldwide, without cost and with the ease of a few mouse clicks.

“Previously, we needed to mail all our information on discs overseas and these ministries will still need to provide their own web-based coding, illustrations and layout,” says Pastor David Price, associate director of ADC. “With Moodle, all they have to do is download the software for free, then the information can be transferred via the internet. The only thing these ministries will need to do is either tweak or translate the content to their relevant languages and it will be ready to go.”

Moodle, which stands for “modular object orientated dynamic learning environment,” is a free course-management system, designed to help educators create effective

online learning communities. It can be downloaded and used on any computer and is employed by institutions like the University of Canberra and the Queensland University of Technology.

There are currently three ADC courses being offered on the Moodle system, with four more being transferred from the old system in the next few months.

Digging Deeper, an advanced archaeological and history course, will be available online on the Moodle system for the first time before the end of this year. Pastor Price says

there are plans to make all the courses available online.

In the last two months, ADC's online course *Focus on Prophecy* has become the most popular of the online courses, after sitting in the bottom half of the ranking table since it was first made available.

“We think it could be because people are worried about the future because of the present financial crisis,” says Pastor Price.

—Melody Tan

More @ www.discoverycourses.com



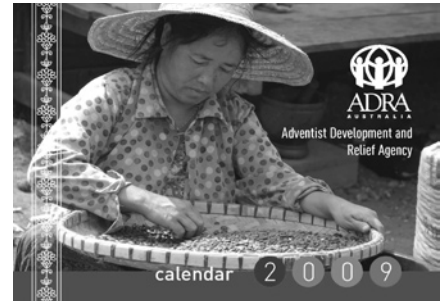
Screenshot of a website using Moodle software.

ADRA Australia provides free wall calendar

WAHROONGA, NEW SOUTH WALES

This year, the Adventist Development and Relief Agency (ADRA) Australia will be providing a free 2009 wall calendar to Australian residents upon request only. In previous years, the calendar had been distributed in RECORD but ADRA Australia hopes the new distribution method will reduce costs and wastage.

The calendar, which features photos of ADRA Australia's work and inspirational Bible verses about God's heart for the poor, is available for free to individuals or for church distribution by calling 1800 242 372 in Australia or emailing <adra.info@adra.org.au>. —Candice Jaques



The cover of ADRA Australia's 2009 calendar.



Past student Jarrod Duncan, who now sends his own children to LGAS, reflected on his own experience in Adventist education, and the desire for his own children to receive the same values and quality education. Current principal Rhonda Belson shared where the school is today, with 65 students and enrolments for next year at 75. The education director for

the Western Australian Conference, Mark Hansen, touched on future plans for the school with a K-12 campus and unveiled a special anniversary plate, featuring the name of every child and teacher in the 20th year. A commemorative tree was planted and current students and teachers planted colourful pots of flowers, representing each grade.

—Letitia Dose

◆ The Ballarat church, Vic, celebrated its women on September 6, with a program highlighting their importance in the church. The

subject of the Sabbath school lesson was “Women of Mission,” and the senior Sabbath school leader, Rhondda Smart, interviewed four local church women about their role in mission—June Burns, who, with her late husband Pastor Lin Burns, taught and ministered in India; Robyn Cunningham, who told of missionary outreach in the Solomon Islands; Dr Rowena Ebenezer, who shared some of her experiences during her time at university in her home country of India; and Norma Howie, who related some of what she had experienced while visiting Russia



as part of an evangelistic team. The highlight of the worship service was the ordination of Ballarat church's first female elder, Sheralyn van Egmond (pictured centre). The service was led by Pastor Brian Lawty (left), Ballarat church pastor, and Ms van Egmond's father, Pastor Kevin Amos (right), prayed the ordination prayer.

—Merrilyn Hastings

Australian educators “encounter” Bible

LAUNCHING PLACE, VICTORIA

Australian counterparts responsible for writing and developing the *Encounter* Bible program, a joint initiative of the Seventh-day Adventist Church in Australia and New Zealand for schools in both countries (“New Bible curriculum for Australia and New Zealand,” *News*, August 16), have undergone training in writing work units for the students.

Lanelle Cobbin, curriculum specialist for Adventist Education in the New Zealand Pacific Union Conference, conducted the writers’ workshop for the 10 members of the Australian Union Conference’s Bible Reference Committee in early October.

The committee members came from across Australia for the workshop and also met to finalise the structure of the Prep to Year 10 *Encounter* Bible program, and consider development strategies and

teacher in-servicing approaches.

“The *Encounter* Bible program is being developed with broad consultation with Bible teachers,” says Dr Daryl Murdoch, associate national director of Adventist Schools Australia. “It incorporates a



Lanelle Cobbin, curriculum specialist for the New Zealand Pacific Union Conference.

well-articulated spiritual formation model with content covering from Prep to Year 10, and has a fresh approach to the teaching of Bible in our schools.”

According to Dr Murdoch, at least 10 similar writers’ workshops have been planned for Bible teachers in Australia and New Zealand next year. Units of work based on the new *Encounter* Bible program framework are currently being written.

“We are looking at a three-year project to write units, and trial them and in-service staff,” says Dr Murdoch. “It is a major project that will impact our approach to Bible teaching in Australia and New Zealand.” —Melody Tan

More @ <http://adventist.org.au>

NZ school wins enterprise award

MANGERE BRIDGE, NEW ZEALAND

Auckland Adventist High School jointly won the outstanding Company of the Year Award with Macleans College at the Counties Manukau Lion Foundation Young Enterprise Scheme (YES) Regional Awards.

More than 500 students and 85 student companies took part in the YES scheme in Counties Manukau this year.

DICE, the company set up by the school, provides the “Mosquito” ringtone, an age-specific, high-frequency ringtone that people aged 23 and over are unable to hear.

The company also won the Financial Management and Excellence in Business Management Awards. Its directors are Sophie Tew, Steven Ryan, Edward Davidson, Melissa Alach and Blair Marnitz.

Auckland Adventist High School tied with Macleans College from Bucklands Beach, who marketed “Light stick.” They designed and produced lighting solutions for operators of small watercraft to prevent collisions. It also won the Innovation and Excellence in Business Management Awards.

As well as competing for the top three awards in the country, DICE and “Light stick” will also receive an Excellence Award.

—Manukau Courier

◆ The **Seventh-day Adventist Church in Vietnam** received official recognition in October, granting the church in the south-east Asian nation legal status to operate, church officials said. Leaders met in **Ho Chi Minh City** from October 22 to 24, to elect officers during the first church constituency meeting in the country since 1975. The church’s Executive Committee for the country is now seeking funds to purchase land to establish a Bible school, a top priority for the church with **13,000 members** in Vietnam. “This is a

dream come true for our members,” said **Khoi Tran**, stewardship director of the Vietnamese Mission. Some 130 delegates voted a constitution, bylaws and operation plans for the next four years and appointed an Executive Committee. The committee elected **Tran Cong Tan** as president. There are six Adventist church buildings in Vietnam and about 100 registered Adventist groups meeting in homes. —ANN

◆ **Churchgoers are 30 per cent** less likely to be depressed in

their lifetime than non-church going people, according to new research. Persons with high levels of existential wellbeing (sense of meaning and purpose in life) are **70 per cent** less likely to suffer from depression than their counterparts with lower levels of such an outlook. Researcher **Joanna Maselko** of Temple University said involvement with the church provides opportunity for community interaction, which could help forge attachments to others—an important factor in preventing depression.

—NDTV.com

◆ Five churches in the New York neighbourhood of Harlem, US, have collected hundreds of **weapons** in exchange for cash. More than **500 rifles, handguns and shotguns** were handed over by October 25—no questions asked. Each person who brought a firearm was given a **\$US200 bankcard**. The buy-back program is sponsored by the **New York Police Department** and the **Manhattan district attorney’s office**, in an effort to remove weapons from city streets. The program has removed about **5000 guns** from New York streets since it began six years ago. —AP

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

LAC centenary book released

PALMERSTON NORTH, NEW ZEALAND

The Longburn Adventist College (LAC) centenary book, *Celebrating the Legacy*, has finally been released, following celebrations of the milestone earlier this year (“LAC celebrates 100 years of education,” News, April 26).

Pastor Desmond Hills was one of the key people behind the book and has a relationship with the college that began in 1950 as a student. He returned as preceptor and Bible teacher from 1955 to 1958, and was vice-chairman on the board of management from 1981 to 1985. Pastor Hills says, “I saw a need for such a book following the great job done with the book for Carmel Adventist College. I decided Longburn needed its history recorded.”

Based on more than 100 submissions from students and staff, the book was put together with about six months of full-time work by Pastor Hills. Sheila McNabb, LAC archivist, and Marie Ioannidis-Carter, a teacher at LAC, made significant contributions to the book, supplying collections of memorabilia, photographs and correspondence collected over the years. Brian and Daphne Townsend spent time proofreading the material.

Former staff and students were invited to make submissions a number of years ago and the response was “overwhelming.” The centenary book not only focuses on people’s stories and memories but also explores the mission of the college, and God’s leading in



Pastor Desmond Hills shows the first copy of Celebrating the Legacy to Andrew Perry, director of Artistic Australia, which worked on design for the book, and Robyn Colquhoun, one of the editor’s consultants.

the life of the college and people involved with it.

“From the start, it has been the intention that the book be a witness to God’s leading. It is permeated with the gospel story, testimonies of God’s leading, the benefits of a Christian education, and the story of Adventism in New Zealand and the general community,” says Pastor Hills.

LAC principal Bruce Sharp says, “Des has done a wonderful job of putting together the history of Longburn in such an absorbing way. He has garnered our story, and now it’s both stored and widely available for everyone.”

Elva Nixon assisted with editorial work for *Celebrating the Legacy* and says, “This isn’t just a history book—it’s full of photos and interesting, inspiring personal experiences contributed by students and staff over the century.” —**Julene Duerksen-Kapao**

PAUSA raises “record amount”

PORT MORESBY, PAPUA NEW GUINEA

The Pacific Adventist University Students Association (PAUSA) has raised more than K132,000 as they established a ministry support fund to help theology students struggling with school fees.

PAUSA president Jonah Lupi says, “It was a dream that PAUSA would open a trust fund to support hardworking students

struggling with fees. That dream became a reality on October 19.”

Benny Allen, the Papua New Guinea government’s minister for environment and conservation, was guest speaker at the launch of the fund and pledged to support it, sponsoring one theology student for K10,000 and adding a further K50,000 from his discretion fund early next year.

Other distinguished guests also provided donations for the fund. —**Harina**

More @ www.pau.ac.pg

Palmerston North school holds “teacher appreciation day”

PALMERSTON NORTH, NEW ZEALAND

Palmerston North Adventist Primary School celebrated “teacher appreciation day” on September 25. Teachers and support staff started the day with a smorgasbord, sit-down breakfast, while some of the students were waiters and waitresses. One of the Year 6 girls serenaded them with keyboard music.

The local newspaper, as well as a cameraman from Tararua TV, a local TV station, covered the event.

The teachers were reported as being “blown away” by the effort put into the day by students—one was brought to tears with the beautiful floral arrangements in the room and on each table. A team of parents were on duty all day, relieving the teachers of their responsibilities. The teachers weren’t allowed into their classrooms until the children, with a team of parents, had “made over” each room with balloons and streamers, and posters telling each teacher how much they are valued and what they like about them.

When each teacher made it into their classroom, they were prayed over by the students and given a scrap-booked page of themselves, along with a pot plant and gifts from their students.

Pastor Anton van Wyk, school chaplain, and Pastor Owen Ellis, director of Adventist Education for the New Zealand Pacific Union Conference, supported the day. —**Tina Larsen**



Teachers enjoying the breakfast on “teacher appreciation day” at Palmerston North Adventist Primary School.

Working together with God

BY MIKE BROWNHILL

SINCE OUR INCEPTION AS A DENOMINATION, evangelism has been the driving engine of the Seventh-day Adventist Church. Imbued with the Holy Spirit's power and an unshakable conviction of the truths of our doctrinal-prophetic package, Adventist evangelists—both ordained and non-ordained—have made the Seventh-day Adventist Church the most widespread Protestant denomination on earth.

But increasingly in Australia, our church is witnessing a widening gulf between those few actively involved in some form of evangelism and the majority of our membership, who could be described as almost passive toward outreach. An enormous opportunity to share our life-changing message with our fellow Australians is being missed, for want of more commitment and involvement on the part of our membership at large.

This is a scary thought when we realise the Bible teaches that the near future could witness catastrophic events happening in our world. The prospect of a world economic recession, increasing political and societal unrest, natural disasters on the rise, the insidious drift toward spiritualism and various forms of the occult—all are shouting out to us that it's not just business as usual. We are living in the twilight of this world's civilisation as we know it; we're living in the time of the "Advent near."

The urgency of the times compels us—each one who takes the name of Seventh-day Adventist Christian—to do all within our power and influence to proclaim the positive good news and admonitions of the Bible in these uncertain days. We know only those settled in the truth both intellectually and spiritually—so they cannot be moved—will survive the coming storm. Our neighbours need to know our message like never before!

"But what can I do?" I hear you ask, "I'm not a gifted public speaker!" There's plenty each of us can do, and it starts with being prepared to step outside our comfort zone and be involved in some form

of ministry.

Perhaps you have an area of giftedness that fits you to be involved in personal ministry. Perhaps there's an evangelistic program of some kind scheduled for your district. Pray about it, and pluck up the courage to invite your work colleague, a relative or a neighbour—that's how I was introduced to Jesus and His Word. Statistics show that, in all likelihood, the person with whom you have even a slightly positive relationship will attend an evangelistic event if you invite them.

You could even knock on doors and personally put a flyer in a stranger's hand. This is much more effective than letterboxing.

Try to imagine the tremendous impact our prophetic message can have on those hearing it for the first time.

Just grit your teeth and do it. It will pay enormous dividends. You can also donate money toward evangelism.

Another thing you can do is attend the outreach program yourself. Be there to encourage the teacher and assist in the program. You could usher, welcome the attendees, offer technical support, set up and stack furniture, carry equipment, sit in the crowd, mix and mingle with the newcomers, or just sit quietly and pray.

You may even decide to run your own program. All the materials are already written and available.

So what if you've heard Daniel 2 presented a hundred times before? Realise that it's a powerful prophecy for establishing the historicist interpretation of the rest of the Book of Daniel. A person who has heard these prophecies can often become blasé about hearing them again but try to

imagine the tremendous impact our prophetic message can have on those hearing it for the first time.

From my own experience, I remember having these timeless truths of Adventism unfolded before me and seeing how all the pieces of the prophetic jigsaw clicked together and made sense. I remember the point when I first realised with delighted surprise that there are answers to the cosmic questions of the universe; God has given us a package of truth that is so intellectually satisfying and it—eventually—became so spiritually fulfilling as Jesus came into my life through God's Word. I came to know by experience faith does indeed come by hearing the Word of God (see Romans 10:17), and with faith and conversion comes a beautiful new life, as I was freed from the narrow dungeon of my former captivity.

Don't be tempted to think outreach is just for the "spiritually elite super Christians." The Great Commission to make disciples is the marching orders of every person who takes the name of Christian. Indeed, we could conclude from Jesus' parable of the talents in Matthew 25 that there are eternal consequences associated with what we do with this God-given responsibility and privilege. And in the same chapter, the measure of whether we cared or didn't care for the least of our fellow humans is the measure in the final judgment of how we have treated Jesus.

The last verse of Mark's Gospel after Jesus' ascension to heaven records: "Then the disciples went out and preached everywhere, and the Lord worked with them" (Mark 16:20, NIV). As we seek to feed the flame of evangelism, the Lord still works with His disciples. As we work together with God, the best days of Adventist evangelism are upon us. Pentecost lies just ahead! **R**

Mike Brownhill pastors on the Sunshine Coast, Queensland.

Russian evangelist seeks bigger vision

BY REG BROWN

PASTOR VADIM BOUTOV AND HIS wife, Helen, recently visited Australia, speaking at the North New South Wales Conference camp-meeting, the Reedy Creek church (Gold Coast, Qld) and the Russian church in Sydney. Pastor Boutov is president of the Volga Conference in Russia and a prominent public evangelist.

Pastor Boutov spoke about the progress of the Adventist Church in Russia and his passion for evangelism.

How did you begin life as a Christian in an atheistic culture?

I was born into an atheistic home, later converted to the Russian Orthodox religion and, from there, became a Seventh-day Adventist. I worked at a trade after finishing school, then attended the Zaokiki Theological Seminary. I subsequently attended one of Pastor John Carter's evangelistic meetings. I was baptised by him and then spent 14 years as his interpreter. I was inspired by his preaching and determined to become an evangelist.

As conference president, you are still conducting evangelistic programs. How do you squeeze them in with other duties?

I have 37 pastors in my conference. I want them to do evangelism too, and the best way to motivate them is for me to do it. I conduct three or four a year and, in the past 18 months, have baptised about 1500 people. I love preaching the gospel. There is nothing more important than bringing people to Jesus and studying the Bible with them.

Australian evangelist John Carter has been enormously successful in Russia over many years. How did this come about?

Russia has a long history of basic Chris-

tianity. During the 70 years of the Tsar dictatorship, the Russian Orthodox Church flourished. Then came Communism and authorities banned religion to foster a culture of atheism. Under this philosophy, officials attempted to brainwash people into believing there is no God. With the fall of Communism, there was a hungering in people's hearts and minds to know God. Bibles had been confiscated, so how could they know?

In 1991, Pastor Carter—with the support of American friends and with great difficulty—held a small mission in Moscow that resulted in 100 baptisms. In 1992, a major effort was held in the city of Nizhny Novgorod and more than 2500 people were baptised. A gospel flame was lit that swept throughout Russia and is still burning today. Praise God.

Have the new Christian churches faced opposition and, if so, from where has it come?

Officially, Christian churches are allowed to function but they receive opposition from two main sources. Government officials at local levels can make life difficult. For instance, if an Adventist church wants to build, there is resistance to granting a permit. In most cases, a church building has to be applied for in the name of a member, who then rents the building to the church.

The other source of opposition is the Russian Orthodox Church, the official religion of the country. It has great influence in the affairs of state and many privileges that are denied Adventist and other churches.

Despite the opposition, when we want to rent halls and establish churches, the Lord has wonderfully blessed and miracles happen. Members are on fire for the Lord, and



Pastor Vadim Boutov (left) translates as his wife, Helen, speaks at the Reedy Creek church, Qld.

our churches are flourishing in bringing people to Christ and the truth.

It said many times that “the days of public evangelism are over.” How do you respond?

In your division, you have well-trained ministers and evangelists. They are educated in the “best preaching school”—Avondale College—in the world. They receive a professional education and training that is second to none. They are well prepared for public evangelism.

I believe public evangelism today requires that we think big, spend big money on advertising, and choose the best and biggest venues. Do big promotion by doorknocking, rather than letterboxing.

In Australia and New Zealand, you have big cities with big ethnic populations. Many of these people are starting life in a new country, and are open to new ideas about faith and religion. They are searching for a future that can only be found in God and the Bible. I pray for big visions, both here and in my country. **R**

Reg Brown is a retired pastor, who writes from the Gold Coast, Queensland.

Slave?

BY JOHN DENNE

SLAVERY FORMED PART OF THE culture and fabric of ancient Egypt, China, Greece and Rome: for example, “even the poorest citizen in Athens owned at least one slave.”¹

In Rome, where up to 20 per cent of the population were slaves, Titus sold 90,000 Jews into bondage in 70 AD.² To be such a slave was to be stripped of individual rights and to become the property of another person.

Until 1900, probably more African slaves were transported by Arab, Indian and Oriental traders, than the 11 to 12 million who were transported to the Americas.³ Only 300,000 Africans who came to the Americas went to the United States by the time slavery was banned in 1808. Most slaves traded across the Atlantic went to Brazil and the Caribbean.

Many white slaves also came into the Arab world. The Ottomans took slaves from eastern Europe and southern Russia. Most were Christians and the males were often castrated.

Historically, slaves were prizes of war or kidnapping. Some were sold into slavery by their parents as a means of surviving extreme conditions. Most were born as slaves. They were usually sold and purchased, or they could be bartered. Slaves had no individual rights but they could be ransomed to be freed.

Two hundred years ago last year (1807), slave trading was abolished in the United Kingdom but not until 1834 was slavery abolished throughout the British Empire.

Yet a 2003 report estimates that as many as 900,000 people—the majority being women or children forced into prostitution—are trafficked across national borders each year. This figure does not include those trafficked within countries.

Though philosophically rejected by most today, slavery has been an accepted part of many cultures for millennia and continues to be a tragic reality in our world.

The owner and the owned

Slaves were usually expensive. They were valuable property—a status symbol.

While many were treated badly, often they were well looked after so they would provide the best service for their owner.

Many rose to significant responsibility. There have been famous slaves: the biblical Joseph was a slave. The Jews became slaves in Egypt. Aesop—famous for his fables—was a Greek slave. Spartacus led the Servile revolt. Jesus healed the slave the centurion in Capernaum valued so much. Paul wrote to Philemon about his slave, Onesimus. St Patrick was kidnapped by pirates, enslaved in Ireland, escaped to Britain and returned to Ireland as a missionary. And Enrique was the slave of Ferdinand Magellan.

Sometimes, free citizens chose slavery to achieve status. In the Roman empire, “socially mobile” slaves often enjoyed a higher standard of living than many free citizens.⁴ We should not imagine all slaves were confined to menial tasks. Some were executives with heavy responsibilities.⁵

Accordingly, slavery could provide benefits for both owners and their slaves.

Understanding biblical culture

In the Old Testament, Israelites were only to seek foreign slaves, and if a Jew became hopelessly indebted and sold himself

to a fellow countryman, he was not to be treated as a slave but as a hired worker.⁶

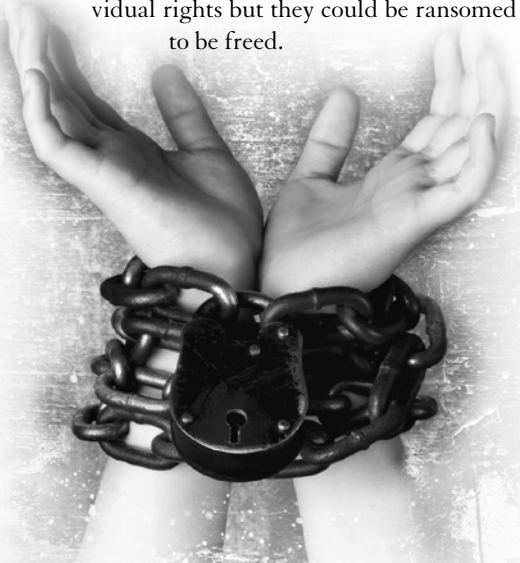
If you had been a son or daughter of a well-to-do citizen in Jerusalem in the first century AD, your father may well have owned a foreign slave, probably a prisoner of war, who was the property of your father, just like children may own a dog or a pony today.⁷ Such a man was Malchus, the High Priest’s “slave”—not “servant”—whose ear Peter cut off (see John 18:10).

Slaves were classed with immobile goods, had no rights at law and could not own property. Even a slave’s family did not belong to him.⁸ However, they could be circumcised, if they chose, and become a Jew and a member of the family,⁹ attend Passover and not work on Sabbaths. Slaves in Jewish homes did not work at night. Observing that they treated their slaves better than others did, Jews boasted that only Gentiles treated their slaves with cruelty.¹⁰

The New Testament is full of references and allusions to slavery. *Lord*, mentioned more than 600 times in the New Testament, is the necessary corollary of *slave*.¹¹ Terms such as “being free,” “redeemed,” “bought at a price,” “master,” “body,”¹² “the seal of God,” and often “servant,” “adoption” and “debt,” can all be better understood when we remember they relate to a culture that lived with slavery.

Thirteen of Jesus’ parables, like the king settling accounts and the parable of the talents, include “slaves,”¹³ not free “servants” as it is usually translated. Those who were to prepare the robe, ring and sandals for the prodigal son were “slaves,” not mere “servants.”¹⁴ There is a vast difference between the two and if we do not recognise it, we cannot grasp what Scripture is communicating to us about our relationship with God.

In the new Christian church, there was to be no classification of “slave” or “free,” for all are one in Christ (see Galatians 3:28). It was this principle that led to the abolition of the servitude of one man to another in British colonies and the USA.



Almost always in the Bible, “servant” should be translated as “slave.”¹⁵ Therefore, to correctly interpret Scripture and, indeed, to have a meaningful relationship with God, we need to read Scripture knowing slavery was an integral part of biblical culture.

Paradigm for New Testament use

The Israelites had been redeemed from slavery by God when He “purchased” them from Egypt. He owned them. They were His.¹⁶ They were to be voluntary slaves to Jahweh, the sovereign who had freed them to belong to His family and be blessed by His ways.

Paul used this Old Testament paradigm of slaves leaving one master or lord and being “redeemed” to belong to the best Master in the universe.¹⁷

Being “free” is not freedom from a master. Being “free” is in choosing the master who provides freedom for his slaves.

To be “set free”

“Slave” for the rabbis constituted one of the worst insults one man could hurl at another,¹⁸ so when Jesus spoke the words recorded in John 8:31-47—“The truth will set you free”—He really upset them.

Telling people they needed to be “set free” (verse 32) was telling them they were “slaves or foreigners.” If they were “slaves to sin” (verse 34), that would mean they did not belong to God. It meant they did not follow Him who was the truth. Therefore, in response to Jesus’ implication that they were “slaves,” His audience wanted to kill Him (verse 37).

In the first century, many Jewish religious leaders did not see their personal need to be “set free” from sin. They thought the only freedom they needed was that provided by Moses. They didn’t like the concept of being God’s steward and caring for, rather than owning, His property. They didn’t like the concept of having no money to call their own, of having no civil rights, of having no rights in the eternal court, of being adopted and of having a Lord who gave them commands to be followed. They didn’t want to be regarded as a slave or stewards. They wanted to have ownership and control. They concentrated on what they would have to give up to be a slave, rather than concentrating on what they would gain from belonging to the richest, wisest and

most generous Lord in the universe. They were threatened by losing their own self-importance. Instead, their security should have been in voluntarily serving the King of glory as a slave.

By contrast, Paul introduced himself as “*doulos*” (a slave) in Romans 1:1, Philippians 1:1 and Titus 1:1, as did James in 1:1 and John in Revelation 1:1. In fact, Revelation is written to the slaves of Jesus Christ. Those who choose to belong to Christ are delighted to be called His slaves; He has rescued them from the toughest master so they can have pleasure in serving Him. They are therefore free because by belonging to Christ, they can become what they were made for.

Jesus the slave

Jesus gave up who He was to teach by example what it meant to be a slave. The hymn in Philippians 2 portrays this sublimely.¹⁹ Christ gave up His property. He claimed no civil rights and He lived under the authority of God’s commands. He illustrated this by acting as a foreign slave and washing His disciples’ feet (see John 13:1-17). His example of being a slave was to show us how our lives can be blessed. Christ was the Lord of the slaves and gave His life to set them free.

Who is on the honour board?

Moses, Joshua, Abraham, David, Isaac and the prophets all had the honorary title of being a “slave of God” because their lives were exemplary.²⁰ They were committed because they knew Who owned them. Israel, as God’s nation, also had the title. The apostles were also proud to call themselves “slaves of Jesus Christ.” Any attitude toward God that rejects that of being a slave implies that one is a “runaway,” disobedient or not faithful to His cause.

We know the most respected Christians and those who live the most significant and meaningful lives are those who figuratively live as adopted, freed, yet willing slaves. Think of them. They have been captive-ated.

What about us?

Those of us today who claim the name of Christ by calling ourselves “Christian” are called to be nothing less than slaves.

We are Christ’s property. We are stewards, totally owned by another, whose assets we care for. It is this possession that provides for human security and happiness. It is this that provides for our identity, purpose and significance.

For truly, Jesus still says to us, “If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free” (John 8:31, 32).

This is reality for His slaves! R

1. A C Bouquet, *Everyday Life In New Testament Times*, Batsford, 1970, page 152.

2. Elwell’s *Evangelical Dictionary of Theology*, Baker, 1985, page 1021.

3. S Mintz, “*Digital History Slavery, Facts and Myths*,” quoted in Wikipedia.

4. Murray J Harris, *Slave of Christ*, IVP, 1999, page 36.

5. *ibid*, page 35.

6. See *Leviticus 25, Exodus 21:1-11 and Deuteronomy 15:12-18*.

7. Bouquet, *op cit*, page 151.

8. G Kittel, TDNT, Vol II, Eerdmans, 1971, page 271.

9. Daniel Rops, *Daily Life In Palestine at the Time of Christ*, Weidenfield and Nicolson, 1962, page 143.

10. Bouquet, *op cit*, page 152.

11. Harris, *op cit*, pages 88ff.

12. From as early as the third century BC, the expression “a body” was used to describe a slave—if you had “a body” it meant that you had a slave. See Harris, page 111. Note how this applies to 1 Corinthians 12, especially verse 27.

13. Harris, *op cit*, page 47.

14. Compare “*doulos*” (slave) and “*diakonos*” (servant).

15. Harris says (pages 184, 185) that “slavery in the West is a patent embarrassment to most people” and that this accounts for a significant reason for the reluctance to translate *doulos* as “slave.” Goodspeed is the only modern English translation that consistently translates *doulos* as “slave.”

16. See *Deuteronomy 5:15, 15:15 and Leviticus 25:55*, where the Hebrew “Ebed” should be translated as “slave,” not “servant.”

17. See 1 Thessalonians 1:9—“you turned to God from idols to be slaves of the living and true God”—and also Romans 6:17-23—“you used to be slaves to sin... You have been set free from sin and have become slaves to righteousness.”

18. TDNT, *op cit*, page 271.

19. Especially verse 7 where “servant” should be translated as “slave.”

20. TDNT, *op cit*, page 268.

John Denne is secretary of the Ministerial Association and director of church development for the Victorian conference, based in Nunawading, Victoria.

Emmaus to Launceston

BY HARLEY STANTON

AT TIMES, I CAN IMAGINE WHAT THE LONELY ROAD HEADED to Emmaus (see Luke 24:13-35) must have been like. A couple of disconsolate pilgrims were heading home from one of the most discouraging days of their lives and are joined by a fellow traveller: "Haven't you heard?" "Don't you know about what has happened?" "Didn't you hear what has happened to the Healer, how He was crucified?"

Our church in Launceston was thin in numbers. School holidays provided many families with the opportunity to head for warmer latitudes. Numbers were further influenced by flu plaguing many in the church.

It was the last Sabbath of the Week of Prayer and our senior elder shared the reading for the day, interspersed with some personal experiences that made you think of "the times and seasons."

Before the worship service, I leaned forward to greet a young woman who had quietly slipped into the seat in front of us, along with three of her friends. Friendship costs little and gives much: "Happy Sabbath. Just visiting?"

Well, of course, some things are obvious! "Yes, from Moe church. We are in Tasmania for the weekend with our friend, Del, who is terminally ill. She had never been to Tassie, so we have brought her over for the weekend."

There are times when you wish you had not asked the question. You struggle with the resolution of the issues your question has raised. That's how I felt!

At the end of the service, I moved across to greet Delwyn Scale, not knowing the depth of experience that was about to be shared. Across the pale complexion, a broad smile greeted me and from deep within this young heart, I felt I was being warmed in my soul—much as the disciples felt on the Emmaus road.

Worship was over; the visitors were gone. Yet within me, I still felt the warmth of that smile. It was a smile that spoke deeply about the experience of her life, looking beyond the pain of her ravaged body to the promises she has locked in her heart. They are the promises of a risen Saviour, who pointed beyond the grave. They are promises that say, "Life is not always about duration but about your donation." They are promises that ring with the promise: "I will come again . . ."

Emmaus is a long way from Launceston. But we shared our experiences, journeying together down that Emmaus road. And we have been encouraged. Thanks, Del. **R**

Harley Stanton writes from Launceston, Tasmania.

Record Roo

Hi kids,
Pharaoh's servants weren't the only ones that had strange dreams. Pharaoh himself was troubled by dreams that none of his magicians or wise men could interpret.



Bible Text

In the morning his _____ was _____, so he sent for all the _____ and _____ men of Egypt. Pharaoh told them his _____, but no one could _____ them for him.

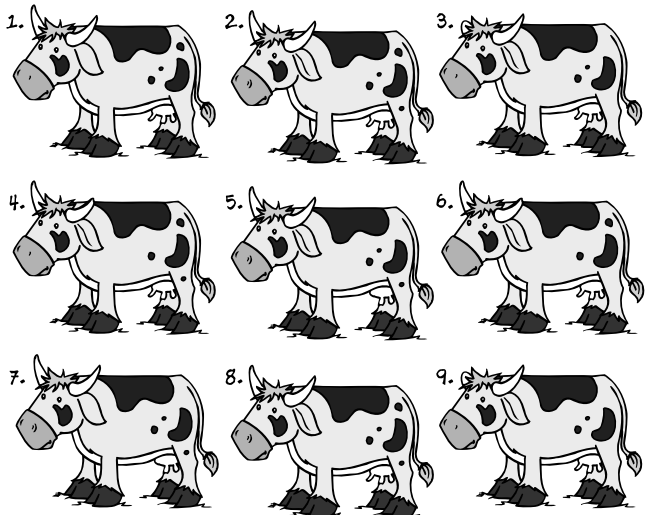
Genesis 41:8 NIV

Read

The cupbearer told Pharaoh about Joseph and that he could interpret dreams. Read the story in Genesis 41:1-37.

Spot 2 the Same

Which two cows are exactly the same?



Word Puzzle

Write down every third letter on the lines in the middle of the box to find out what Pharaoh said to Joseph after he had interpreted his dreams...

Start here

WPRLT BSUKPIRUONTKFYLPDGDUMKILUNHE

FDASORWFJUEKGLFYB CMIHPANTBNGFEHUO

MIFYUTMLHSEENJWSHTHNOPLLMQEBDLPIADCNA



Answer: 2 and 8 are exactly the same.

Sponsoring positives

ROBYN SIM, NZ

The “Sponsor thoughts” letters (October 25) suggest the sponsorship of the All Blacks is “not a good image for our church.” But should an Adventist organisation like Sanitarium shut itself off from associating with “worldly” organisations, and become insular and exclusive? The All Blacks have visited Sanitarium, sat through our worships and been prayed for. They have attended the Weet-Bix TRY-athlons and enjoyed the unique culture that is Sanitarium. Because of our sponsorship, we have had wonderful opportunities to expose these young men, as well as their coach and leaders, to our Christian culture, allowing them to see we love the Lord and uphold Him in our business and personal lives. Isn’t that what we are here for?

VAL CHARLTON, NSW

I’ve noted with interest the comments regarding Sanitarium’s sponsorship of the Sheffield Shield. In a perfect world, everyone would keep the Sabbath and no-one would drink, smoke or live immorally, so there would be no questions regarding sponsorship of sport. But in the world we live in, I would prefer to see Sanitarium as a sponsor of sport, rather than tobacco or alcohol companies. I applaud the company’s plan to associate sport with healthy living rather than the alternative.

BRENDEN COOKE, QLD

There are a number of perspectives about Sanitarium’s sponsorship of sporting events and teams but I suspect many of those who decry Sanitarium’s sponsorships are the same people who complain that a lot of sporting events and people are sponsored by alcohol companies.

I agree that there needs to be some discretion in the selection of events but, given that an organisation is fundamentally appropriate, when there are player indiscretions—which are not condoned by anyone—surely this is an opportunity for the sponsor to exercise a positive influence on those involved. The reality is we live in a consumer society and, if we want to participate in society, we will be exposed to some of the negative—as well as the positive—aspects. The question is, are we influenced by the negative or do

we offer a positive alternative?

Sanitarium is a good company of which we should be proud, as well as thankful our church has been blessed in this way. Sanitarium’s sponsorship of sporting events and the like is a wonderful opportunity to have a positive influence in an arena that often sends mixed messages. Let’s keep the big picture in mind.

They breathe a refreshingly positive, creative and encouraging breeze across the face of the church.

CARL WINDUS, QLD

“Unequally yoked?” (Letters, November 1) is rather interesting. A commercial reality of business is that produce is sold during our Sabbath hours. Perhaps if we are going to protest the sponsorship of a cricket competition, we should be picketing Sanitarium to have their products unavailable for purchase on the Sabbath from Coles and Woolworths. Perhaps we should also be switching off essential services, as we are commanded to let no alien work for our benefit on the Sabbath.

We are quite happy to let the church take the financial rewards from the sale of Sanitarium’s products but perhaps instead of looking outward at other people’s splinters, we should be more concerned about the logs in our own eyes?

Green-wash?

DANNY BELL, WA

“Church encourages ‘going green’” (News, November 1) seems to be going along with the popular idea that climate change today is somehow caused by humans. There are many scientific arguments that suggest this is not the case.

Climate change may be caused by solar flares, which in the past 70 years show remarkable parallels with temperature fluctuations on earth. Many scientists now oppose the view that carbon pollution is the cause, especially when humans only emit two per cent of the world’s carbon dioxide, with most of it coming from the world’s oceans.

The vast majority of scientists who talk about global warming are evolutionists. If they are off course with ideas about the beginnings of the world, how can we be sure

they are right about this? Have we also forgotten God’s promise to Noah after the flood: “As long as the earth endures, seed-time and harvest, cold and heat, summer and winter, day and night will never cease” (Genesis 8:22, NIV).

People fear the end of the world and how it will happen. While we need to be good stewards and care for the earth, we need

to ask whether these theories are serving to draw resources away from where we should be channelling our money, and drawing our attention away from the fact that earth’s days are numbered anyway.

Excellent editorials

HUGH HEENAN, NZ

I want to congratulate RECORD on the excellent work the editorial team does and the influence they bring as “thought leaders” within God’s church. The noticeable increase in a broader balance of perspectives within the articles included is appreciated and some recent editorials have been outstanding.

Some guest editorials have been wonderful but I’m especially impressed with the consistently high standard of regular editorials. In particular, I want to congratulate the editors on the following examples: “Faithfulness matters” (October 25), “Prediction or prophecy?” (October 18), “Target nurturing” (August 23), “Consider beauty” (July 19) and “Come to the table” (June 7).

Not only do they display deep empathy, considered insights and a pleasant versatility of expression, they breathe a refreshingly positive, creative and encouraging breeze across the face of the church. We can be grateful to have fellow servants who use their giftedness for the benefit of the whole body.

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

▲ **Financial Controller—Signs Publishing Company (Warburton, Vic)** is seeking a full-time financial controller, commencing January 2009. This important role requires a person with excellent accounting, management and people skills. Duties include financial management, balance sheet preparation, preparation and monitoring of budgets, and ongoing management reporting. The successful applicant will hold a suitable degree in a relevant discipline and preferably be a member of the Australian Society of CPAs. Commitment to quality and service, together with a respect for Christian values and ethics, are essential. For further information, contact Glen Reed on (03) 5965 6300; <glen.reed@signspublishing.com.au>. Applications should be forwarded to Glen Reed, General Manager, Signs Publishing Company, 3485 Warburton Highway, Warburton Vic 3799. Applications close **November 24, 2008**.

▲ **Receptionist/Administrative Assistant—Adventist Development and Relief Agency (ADRA) Australia (Wahroonga, NSW)** is seeking a full-time receptionist/administrative professional to provide a welcoming environment for supporters and staff, care for incoming and outgoing communications, and supply administrative support to the agency. This position requires excellent telephone skills, strong organisational ability, initiative and the ability to provide quality customer service.

▲ **Donor Relations/Administrative Assistant—Adventist Development and Relief Agency (ADRA) Australia (Wahroonga, NSW)** is seeking an administrative professional to manage and maintain the agency's donor database and provide administrative support. This full-time position requires initiative, excellent time management and organisational skills, knowledge of computer applications, the ability to provide quality donor care, and reconciling donations with ledgers and banking.

For further information, please visit the positions vacant section of the SPD website at <<http://hr.adventistconnect.org/>> or contact Cindy Cox on (02) 9489 5488. Applications should be forwarded to Human Resources, ADRA Australia, PO Box 129, Wahroonga NSW 2076; or email <ccox@adra.org.au>. Applications close **November 24, 2008**.

▲ **Webmaster—Avondale College (Cooranbong, NSW)** requires a suitably-skilled webmaster to take responsibility for extending the provision of web-based services for internal and external stakeholders of the college. In addition, the opportunity to teach within the IT Faculty exists for suitably qualified and experienced candidates. They will report to the Chief Information Officer. For the selection criteria of the above position, please visit <www.avondale.edu.au>. Applications addressing the selection criteria, with contact details of at least three referees, should be emailed to <employment@avondale.edu.au> or write to HR Officer, Avondale College, PO Box 19, Cooranbong NSW 2265, (02) 4980 2284. Applications close **December 2, 2008**.

▲ **Teachers—Blue Hills College (Lismore, NSW)** is seeking both an English and a Maths teacher, each with the ability to teach to the HSC level. Blue Hills College is located in the lovely regional city of Lismore, NSW, and will be expanding to include Year K–12 by 2010. For more information or to apply, contact Blue Hills College principal David Hobson on (02) 6624 1193 or email <dhobson@bluehills.nsw.edu.au>. Applications close **November 27, 2008**.

▲ **Assistant to the Communications Director—Western Australian Conference (Gosnells, WA)**. The role demands technical direction over, and management of, all aspects of the technical endeavours of the communication department and its related operations and services. This is a newly-created position, expanding on the Western Australian Conference's use of multimedia to communicate the gospel. The applicant must be a practising Seventh-day Adventist with a strong commitment to the church and its mission. Working as part of a team, you will mainly be involved in the technical and production aspects of the communication department. To submit or seek further information, please contact: Warrick Long, PO Box 134, Gosnells, WA 6990 or email <wlong@adventist.org.au>. Applications close **November 30, 2008**.

▲ **Financial Controller—Adventist Residential Care (WA)** is seeking a suitably-qualified person with a strong accounting background. The successful applicant will be competent to provide financial leadership and management of day-to-day accounting duties. Their primary role will be ensuring adequate budgetary preparation and attentive economic management to meet company needs.

▲ **Catering Manager—Adventist Residential Care Rossmoyne (WA)** is seeking a suitably-qualified and experienced catering manager. This full-time position primarily includes menu planning, supply ordering, food preparation, budget control and staff management. The successful applicant will have a background in professional catering with supervisory experience. ARC predominately offers vegetarian meals. Above Award rates offered.

For job descriptions or applications, contact Gary Blagden, Chief Executive Officer, Adventist Residential Care, 31 Webb Street, Rossmoyne, WA 6148. Email <garylbgaden@adventist.org.au> or phone (08) 9354 4133. Applications close **December 1, 2008**.

▲ **Project Coordinator—Greater Sydney Conference (Sydney, NSW)**. Plans are underway to integrate the ministries of Kellyville church and the Hills Adventist College (K–12), located in the north-western region of Sydney, to increase the impact and influence of the SDA Church in the region. A component of this development is major capital works project over the next 10 years. A shared vision is being developed, incorporating innovative approaches to formal education, community engagement, development and discipleship, and spiritual growth. Expressions of interest are called for persons with proven leadership qualities and skills, strong project management abilities, passion, enthusiasm and a commitment to Jesus Christ. Applications and CV should be forwarded to Pastor Michael Worker, email <michaelworker@adventist.org.au>. Applications close **December 1, 2008**.

▲ **Director of Nursing—Seventh-day Adventist Aged Care (Wahroonga, NSW)** is looking for a highly skilled and motivated director of nursing to join our management team. Seventh-day Adventist Aged Care has 94 beds, providing high-quality care for frail, sick and elderly people in a loving, caring Christian environment. The successful applicant will be: a member of the Seventh-day Adventist church who has a warm, friendly manner that inspires and encourages relationships; a true leader, able to manage, inspire and develop staff; someone with a passion for aged care who would like to work in a supportive, resident-focused Christian environment, to maintain high-quality care for residents. Contact manager Brian Swanepoel with your CV and for further information by phone (02) 9487 0600, or email <brianswanepoel@adventist.org.au>. Applications close **December 1, 2008**.

▲ **Lecturer/Senior Lecturer in Nursing (Part-time)—Avondale College (Wahroonga Campus)** seeks to appoint a part-time (22 hrs/week) lecturer/senior lecturer in nursing who will be required to undertake teaching and research in nursing and health to commence January 2009. 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. A doctoral qualification will be highly regarded. The Lecturer/Senior Lecturer will report to the Dean of the Faculty of Nursing and Health. For more information, contact Dr Paul Race, <paul.race@avondale.edu.au> (02) 9487 9630. Applications addressing the selection criteria, with contact details of at least three referees, should be emailed to <employment@avondale.edu.au> or HR Officer, Avondale College, PO Box 19, Cooranbong NSW 2265, (02) 4980 2284. Applications close **December 2, 2008**.

For more employment options go to
hr.adventistconnect.org



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Missionaries' Lunch—Avondale Graduation, Sabbath December 6. We will be having our annual lunch immediately after the church service in the Education building, for missionaries and ex-missionaries, families and friends. Please bring a plate of food, sufficient for your family and a friend. Drinks and nibbles will be provided. The theme for this year is the role of

Volunteers!

ADRA director management team—Gympie church (Qld). The Gympie church board is seeking an ADRA director management team to volunteer. Ideally, this position is best suited to a husband and wife team. For more information, write to ADRA Gympie Manager Application, c/o Pastor Phil Downing, PO Box 239, Gympie 4570.

Email:

<volunteers@adventist.org.au>
For more positions, check the web on
<www.adventistvolunteers.org>

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health work in spreading the gospel in the South Pacific. We encourage you to give a short talk on your experience in this area. Contact Ken Boehm on (02) 4365 3033, mobile 0408 072 313, or Warren Martin on (02) 9489 5907 or email <warrenjmartin@hotmail.com>.

Arcadia/Galston church centenary. Sabbath November 29, 2008, 10 am. All former members and friends are invited to celebrate with us. Bring any memorabilia. Luncheon will be provided. Enquiries, Glenn Gillis (02) 9653 1106 or <glenn@dilaps.com.au>.

Wacky...but true is a general knowledge magazine for children aged 8–14. No ads and upholds Christian values. Fantastic gift for birthdays or Christmas. Subscribe at <<http://www.wackymag.com.au>> or phone (02) 4959 2268.

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Allround Travel—2009 tour program. Greece/Turkey—Sept 2009. Contact:

Anita <alltrav@bigpond.net.au>. China splendour tour (Beijing, Shanghai, Xian, Li River)—September 2009. Contact: Debbie <alltrav1@bigpond.net.au>. Fully escorted by SDA tour leaders, Singapore Airlines, most meals, great sight-seeing with special highlights. Allround Travel centre (07) 5530 3555.

If you attended the Newcastle Adventist School and, more recently, Macquarie College, we want you to know we are launching a new alumni program in 2009. We would like to reconnect with our alumni, so please let us know your current contact information by emailing <publicrelations@macquariecollege.nsw.edu.au> or phone the college on (02) 4954 6222. We look forward to hearing from you and keeping you up-to-date with alumni and college happenings during the coming year via email and our new website.

Advent Funerals—an Adventist business serving our church community. Sydney/Wollongong/Central Coast/Newcastle. Prepaid and payment plans available. Phone 1300 791 182; fax (02) 4648 0166 or email <adventfunerals@aol.com>.

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Finally
Smile :) God loves you!

Thinking of studying at Avondale College but think you can't afford Adventist Education for your children?



Think again!

The North NSW Conference supports your decision to study at Avondale College and understands the financial sacrifice this choice can be for you and your family.

That's why we're offering bursary opportunities for Avondale College students with primary school-aged children to attend Toronto Adventist Primary School.

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Bursary covers 66% of the annual scheduled school fees, including course materials and sports costs.

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Christchurch Evangelism 2009

If you have ever needed an excuse to visit Christchurch, now you have it! Come and be a part of an innovative approach to evangelism with Pastor Leo Schreven.

Evangelist, businessman, author and TV personality, Pastor Schreven is to be the speaker for the 2009 Christchurch evangelism program, January 30 to February 1. Pastor Schreven successfully uses a non-traditional method to evangelise in order to reach the secular mind. He achieves this through a weekend, principle-based motivational seminar for physical, mental, spiritual, emotional and financial success with the ultimate goal to bring each person into a personal relationship with their Creator. Those attending will then be invited to the follow-up prophecy seminar that will commence on February 6.

A two-week school of evangelism will commence February 2, with key speakers being Pr Leo Schreven, Pr Gary Gibbs (vice-president Hope Channel), Pr Loren Pratt and Pr Graeme Bradford. All are invited to attend!

For more information, visit
<<http://snz.adventist.org.nz>>.

