

RECORD

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moment



Pastor Mark Finley is the presenter for Melbourne's "Discoveries in Revelation's Prophecy" series, which will be broadcast across the South Pacific on Hope Channel.



NZ "Circle of courage" complete

Melbourne outreach goes Pacific-wide

MELBOURNE, VICTORIA

Adventist churches in Melbourne are preparing for a major evangelistic focus and are inviting other churches and church members around Australia and across the South Pacific to participate. The "Discoveries in Revelation's Prophecy" series—featuring evangelist Pastor Mark Finley, a vice-president of the General Conference—will commence at three venues in Melbourne from April 20. Each program in the series at the North Melbourne Town Hall will be recorded and couriered to Sydney for broadcast on Hope Channel, from April 22.

The Victorian Conference hosted a pro-

gram to launch the "Discoveries" series on February 17, at which a total of \$A40,000 was pledged to support the series and the preparatory worked currently being done in Melbourne.

With more than 2000 people attending, this preview event was designed to acquaint Adventists with Pastor Finley and the 16 youth Bible workers working to prepare for and support this evangelism initiative.

"It was our desire to create trust in the hearts of Melbourne's Adventists—to meet Mark Finley," explains Pastor Wayne Stanley, general secretary of the Victorian Conference. *(Continued on page 7)*



Perhaps our pre-eminent doctrine
should be salvation despite ourselves.

The shallow end of salvation

IN THE HISTORY OF ADVENTISM, perhaps no topic has attracted more ink, sweat and tears than the fraught topic of salvation and how we get it. Undoubtedly, it's an important subject and worth significant attention. But perhaps it has been such a perennially difficult and contested subject because we have approached salvation the wrong way round.

Too often salvation—as we often talk about it—seems to be all about getting *me* into heaven one day. It's surprising to think that even our theological discussions can be self-centred, but that is the all-pervading consumer mentality our society urges upon us. When we are driven by “value for money” and “what's in it for me?”—unless we exercise great care—such attitudes can flow into even our most devout reflections and pious debates. In this sense, too often it seems we are looking for salvation at the cheapest price possible.

Dallas Willard describes this reductionist approach to salvation as a “gospel of sin management,” in which the most significant aspect of the salvation story is me, my sins forgiven and my “happily ever after” assurance. But when it comes to discussing salvation, we should not be focusing on what we can do as a bare minimum to get into heaven. It can seem—and particularly amid the heated debates this topic sometimes engenders—we would rather be “saved” than be good.

Perhaps one of the reasons the salvation-by-faith or salvation-by-works argument

continues unabated—except among those who have simply given up on the whole squabble—is that the opposing parties are so insistent on their respective positions, while the two concepts are not so distinct in the Bible itself.

Undeniably we are saved only by the grace of God: “God saved you by his special favour when you believed. And you can't take credit for this; it is a gift from God. Salvation is not a reward for the good things we have done, so none of us can boast about it” (Ephesians 2:8, 9*).

But Paul continues in the next verse and recognises another aspect of this relationship: “For we are God's masterpiece. He has created us anew in Christ Jesus, so that we can do the good things he planned for us long ago” (verse 10).

James expands on this facet of salvation: “What's the use of saying you have faith if you don't prove it by your actions? That kind of faith can't save anyone. . . . So you see, it isn't enough just to have faith. Faith that doesn't show itself by good deeds is no faith at all—it is dead and useless” (James 2:14, 17).

When we struggle—personally or corporately—to establish one or other aspect of living faith as the single key component in building a right, saving and eternal relationship with God, we are yet flailing around in the shallow end of salvation, at best focused primarily on what we have to do and too often seeking the best “deal” on salvation to suit our obsessive or casual

personality, whichever it may be.

The most remarkable thing is God “weeps and loves us still.” Perhaps our pre-eminent doctrine should be salvation despite ourselves and our attempts that serve only to muddy God's “indescribable gift” (2 Corinthians 9:15, NIV).

In the big and eternal picture of salvation, we are saved by what Jesus has done for us and we take hold of that by faith. But in the practical aspect of living life today—because we are interested in more than a “bare minimum” salvation transaction—that salvation triggers a life lived in partnership with God, as a member of the present kingdom of God. The call of God repeated throughout the Bible is to a life of faith *and* a life of faithfulness. It is not so much about gaining salvation as about living joyfully in the light of salvation.

And beyond the shallow end of salvation? When we begin to appreciate the wonder and mystery of the unfailing love of God, we respond with faith and gratitude and we seek His goodness in our lives and for those around us. We live with as much faith and as many good “works” as we can muster, realising these are themselves gifts from God and that neither of them add anything to our salvation or to God's abundant provision.

**Unless otherwise noted, Bible quotations are from the New Living Translation.*

Nathan Brown



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

CPM launches strategic plan with training

PORT MORESBY, PAPUA NEW GUINEA

Strategy is the way we decide to achieve long-term objectives," said Pastor Thomas Davai, president of the Papua New Guinea Union Mission (PNGUM), launching the Central Papua Mission's (CPM) 2006-10 strategic plan on February 3. The launch of the plan was the culmination of a week-long training program in Port Moresby.

"I want to congratulate the officers and team of CPM for a setting a tone to progressively advance to the next stage of its maturity," said Pastor Davai. "For so long the church in Papua New Guinea has been operating on a 'management by crisis' basis. We need to be planning more objectively rather subjectively in our year-to-year program."

He said CPM was moving in the right direction and has set a good model for the other local missions, which are also making serious plans for development and progress. The PNGUM has established strategic plans for the union based on core issues, following a comprehensive survey carried out in the union.

The survey identified the critical issues facing the church and the PNGUM, and its local missions have targeted their plans

toward three areas, depending on the needs of the local mission.

"The first area is spirituality," explained Pastor Davai, "whereby the pastor's spiritual life must be nurtured and enhanced so he or she can give proper direction to their members and the members' spiritual life is developed. Members are encouraged to study the Bible and the Spirit of Prophecy, pray for power and witness to others about their belief in Jesus."

The second focus area for PNGUM is the need for quality and dedicated leadership.

The third area is growth and nurturing. "When pastors and leaders are trained and empowered, there is a proper nurturing of church members," Pastor Davai reflected. "The ratio of pastor to membership is one pastor to 800 members, so church leaders and members need to be trained to help in nurturing."

Pastor Davai emphasised the need for the leaders to value the church and take time to show members they care, as well as communicating the issues to them. He challenged the 700 CPM church leaders participating in the training program to have faith in God and be faithful in implementing the plan.

Reflecting on the training program, Pastor Gilbert Egu, general secretary of CPM,



Pioneer missionary Pastor Gapi Ravu (centre) presents the Central Papua Mission's strategic plan to Pastor Thomas Davai, president of PNGUM, while Pastor Egu (left) looks on.

said the program was to train leaders to work together. "We want our people to understand the church's vision, mission and strategic plans and take ownership of the strategic plan and commit available resources to achieve the goals," he said.

Pastor Egu said the program was the first of its kind conducted in CPM. He said similar programs will be conducted by the various church departments during the year so leaders at all levels will be able to understand the plans and vision for the future.—**Edna Worri**



◆ Students at **Avondale School, NSW**, recently got a taste of life on the coldest continent on earth after speaking to an **Australian adventurer** on the **Antarctic coast**. As part of a unit of work based on the Antarctic, Grade 5 students from Avondale School held a teleconference with **Graham Murphy**, an adventurer from Cessnock, NSW,

who has sailed to the Antarctic coast three times. "Opportunities like this help students internalise information," says teacher **John Venegas** (pictured). "It gives the students a real-world, authentic life experience." Students asked Mr Murphy about life on the boat and the conditions he was experiencing.—**Braden Blyde**

◆ A crew of **22 young people**, including six leaders from the **Waitara Pathfinder Club, NSW**, joined the nationwide **Clean Up Australia Day**. The Pathfinders collected **29 bags**



of **rubbish** in two-and-a-half hours along a 1.5 kilometre stretch of **Beaumont Road, Mount Kuring-gai**, on March 4. "With the **environment** such an important issue for all Australians, it is important for young people to take pride in their country, and witness first-hand the devastating effects littering can cause and the difference

we can make as individuals," says **Angela Mitchell**, a leader of the **Waitara Pathfinder Club**.—**Jeanelle Isaacs**

◆ In a **symbolic gesture of sacrifice** to raise money for the poor, three members of the **Wauchope church, NSW**, have made themselves **plain brown dresses**, which they will wear every day for 35 days. **Bonnie Siems** (17), **Nina** (20) and **Layla Megarrity** (14) recently wore their dresses to church and gained much support for their fundraising campaign.—**Catherine Howe**

"Circle of courage" complete in NZ

CAPE REINGA, NEW ZEALAND

After 26 days and 23 towns, the "Circle of courage" New Zealand cycle tour came to an end on March 8 at the lighthouse of Cape Reinga on the very tip of the North Island.

The eight cyclists who started the tour on February 11 from Bluff at the bottom of the South Island have challenged communities, spoken with mayors and city councillors, shared resources and been interviewed by journalists about the "Circle of courage" philosophy.

"It has been great being able to share such a tremendous message with the communities and the response has been very rewarding," says Pastor Neone Okesene, pastor of the New Lynn and Henderson Seventh-day Adventist churches in Auckland. "The ride has tested my energy levels. I never thought I could take a ride like this, but we have gelled beautifully as a team and worked together."

The cyclists completing the ride were Jonathan Duffy, Paul Rankin, Rebekah Rankin, Neone Okesene, Jake Ormsby, Doug McLeod and Norah West. Steve Kennelly left the tour at the end of the South Island leg.

The riders were supported on the tour by

Allen and Juleen Foote and Rex and Elaine Jackson. Nathan Brown, Belinda Mulvaney and Anne Anderson also provided support on different legs of the tour.

The "Circle of courage" focuses on building resilience in young people through four main areas—belonging, mastery, independence and generosity.

According to Pastor Paul Rankin, tour coordinator and director of Adventist health for the New Zealand Pacific Union Conference (NZPUC), "It's as simple as knowing the name of a kid in your neighbourhood."

"This has been a special time," says Pastor Jake Ormsby, pastor of the Manurewa Adventist church and chaplain of the South Auckland Adventist School. "I have particularly enjoyed the worships we had every morning and the tour as well."

"New Zealand is a beautiful country to live in and every day I am reminded of the verse in Psalm 150:6 where it says, 'Let everything that has breath praise the Lord.' I felt like singing that all the way through our tour—except for a few parts where I couldn't breathe."

"It felt like the whole land was singing with us and cheering us on as we travelled through."—*Melody Tan*

More @ www.circleofcourage.org.nz



The "Circle of courage" cyclists reached the lighthouse at Cape Reinga on March 8.

How you can help

- Get to know the names of five young people in your street or church.
- Take an active interest in their lives.
- Regularly engage them in conversation.
- Give young people an opportunity to serve others through a community project.
- Be engaged with your local schools in activities and programs as a church.



◆ Grade 1 student **Adam Nowland** (pictured left) wanted to attend **Macksville Adventist School, NSW**, so much that he personally called the school's principal, **Rosalee Lohmann**, to enrol for 2007. He told Mrs Lohmann he wanted to change from his public school because he wanted to **sing songs about God**. To pay for school fees,

Adam decided to go without a new bed he had been looking forward to. Adam is one of **16 primary students** at the school. Three students, **Taniela, Laia and Sehmy** (pictured), also arrived on the first day of term. The school recently built a **new undercover, hard-court area** for the children to play in, rain or shine.—*Kerry Howard*

◆ Medical staff from the **Sydney Adventist Hospital (SAH)** set out recently to conquer the Kokoda Track with **three former heart patients**. **Kerrie Ebbutt**,

Meredyth Morris, Fiona Hyde, Chris Waite, Ros Bain, Dr Gillian Rothwell and Bruce Hayman, all SAH staff, accompanied and assisted the former patients on the arduous trek through the jungle. The trek was for a **documentary** called "**Kokoda with heart**," which aired on **Channel 7's The World Around Us** on February 3 and was narrated by **Dr Greg McDonald**. The 18-person group took 10 days to complete the trek, and conducted two memorial services along the way.—*Sydney Adventist Hospital*

◆ **Palmerston North, NZ, contemporary service** celebrated New Zealand **National Children's Day** one day early at their church. Children were invited to sing and play with the praise and worship team. A special puppet team came in to present a song, special items and a kid-focused message



Sanitarium consolidates vegetarian foods production

BERKELEY VALE, NEW SOUTH WALES

Sanitarium is relocating its Yatala production plant on Queensland's Gold Coast, which produces the company's chilled range of Veggie Delight products, to the Berkeley Vale site by mid-September 2007.

Formerly owned and operated by Longa Life, the production plant at Yatala—acquired in 1998 by Sanitarium—is no longer large enough for projected production expansion.

"In considering our plans for the next five to 10 years and based on our current and potential growth, the time appears right for this decision," says Kevin Jackson, Sanitarium's chief executive officer. "Our intention to consolidate the Yatala production plant with the Berkeley Vale meals production area will provide us with the ability to develop a purpose-built meals-production facility and increase our production capability."

The decision to relocate the production plant was shared with the 36 members of the Yatala team. "We value the Yatala team members and acknowledge the success they have achieved over the past nine

years. This includes the transition from Longa Life to Sanitarium ownership, the introduction of new processes and products and more recently the change to Veggie Delights packaging and product range," says Darryn Woolley, Sanitarium's general manager of operations. "Each individual has demonstrated their own commitment to the company's goals."

Sanitarium will begin a consultation process to determine the best way to transition the site operations and equipment to Berkeley Vale. A relocation project team will be appointed to work through the details of the relocation.

"As a management team we are committed to open communications and support to minimise the impact this decision may have on our Yatala team members and their families," says Mr Woolley.

Supply of Sanitarium's Veggie Delights and popular canned product lines will not be affected by this change. "In fact, this decision points to our continued investment into producing our Veggie Delights products and range of vegetarian foods, including Nutmeat, which remains as part of our stable canned product line," says Mr Jackson.—*Julie Praestiin*

"We have this hope" composer dies

THOUSAND OAKS, CALIFORNIA, USA

The man who composed the song synonymous with the Adventist Church's belief in Jesus Christ's second coming, Wayne Hooper, died on February 28 at his home in Thousand Oaks, California. He was 86.

The song, "We have this hope," was his best-known song and was created as the theme song for the 1962 General Conference session in San Francisco. The song was used again as the theme song for the General Conference sessions of 1966, 1975, 1995 and 2000.

Hooper wrote both the words and music to the song and said of the experience, "This is the one time in my life that I feel very certain that I was 'given' the musical ideas from the Lord."

Hooper worked with the Voice of Prophecy for some 65 years. He joined the King's Heralds quartet at the Voice of Prophecy in 1943, performing with them until 1962. He continued to work as musical director for the Voice of Prophecy program until 1980.

After officially retiring, Hooper coordinated the production of the current *Seventh-day Adventist Hymnal*, which has sold more than one million copies.—*Voice of Prophecy/ANN staff*

◆ Some **500 participants**, including government officials, ambassadors, church leaders, lay leaders and religious freedom experts gathered at the **sixth world congress** of the **International Religious Liberty Association (IRLA)** from February 27 to March 1, in **Cape Town, South Africa**, to examine the theme "**Combating religious hatred through freedom to believe.**" "Our coming to Cape Town will not change the world in one day, but I will show the world that religious discrimination and persecution are not inevi-

table," says **IRLA secretary-general Pastor John Graz**, who also heads the General Conference's Public Affairs and Religious Liberty Department. This was the first such congress to be held in Africa.—*IRLA/ANN staff*

◆ **Project "LifeBox"** is an attempt to give troops stationed in Iraq "**uplifting and encouraging**" materials to read, instead of the traditional "girlie magazines." **Jimmie Miles**, president of the **Life-Way Christian Resources** and a retired military chaplain, says

the project helps keep clean images in front of Christian servicemen. The project aims to send more than **35,000 boxes** of Christian reading material to Iraq.—*Melissa Stee/RNS*

◆ When a car with a booming stereo vibrated **Brian Sims's** car at a stoplight, the Baptist pastor, who ministers to the deaf, got the idea to create a **one-of-a-kind church** exclusively for **deaf people** in **Brentwood, Tennessee, USA**. Today the Brentwood Baptist Deaf Church has more than 30

speakers beneath the floor so members can feel the vibration of the music. The church's other innovations include a loop system, allowing hearing-aid users to tie into the sound system easily, good acoustic vibration transfer, wider seats allowing room to communicate with sign language, clear views of the altar area with good lighting and wall colours that facilitate easy viewing of the services. **Deaf architect Cynthia Stiles** designed the church.—*WorldWide Religious News, AP*

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

Melbourne outreach goes Pacific-wide

(Continued from page 1)

"We believed people would find him to be a trustworthy presenter of the gospel and someone they could bring their friends and family to hear and trust him to share the gospel in an authentic way."

The outreach of the youth Bible workers was the feature of the first part of the program. Pastor Finley spoke of the origins of the youth Bible-worker program in the United States and the ensuing wave of young Adventists who are leading people to Jesus Christ.

Church members then met Tina Krouse and Jason Parker, two of Melbourne's youth Bible workers. They told of their experiences and explained their role in the overall success of the "Discoveries" series. Youth Bible workers' contacts—already numbering in the hundreds—are starting Bible studies now and will be ready for the beginning of the program in April.

In this context, Pastor Stanley appealed for pledges to support the ministry of the Bible workers, who will be working in Melbourne for a period of six months. "Our sponsorship goal was met and exceeded," reports Pastor Stanley.

Pastor Finley then shared his vision for the church as a prayerful people. "It was one of the most powerful sermons I've heard," one attendee commented.

"The comments I heard from many in attendance clearly showed that people now believe their neighbours would relate well to Mark Finley's preaching," says Pastor Stanley.

And it is this preaching that the Australian Union Conference (AUC), working in conjunction with the Victorian Conference and Hope Channel, is planning to make available via satellite across the South Pacific Division.

"We looked at it, and initially thought we couldn't afford to do this," says Pastor Graeme Christian, secretary of the Ministerial Association for the AUC and chairman of a working party to facilitate the broadcast, promotion and resourcing of the "Discoveries" series. "Then Don Sforcina, a member of the Hope Channel steering committee, showed how we could do it.

AUC and Hope Channel immediately responded by sharing the additional costs to broadcast the series on Hope Channel.

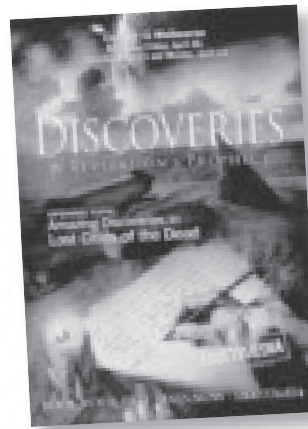
"It's a way the whole of our division can be involved in this program; it's a way of maximising a fantastic opportunity."

According to Hope Channel figures, as well as 8000 homes who have installed satellite dishes to receive Christian TV channels, an additional 250,000 homes in Australia have the technology to receive these broadcasts. "We have this opportunity to spread the Melbourne evangelistic initiative much wider," comments Pastor Chester Stanley, president of the AUC. "And, in that respect, why not?"

"We recognise that many pastors and churches have planned their outreach programs for this year, and that's excellent," adds Pastor Christian. "But we believe many will be flexible enough to get involved in this evangelistic program in a similar way to Net 98."

"For members who have satellite TV in their homes, this is a great opening for them to invite friends and neighbours to their homes to share in this. Mark is a fantastic speaker and he will bring such a powerful message of hope."

Pastor Christian says the AUC will be



working with the Victorian Conference to develop advertising material and make available meeting summaries and materials to churches and church members who would like to take advantage of this opportunity.

Pastor Stanley is urging church members who have the facilities in their homes to use this series as

an opportunity to share their faith. "I am a strong believer in challenging our people to use their homes as places where evangelism can happen in all sorts of ways," he says. "Mark Finley is one of our best evangelists and I would really love people who have never done it to take a deep breath and take this opportunity to invite their friends and neighbours to share this program with them."—**David Edgren/Nathan Brown**

From April 22, each Sunday, Monday and Wednesday, the series of 21, hour-long "Discoveries" programs will be broadcast from Optus B3. The program will be repeated three times each night so it can be seen at 8 pm in New Zealand, eastern Australia and Western Australia.

One week later, commencing April 29, the "Discoveries" series will also be broadcast by Hope Channel over PAS 2 satellite each Sunday, Monday and Wednesday. PAS 2 is received by churches with the "C band" dish. This means Papua New Guinea and the Pacific islands can also get this series, with just a one-week delay.

More @ www.discoveries07.com

Public evangelism and small groups combine to bring success

GREENSBOROUGH, VICTORIA

Fifteen people have been baptised in the Greensborough and Greenvale churches as a result of public evangelism working with small groups since March last year.

Pastor Rod Anderson, now associate pastor of the Nunawading church (Vic), led an evangelistic series, "Our day in the light of Bible prophecy," and reports the public response was pleasing and consistent.

"I believe many Christians are dissatisfied with what they are being taught," Pastor Anderson reflects. "There is a groundswell of unrest and we are going to see larger numbers joining our church in Australia.

"Our public programs with supportive small groups at local-church level makes us an affective force for the Lord, and He is already starting to bless us amazingly," he reports. "Through prayer and perseverance, great things are happening."

—**RECORD staff**

God's rest

BY NEONE OKESENE

IT IS WELL PAST MIDNIGHT IN THE DARK, thick jungle of the Pacific island of Bougainville. In the distance, I can hear a river rushing along its course and a lone flying fox winging its way through the trees. It is a still night, but there is the odd rustle of dry leaves falling and of insects as they move about their business.

In a contemplative mood, I am sitting on a large boulder in a wide clearing in the jungle. At this moment, it is just the night, nature, the sky and me. Away from Auckland, where I live for most of the year, this for me is a night as true as it could possibly be. There are no streetlights, no high-rise buildings and no city traffic to spoil the purity of this moment. The darkness has set in, and in so doing reveals in breathtaking grandeur the stunning splendour and beauty of the sky.

Like a small child seeing for the first time a lighted Christmas tree blinking on and off in the night, I am awestruck. The Milky Way, the constellations and the myriads of stars have come out in their glorious regalia, to teasingly invite my appreciation and participation. Against the cloudless sky, I can see the silhouette of the forest hugging the large orange moon. In the darkness of the night, a hallowing blanket of soft light has settled gently all around. It is serene and still.

I am sitting by myself but, instinctively, I know I am not alone. I know God is with me in this place and His presence is especially close as this is Friday night; it is the Sabbath.

Suddenly, I feel directed to the verses in Genesis that talk of the first Sabbath. In the faint light of my digital camera, aided by the moon, the stars and their fellows, I begin to read from the Bible these familiar words: "By the seventh day God had finished the work he had been doing; so

on the seventh day he rested from all his work. And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done" (Genesis 2:2, 3, NIV).

My attention is drawn particularly to the last sentence. Like a comet jumping out of the sky, this phrase leaps out at me with riveting clarity. How have I not seen it like this before?

My heart skips a beat as I contemplate the profoundness of what I am reading. According to these verses, the real reason the Sabbath was blessed and sanctified was not so humans may have a day of rest from their work. It was not because the Sabbath is to be a memorial of Creation, nor because it is to be a sign between God and His people—not at this point, at least. The truth is more amazing yet.

The real reason the Sabbath was blessed and sanctified, according to Genesis, is that God rested on it. The revelation of the depth of the truth surrounding this phrase left me gobsmacked that night in the dark jungle of Bougainville.

As I was watching the sky and reflecting on the movements of the planets and the stars, I started to think about God's rest within the context of time. What is the significance of God's rest?

Time has been my constant companion since birth. I cannot see it but I know it exists. I work to it, I plan for it and I measure my life with it. Yet, it is formless and intangible. It is everywhere around me, yet it is transcendent. It is constantly within reach, yet fleeting. We cannot store it, yet we spend it. We cannot grasp it, yet we measure it. Its trail goes back as far as infinity and forward as far as eternity. It is linear, yet it is also circular. It does not have a clear origin and certainly no foreseeable destiny. In all, it is a deep mystery, beyond



comprehension.

How did time come about? Only God can truly answer this question, as only He can define time for He created it. He moves within and without the transcendence of time. God is timeless.

So when the Bible says God rested on the seventh day, the significance of this event becomes apparent. Our time—human time—is understood in terms of the movements of the physical entities God has placed in the heavens. A day is measured by the rotation of the earth on its own axis; a year is the full orbit of the earth around the sun; and a month is the orbit of the moon around the earth. These are our timepieces and they form our time frame.

Hence, when God, the timeless and transcendent one, whose infinite existence is greater than eternity, and whose origin is beyond the beginning of time itself, is said to have rested on a day measured by the entities He created, it is an undertaking that is beyond the comprehension of our finite intellect. It is even more mind-boggling when one considers the reason why He did it.

God did not have to rest. He chose to—and the writer of Genesis was constrained



“And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.”

to point it out. It is an amazing choice and a heartwarming gesture. God chose to break out of the boundlessness of His existence, in order to encapsulate His person within a day of our time. And He did it because of His great love.

God's love for us has been the goal of inspiration, of the Holy Scriptures and of all revelation down through the ages to explain, to clarify and to deliver. In essence, God rested within our time frame, in order for us to experience firsthand the bountifulness of who He is. God is love.

As the reality of this dawned on me, I could not help but kneel there and then in the middle of the jungle, to thank God for His awesome love, and to worship Him with joyous abandon.

As I reflect further on what unfolded before me this night, I begin to wonder: Could the Sabbath have been intended to pre-empt another event just as incompre-

hensible? I don't know, but the parallels are striking.

God broke into our time frame again in much the same way as He did when He rested on the first Sabbath day, only this time it is an undertaking that is the ultimate from any perspective, for the Incarnation is forever irreversible. Making Himself vulnerable to the limits of our reality for the second time in our history, God encapsulates Himself in our sphere of existence in human form. He became the man, Jesus.

Through Jesus, God delivers to the world in the most intimate way—the ultimate way—the same everlasting love He had expressed in His rest on the seventh day of Creation week. Then, on the same Sabbath day that He had blessed and sanctified, Jesus—Lord of the Sabbath, Creator and Redeemer—rested in the tomb. In doing so, He embodied our collective longing for freedom from sin—the devil's attempt to

destroy life and time—and for eternal fellowship with the Father. As history would testify, Jesus rose from the grave victorious, to bring to us the double blessings of rest from sin and of abiding in God's rest. Can there be a more uplifting truth?

When God blessed the seventh day and made it holy at the end of Creation week, He sealed within time a blessing and a promise that cannot be touched or altered by anyone or anything, not even by sin. Sin has marred everything we know and can experience in this world and in this life. Nothing is as it was before the Fall—except the Sabbath.

Sin cannot touch the Sabbath. It is safe in the realm of time. Even the devil, whose own existence is bound by time, can't touch it, although he will try his utmost to meddle with it and to confuse its place in our time frame. But try as he may, the devil can neither remove the Sabbath nor destroy what God has placed in it.

Within the impregnable safety of the Sabbath, the seventh day of the week, God has sealed the special blessing of His rest, to be released to us in Jesus, if we would come to Him through faith in His blood and obedience to His command. To think of the Sabbath now in these terms is both a profound privilege and a timeless experience for me.

And Sabbath provides us with an opportunity to experience what Eden was like before the Fall, as well as to have a foretaste of what it would be like in the promised kingdom to come. The Sabbath is blessed and sanctified within our time frame, to be our unchangeable appointment with God, during which, as people redeemed by the blood of Jesus, we can enter into and enjoy the unspeakable privileges of God's rest.

For want of a more practical description, God's rest is the manifestation of His deepest desire toward us, a desire that springs from the essence of His being, and is ultimately demonstrated in the man, Jesus. His deepest desire is to pamper us with His love as He spends time with us. **R**

Neone Okesene has been pastoring the New Lynn Samoan church in Auckland, New Zealand, and is soon to take up the position of general secretary of the Papua New Guinea Union Mission.

The church music question

BY JENNIFER JONES

MUSIC TODAY IS INFUSED WITH INFLUENCES from around the globe. This includes popular, serious and sacred music. Music style also is influenced by several factors, including common practices and cultures. Is the characteristic music style of a particular church classical or gospel, contemporary Christian, hymn oriented, American, Australian, English, African, Polynesian, Melanesian, Micronesian or a mix of some of these and more? Does music style matter to God? Does music style actually matter to Seventh-day Adventists? Who cares?

Questions of church music style might include: Guitars or organ? Hymns or choruses? Hymnals or projection screen? Pipe organ or drums? Clapping or “Amen”? Music can be emotional and personal, and the topic is likely to stir some people one way or the other. Personal taste for church music style, although not a good thermometer of right and wrong, is a major factor.

Ellen White loved music and wrote extensively about music standards for the church, particularly highlighting challenges for young people. Yet music style and the overall worship style can become a heated debate in some Adventist churches. Leaders and members struggle to interpret her basic music standards—where these are considered. Is it possible for the particular tastes of members, whether old or young, to become confused with inspired norms and standards?

Adventists are generally known for the quality of their singing. Is it perhaps the guidelines given by Ellen White that have subconsciously or consciously had a positive influence? Ellen White urged, “It is not *loud* singing that is needed, but clear intonation, correct pronunciation, and distinct utterance. Let all take time to cultivate the voice so that God’s praise can be sung in clear, soft tones, not with harshness and shrillness that offend the ear. The ability to sing is the gift of God; let it be used to His glory” (*Testimonies for the Church*, Vol 9, page 144). In another place, she wrote, “Music should have beauty, pathos, and

power. Let the voices be lifted in songs of praise and devotion. Call to your aid, if practicable, instrumental music, and let the glorious harmony ascend to God, an acceptable offering” (*Evangelism*, page 505).

So often we have used the principles of Ellen White critically instead of more importantly trying to encourage instrumentalists and vocalists to plan carefully, practise well and sing to the glory of God. She also encourages cheerfulness, quality and singing with the spirit and the understanding (see 1 Corinthians 14:15).

The topic of music style is complex in every country and in all churches. There are many similarities between Adventist music styles around the world due to the influence of the writings of Ellen White. Missionaries took with them their religious doctrine and Christianity, their Western ethics, Western culture and the existing Adventist understanding of the “Spirit of Prophecy,” which included hundreds of pages on music. The interpretation of these writings has shaped and still continues to shape Adventist music style.

So who cares about music style? The General Conference does. Since a “Guideline on music” statement in the early 1970s, there had not been a revision until recently. It has been considered a controversial subject and better left alone. However, over two years, an appointed committee revisited Ellen White’s guidelines on music for the worldwide church and, on October 13, 2004, delegates to the Annual Council meetings received and approved the document, titled “A Seventh-day Adventist Philosophy of Music.”

The document includes introductory comments, 12 principles, 15 points for application and a short conclusion. The last sentence states, “Seventh-day Adventist music-making means to choose the best and above all to draw close to our Creator and Lord and glorify Him.” This view is generally accepted in all Christian churches today.

This statement on music has relevance for non-Western countries in that principle

11 encourages uniqueness in worshipping God in different cultures: “Christian music recognises and acknowledges the contribution of different cultures in worshipping God. Musical forms and instruments vary greatly in the worldwide Seventh-day Adventist family, and music drawn from one culture may sound strange to someone from a different culture. As members of a world family, we respect the music of our brothers and sisters in every land who worship God sincerely through culturally conditioned musical idioms.”

General Conference president Pastor Jan Paulsen told delegates at the Annual Council, “We allow [the guidelines] to talk to us in our various cultures. . . . Music must express itself in every culture.” The president of the Southern Africa–Indian Ocean Division supported the music philosophy guidelines and added, “The document is elastic enough to accommodate quite a lot.” This affirms the desire for cultures like Papua New Guinea to express music in an indigenous style.

Influences by other denominations on the Adventist Church are becoming slightly more evident in many countries due to the present trend toward Christian openness. In the South Pacific, Adventist music style is relatively eclectic, but has strong beliefs as to what is appropriate and not. As we all know, families enjoy different food tastes, which may not be tasty for all but can still be part of a good diet. As we enjoy our music “meal,” we need to conceptualise Ellen White’s principles for ourselves.

The key question is: are musicians discovering and appreciating their creative talents, compositions and instruments and presenting them as Pacific acts of worship in the 21st century?

I’m sure God is smiling when there is harmony—in the church and the music. **R**

Jennifer Jones is an ethnomusicologist, based at Pacific Adventist University, Papua New Guinea.



R Chelberg

More than a moment

BY GEORGINA HOBSON

THE WEATHER CONDITIONS THAT DAY were far from favourable—constant, drizzling rain and cool winds. Not the sort of weather we'd hoped for our brother to compete in the Ironman "70.3" event in Port Macquarie (NSW) in October last year. Even we—the spectators—were starting to feel sorry for ourselves. And then there was the course: a 1.9-kilometre swim, a 90.1-kilometre bike ride and a 21.1-kilometre run. Not the sort of challenge you would take on lightly! But there we were, watching 700 or so people complete this horrendous challenge in the miserable rain.

Even with an interest in sport and fitness, my impulse was to think the competitors were a little crazy. Who would put themselves through this pain? A 70.3-mile course, the unsettling stomach of nerves, the pre-dawn start, the waiting, the swim through the white waters of thrashing arms and legs, the gruelling bike leg on slippery roads and steep streets. And then the run—the last and most difficult, with nausea in the belly and a mental voice of despair.

But they finish the course. I watch the faces as they approach the end. I wonder about their lives and their stories. I cheer on my brother as he completes what he came here to do. And adding weight to his achievement, he finishes the course in time to qualify for the "full" ironman

event—the 140-mile course he will tackle next month.

Inspiring. I find my initial doubt about the competitors has evolved into genuine admiration. These people have had the guts to accept a challenge, consider their plan, commit and complete the course.

What makes the competitors different

It is not the completion of a specific event.

to me? Yes, they have officially completed the course and can now adopt "ironman" as part of their name. But that's not really it.

The fact that amazes me about my brother is his dedication to training. The training makes him the "ironman." It is the 5.30 starts on cold, dark mornings when everyone else is still in bed. It is the six-hour bike rides, the repetitious laps in the pool and the run after work, when it would be easier to go home and relax. In a world where things are demanded *now*, it is refreshing to watch someone work hard to achieve their goal, to invest the time and the energy when circumstances can so easily see us lapse into quitting.

Paul, too, had witnessed the "ironmen" of his day. He had seen the strict training

athletes underwent to prepare for a race (see 1 Corinthians 9:24-27). And he drew the parallels to how we should approach the Christian life.

It is not the completion of a specific event like baptism, a worship service or an act of kindness on my part that makes me a Christian. It is the daily decision to die to self and, in my day-by-day living, follow God, investing my time and energy into Him when it goes against the norm. "Let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus, the author and perfecter of our faith. . . . Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart" (Hebrews 12:1-3, NIV).

Decide today to run the race, to do the training, not with a heavy heart but with a passion for the potential God has built into each of us. Grow the divine potential that is revealed and renewed as we seek Him and spend time in His presence.

Don't wait for an event to declare that your label is "Christian." That brand is determined now, today—and again tomorrow. **R**

Georgina Hobson writes from Cooroibah, Queensland.

Letter on a washing label

BY NYREE TOMKINS

I FELT LIKE GOD HAD PUT ME IN A HARD SITUATION AND THEN abandoned me. *I don't know where You are*, I silently prayed to God. I tried to read the Bible, opening it to passages in which I had found comfort before. But they didn't seem written for me—not today. They had in the past and I believed at some time in the future they would inspire and comfort me again. But not now—and it was now that I needed help. *Where are You?* I silently screamed to God. *I can't find You!*

I curled up on my bed, wrapped myself in my quilt and cried into my pillow. I felt like I should try to read the Bible again. "But there is nothing in there for me. I know it is true, but I can hardly believe it. I'm not reading any of this. I can't find anything to help me," I said to God, referring to the small pile of inspirational books beside my bed.

My hand brushed against something that made a rustling sound when I touched it. Curious, I unfolded the crumpled label. I opened my eyes wide so I could see through my tears.

"I'm not reading anything else," I said, "but I'll read this."

It read: "COMPOSITION, OUTER FABRIC, 50% Polyester, 50% Cotton; FILLING, 100% Polyester."

It struck me at that moment that God knows exactly the stuff I am made of, on the inside and on the outside. He knows how I think and He knows what I find hard.

I kept reading: "CARE INSTRUCTIONS. Warm hand wash. Rinse well. Squeeze gently. Line dry."

"Dear God," I prayed, "You know exactly what I am made of and You know exactly what kind of care I need."

I kept reading: "DO NOT DRYCLEAN."

That line struck a chord with me: "Lord, You know what care I need and I know You will not do anything to me that is bad for me or put me in a situation I cannot handle."

The last line read: "Made in New Zealand"—and I realised God has ownership of me. The "Care Instructions" He has written for my life are His own instructions to Himself. And He can and does help me, if I let Him.

And even when I don't let Him, sometimes He'll come down to my level and let me know in a simple way that His love and care for me are unchangeable.

On that day, He sent me a letter on a washing label. **R**

Nyree Tomkins writes from Auckland, New Zealand.

Record Roo's kids corner



Hi kids,
God performed so many miracles for his people as they travelled through the wilderness. In Exodus 17:8-15 you can read the story of the Israelite's battle with the Amalekites, and what Moses had to do to help.

RR

Fill in the Blanks

And so it was, when _____ held up his _____, that _____ prevailed; and when he let down his hand, _____ prevailed.

Exodus 17:11 NKJV

Word Search

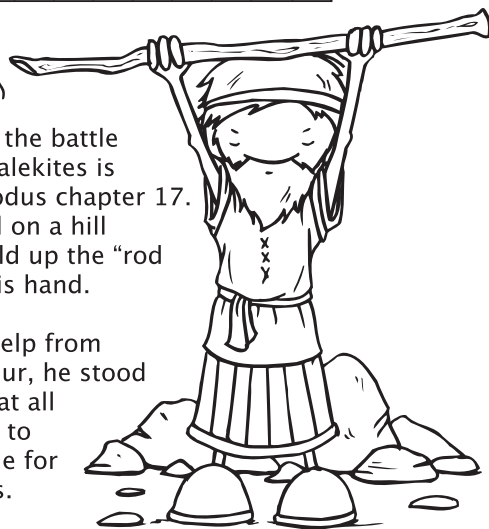
M	H	A	M	G	O	S	D	L	I	D	E
O	A	M	E	O	M	P	G	O	D	V	I
W	H	A	N	D	B	E	K	R	G	S	T
S	A	L	G	O	D	S	C	I	V	D	S
A	N	E	D	E	G	O	D	C	I	O	E
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I	O	S	M	G	O	D	S	G	Y	G	D
R	M	G	O	T	G	O	D	E	S	O	I
A	J	E	G	I	T	E	S	R	G	O	D

Find:
AMALEKITES
ISRAELITES
MOSES
HAND
VICTORY
PRAISE
How many times can you find **GOD** in the puzzle?

Colour In

The story of the battle with the Amalekites is found in Exodus chapter 17. Moses stood on a hill where he held up the "rod of God" in his hand.

With some help from Aaron and Hur, he stood there like that all day, helping to win the battle for the Israelites.



Pastors, not priests

NAME SUPPLIED

I feel strongly that people should not use “biblical arguments” as excuses in cultural issues (“The place for women,” Letters, February 24). One example of this is the ordination of women as pastors. There are no biblical examples of anyone being ordained as a pastor.

Although at first glance it seems priests are a good equivalent to pastors, they are different. All Christians have direct access to God. Therefore all Christians are priests (see 1 Peter 2:9), including women.

I have studied theology and have a degree to prove it but that does not qualify me to be a minister. It is God’s calling that qualifies me, and anyone who denies another’s calling should be very careful. Paul makes it very clear that it doesn’t matter what your culture, nationality or gender, we are all equal in Christ (see Galatians 3:28).

Many women could run a better board meeting, give a better sermon or have a stronger relationship with Christ than me. However, as a man I have the “right” to be ordained, while they do not. This is an injustice.

Any debate about women in ministry is cultural not theological, as much as some wish otherwise and they should stop using God’s Word to spread discrimination.

LEON ROBERTS, NSW

Using the ordination of Old Testament priests as a model for ordination of pastors is not fitting. Ministers are not priests. We are all priests. Christ is our High Priest, our representative, our advocate, our sacrifice, and the Holy Spirit is our comforter and daily guide.

What we do need now are *men and women* who are set aside—dedicated specifically to spreading this good news and leading His people on their earthly journey to the kingdom.

Equal, but . . .

BILL GATES, NSW

I agree with “God’s people. Amen” (Editorial, February 24) that all of God’s people are equal, whether they be male or female. But, when Eve sinned, God placed the

woman under the man, not to be dominated by the man, but to be loved and protected by him. Second, God appointed the man to be the priest of household, not the woman.

I have no difficulty with our women being colporteurs, shepherdesses, Bible workers, preachers or Sabbath school teachers. If it stayed like that, it would be fine because we are not going against God’s plans. But some women want to go further and be ordained as pastors.

Because some of the female pastors in

As a man I have the “right” to be ordained, while they do not. This is an injustice.

“spiritual Babylon” are ordained, some of our women want to be ordained. To those women and the theologians and other leaders promoting this idea, I say “back off” until such time as you can prove from the Bible that God has reversed His decision to place women under men.

An ordained female pastor would not be an equal. She would be deemed to be at a higher level than the male members of her congregation because of her ordination.

Can we not be satisfied with our God-appointed roles on earth? Must we always push the boundaries until we step over the line and incur God’s displeasure?

SCOTT CHARLESWORTH, NSW

As a result of the pervasive “appeal-to-the-youth” mindset of church administrators, institutionalised young adults lacking biblical literacy are now assuming leadership roles.

That is one reason why—leaving theology and specific individuals aside—culturally driven worldly concepts like affirmative action can seem important. Inclusiveness is vital to the health of the church, but only when it operates within biblical parameters.

Unbearable arms?

DAVID PENNINGTON, NSW

The superficiality of arguments in favour of Adventists bearing arms in the military leaves me cold, especially when that service is voluntary (“Military service,” Letters, March 3).

In 1915, the president of the church’s European Division, in a letter to the General Command of the 7th Army Corps in Dresden, endorsed a previous 1914 “dispensation” of the East German Union for Seventh-day Adventist German men to bear arms for Germany in World War I, and also absolved them from the sin of serving (and killing) on the Sabbath!

As a result, many young German Adventists entered the army, no doubt did their fair share of killing other English,

French, Belgian, Australian, Canadian and American Christians and, no doubt, some of those young Germans were also killed.

Honourably, a small number of much more courageous young Adventist men refused to serve on conscientious grounds. They were imprisoned, tortured and a number were executed for their faith. Our official church did nothing to support them.

As a consequence, the German Adventist community split, the largest single offshoot of Adventism was formed, and bitterness continues for some.

Christians cannot claim “God on our side,” no matter how immoral the enemy. We live in a world of sin, violence and war. All we can morally do is to condemn war as the instrument of Satan and seek to aid the injured. If this means noncombatant service, so be it, but bearing arms—I don’t think so.

CLAUDE WILTSHIRE, NSW

The first two letters on this subject in the February 3 edition (“Of war and the Word”) should have been the final word.

What has happened to the fundamentals of our faith that we are even debating carrying weapons, using them and supporting those who do?

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.

"Life force" returns to Avondale

COORANBONG, NEW SOUTH WALES

New and returning students registered on Avondale College's Lake Macquarie campus on February 25-27.

"We've been waiting three months for the return of our life force," said student services director Kevin Judge in his annual welcome note. "It's largely the people and the relationships they form that make Avondale the place it is."

Staff members and students met for opening convocation on February 28 to officially mark the beginning of the academic year. Speaker Elizabeth Ward, the former principal (1998-2006) of Presbyterian Ladies College in Melbourne, referred to education institutions as being responsible for ensuring Christian heritage remains part of our culture. "The preservation of our belief systems, values and ethical and moral heritage, our sense of fair play and social justice, is the urgent business of all Australians including, most importantly, our schools and tertiary institutions," she said.

Ms Ward challenged staff members and students at Avondale, as providers and beneficiaries of Christian higher educa-



President Dr John Cox welcomes students to Avondale during the college's opening convocation.

tion, to help shape "a revolutionary reclamation movement." She spoke of the need for education institutions to make biblical knowledge available to students and affirmed Avondale for "developing intellectual, mental, physical, emotional and spiritual learning supporting the health of the total person."

A record number of students studied at Avondale this past year, and preliminary figures, released by the academic office on February 12, show applications are healthy again this year.—**Brenton Stacey**

Baptism first for remote community

NOWRA, NEW SOUTH WALES

On January 20, Monica Wilton became the first Aboriginal Adventist in Maningrida, Northern Territory. "This is exciting news and we believe more will follow," says Pastor Don Fehlberg, associate director of Aboriginal and Torres Strait Islander Ministries for the Australian Union Conference.

According to Pastor Fehlberg, Ms Wilton's baptism and the 11 students from Arnhem Land attending Mamarapha College this year are the result of the work of Barbara Krome during eight years living in the remote community. "When Barbara's husband went to work in Maningrida as an electrician, Barbara faithfully and tactfully shared her faith—talking with the people, lending them videos, giving them Bible studies, praying with them, and loving and helping them in practical ways wherever she could," he reports.

Since leaving Maningrida, Mrs Krome has maintained contact with many of her friends. Ms Wilton was baptised while visiting Mrs Krome at her home in Nowra.—**RECORD staff**



Monica Wilton was baptised by Pastor Robert Cook.

highlighted churches being as **kid-friendly** as possible. The national theme was "**Time**," and **Daniel Herrera** encouraged family, friends and church members to spend time with their kids getting to know what connects them to the Father.—**Julene Duerksen-Kapao**

◆ A small TV station in College Place, Washington, USA, started 17 years ago in the attic of a local Seventh-day Adventist church, has become the **second most-watched Christian station** in the local television

market, according to a national media research company. The station, **Blue Mountain Television (BMT)**, reaches viewers over 220 kilometres and was **started in 1990**. Now an affiliate of the **Hope Channel**, the official television station of the Adventist Church, BMT has access to programs like **Doug Bachelor's "Amazing facts"**, which are the station's most popular programs, but viewers say they still appreciate the **local content** most. The station works in partnership with **Walla Walla College** and

produces many of its programs there. "It's really our involvement in the community that makes us different," says **Dan Thesman**, manager of BMT. "We're a voice in the community."—**Kristi Spurgeon/ANN**

◆ The first Seventh-day Adventist **hospital** to be opened in the **Dominican Republic** has been officially inaugurated by church officials. **Vista del Jardin Medical Center** is in the capital **Santo Domingo** and will offer health care to the city of more than 3.5 million people.

"The Vista del Jardin Medical Center will be characterised for not only being a place with the **best doctors** but a place with Christians who will fulfil its purpose by providing health care and the prevention of illnesses," says the **president of the Inter-American Division, Pastor Israel Leito**. "And foremost, Christians who will **reflect the character of God** through their actions as they soothe human hurts." The hospital will employ more than **150 professionals**, including **60 medical doctors** and **30 nurses**.—**Adventist Review**

Appreciation

Gibbons, Robert, Graham and Gail, Dallas and Ann-Marie and their families, wish to thank the many friends who expressed their sympathy and support for us at the passing of Dorothy. Your cards, phone calls, prayers and thoughts have been greatly appreciated. Till that morning may God bless you all.

Weddings

Bowles—Humble. James Lindsey Bowles, son of Ray and Marlene Bowles (Rolleston, WA), and Jodie Kay Humble, daughter of Pastor Graeme and Kay Humble (Brisbane, Qld), were married on 28.1.07 at Linton Gardens, Somersby, NSW.

Graeme Humble

Briden—Renders. David Briden and Yasmine Renders were married on 11.2.07 in the beautiful Kaitoke Gardens on the foothills to the Brenderwin Hills, near Wellington, NZ.

David Bertelsen, Bob Larsen

Cuff—Fillipin. Ron Cuff and Marcela Fillipin were married on 5.11.06 on the shores of Lake Macquarie, NSW. The bride's mother travelled from Chile.

David Bertelsen

Dunstone—Craw. Owen Dunstone, son of Chris and Michelle Dunstone (Canberra, ACT), and Yvonne Craw, youngest daughter of Dennis and Anne Craw (Hamilton, NZ), were married on 21.1.07 in the Hamilton church.

David Berelsen, Marty Luke

Godfrey—Webster. Brayden Robert Godfrey, son of Keith and Christine Godfrey (Perth, WA), and Rachel Linley Webster, daughter of Murray and Linda Webster (Karratha), were married on 10.12.06 at Cordelia Gardens, Mundaring.

Keith Godfrey

Granger—Burrows. Paul Eric Granger, son of June (Innisfail, Qld) and the late Victor Granger, and Leonie Kaye Burrows, daughter of Bert and Diane Burrows (Mackay), were married on 19.12.06 in the North Mackay Adventist church.

Susan Magaitis, Rick Ferret

Hansford—Uprichard. Christopher Mark Hansford, son of Robert and Glenda Hansford (Sydney, NSW), and Tamika Shey Uprichard, daughter of Gavin and Lois Uprichard (both of Ipswich, Qld), were married on 26.2.07 in St John's Anglican church, Mona Vale, NSW.

Garth Bainbridge

Lowrey—Dobson. Robert Kyle Lowrey, son of Kendale Lowrey (Gentry, Arizona, USA) and Barbara Hancock (Ooltewah, Tennessee, USA), and Tennifer Jean Dobson, daughter of Rowan and Heather Dobson (Lake Munmorrah, NSW), were married on 22.12.06 in Wesley Uniting church, Hamilton, Newcastle, NSW.

Bevan Craig

Obituaries

Lemke, Norman Allan, born 30.3.1917 at Prospect, SA; died 24.1.07 in Fremantle Hospital, Fremantle, WA. On 10.4.40 he married Faye White. He is survived by his wife; his children, Kelvin (Karratha), Trevor (Axeedale, Vic), Janice Pouw-Bray (Armadale, WA), and Noeline Barron (Armadale); his brothers, Ralph and Pastor Ernest Lemke; his 13 grandchildren; 15 great-grandchildren; and one great-great grandchild. Norm was known as a quiet person with a strong faith in his God. He worked for Sanitarium for 31 years; also served as a volunteer with St John Ambulance. He died with the blessed hope of Christ's soon return.

Jim Tonkin

McFarlane, Norman (Mac), born 1.2.1924; died 3.1.07 at his home in Brisbane, Qld. He is survived by his wife, Ronda; his children, Grant, Yvonne, Mark and Lorna; and his five grandchildren. He was a church member at Toronto and Boolaroo churches.

Sean Berkeley

Martin, Ray, born 30.8.1925 at Coorabong, NSW, the youngest of five boys; died 29.1.07 at Healesville, Vic. He is survived by his first wife, Olwyn (Healesville); his daughters, Andrea, Jenni and Julie; their spouses and children; also his present wife, Judy; and his son, Jesse (both of Healesville). Ray served the church for 10 years as an enthusiastic minister and talented leader of youth. In recent years he taught at the Steiner School, Yarra Junction. He loved gardening and served the community.

Chris Overend

Mitchell, Dorothy Evelyn (nee Walshe), born 20.11.1914 in Sydney, NSW; died 25.1.07 at Melody Park, Nerang, Qld. On 29.1.1940 she married Leslie, who predeceased her. She was also predeceased by her great-grandson, Dyllon. She is survived by her brothers, Alex and Pastor Allan Walshe; her children and their spouses, Kevin and Leonie (Gold Coast), Dennis and Linda (Sydney, NSW); her four grandchildren and their spouses; and her four great-grandchildren. Dorrie was a quiet and unassuming person, who served her God and others with deep commitment. She is especially remembered for the countless number of young lives she touched through her ministry to children at Guildford church, Sydney.

Allan Walshe

Palmer, Francis, born 16.1.1913 at Heathcote, Vic; died 25.1.07 in Monash Hospital, Clayton. She is survived by her daughter, Fay Palmer, who retired early from teaching to care for her mother. She is the only surviving family member and will experience a deep sense of loss.

Desmond Potts

Pratt, Walter Keith, born 1.8.1935 in Mount Gambier, SA; died 26.1.07 at home in Mildura, Vic. He was predeceased by his wife, Greta, in 2004. He is survived by his children, Pastor Loren Pratt (Melbourne), Neroli (Sydney, NSW), Pas-

Positions vacant

▲ Early Childhood Teacher—Footsteps Christian Community Preschool (Christchurch, NZ) is a highly regarded and popular early childhood education centre that boasts a very special character and Christian philosophy that contributes to a positive learning environment. They require a permanent full-time or part-time Dip Tch (ECE) qualified teacher. If you are self-motivated, energetic and enjoy working with a fun and dedicated team, they would like to hear from you. **Applications in writing** (including CV and references) should be forwarded to The Centre Manager, Footsteps Christian Community Preschool, 5 Grants Road, Papanui, Christchurch; <footsteps@pre.school.nz>. Applications close **April 3, 2007**.

▲ Teaching Supervisor—Footsteps Christian Community Preschool (Christchurch, NZ) is seeking a permanent full-time Teaching Supervisor to lead their small but effective teaching team. The successful applicant will have Dip Tch (ECE), and as a minimum, provisional registration is needed; will be a committed Christian with strong leadership skills and passion. Licensed for 45 children from the ages of 2–5 years, they are purpose built with good resources and looking toward expansion. **Applications in writing** (including CV and references) should be forwarded to The Chairman, Footsteps Christian Community Preschool, 5 Grants Road, Papanui, Christchurch, NZ. Applications close **April 3, 2007**.

tor Daron Pratt (Coorabong), Pastor Brendan Pratt (Sydney), Raymond and Gregory (both of Melbourne, Vic); and his nine grandchildren. Wally was a very dedicated and loving husband and father. He worked as a literature evangelist for many years and served in various areas of local church life. He was also very involved in the community. A celebration of Wally's life was held at Gol Gol on 2.2.07.

*Loren Pratt, Daron Pratt
Brendan Pratt, Gregory Pratt*

Seenen, May Eliette, born 24.5.1941 in Mauritius; died 6.1.07 in St Vincent's Hospital, Melbourne, Vic. She is survived by her husband, Claude; and her children, Linley, Danell and Cheryl.

Stenio Gungadoo

Spain, Myrtle Margaret, born 30.9.1921 at Dunedin, NZ; died 4.1.07 at home in Wollongbar, NSW. On 14.11.40 she married Reece Roberts, who predeceased her in 1942. She was also predeceased by her second husband, Bill Spain, in 1974. She is survived by her children and their spouses, David and Lyn Roberts (Auckland, NZ), Margaret Spain (Wollongbar, NSW), and Colin and Lyn Spain (Woori Yallock, Vic); her seven grandchildren; 11 great-grandchildren; and one great-great-grandchild. Her service included Sanitarium, Longburn College, Auckland Hospital and Christchurch Ilam Lodge. Myrtle was one of those effervescent personalities who brought joy and comfort to all who entered the influence of her love. Her family are forever blessed by her sympathetic ear and gentle guidance in their lives.

Alan Saunders

Tietzel, Thomas George, born 1.11.1927 at Bowen, Qld; died 30.1.07 at Victoria Point. He was predeceased by his sister, Audrey Green. He is survived by his son, Russell; and his sisters, Dorothy Chelberg (Victoria Point), Eldred Martin (Brisbane) and Joyce Walz (Proserpine). Much of George's life was spent in northern Qld, where he had cattle properties. Many family and friends attended the service at the Retirement Village church at Victoria Point, to pay their last respects to a man well loved.

Arthur Bath, Neil Tyler

Wilson, George Ernest, born 10.9.1910 at Winton, NZ; died 27.12.06 at Bainfield Park Adventist Home, Invercargill. He is survived by his wife, Sylvia; his children, Brian, Joe, Elvina, Sharyn and Kevin; his many grandchildren and great-grandchildren. George became a member of the Invercargill church in 1949; was a deacon for many years and used his skills to help with the building of both the church and the school. He died in the hope of being reunited with his loved ones when Jesus returns.

Victor Kulakov, George Fox

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Carmel Centenary—2007 Homecoming weekend. Calling all former students, workers and friends of Carmel Adventist College. Our centenary will be held this year and the highlight of our year-long celebrations will be the Homecoming weekend to be held September 28–30, 2007. This will commence with a Vespers program on Friday evening, and include a special Sabbath service, evening program and Sunday tour

Steve Darmody
in Concert



Sydney 7th April

6pm - Wahroonga Church, 183 Fox Valley Rd

Adelaide 14th April

6pm - College Park Church, 3a Balliol St

Melbourne 21st April

6pm - Dandenong Polish Church, 100 James St

Proceeds towards New Indigenous Church in Central Australia

Email mjantos@adventist.org.au - Phone 0418 217 071

Edith Halliday: Salt of the earth



Then—1952, a student at Avondale College. Rock-solid member of the Glen Innes, NSW, church for 38 years. Mother of four wonderful children (Harold, Sue, Glenda and Richard). Related to Harold Halliday? All three—the late Pastor Harold Halliday (father-in-law), his son, Harold (conference secretary etc), and her son, Harold (headmaster and teacher). The sort of member every congregation needs—warm, loving and generous.

Now—Moved to ARV Kings Langley after exploring a range of accommodation options from Gosford to Wollongong. Learned from her own family's experience that parents who insist on living in the family home till advanced old age place too many demands on their children. Also discovered that medical attention in country towns cannot match the care of a large city. Finds it very reassuring to know the hostel and nursing home are just next door—if and when she needs them.



Best of all, she is near her four children who live in Sydney. Being close to family is of paramount importance with age. An added bonus—she sees the grandchildren growing up.

Edith loves the convenience, comfort and compactness of her little unit. She says, "Life is what you make of it." Hers is busy, with plenty of socialising and involvement in church life. It takes only two minutes to walk to church. She is treasurer and sound technician. If that sounds high tech she assures us it is only flicking a switch and twiddling a button. Loves her life in Kings Langley and is so glad she chose to live in an Adventist community.

Her advice? Put your name down before it is too late—it pays to plan ahead. Choose a place close to your family and make sure you are close to top medical care. It can make a big difference to the quality of life. If your church is important to you, then you can't beat an Adventist retirement village.



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Data projectors, screens, DVDs VCRs, PA systems etc. Lower prices for SDA churches, schools etc. Australia only. Rural Electronics (02) 6361 3636; or rgreenfields@netconnect.com.au.

Mount Gravatt (Qld) church is holding a Good Friday service on April 6, 2007, at 9.00 am sharp! You, your family, friends and neighbours are all welcome. Brisbane Adventist College Student Centre, 303a Broadwater Road, Mansfield. Inquiries: Pastor Mark Pearce 0417 625 884.

Alstonville Adventist Retirement Village is located on the beautiful NSW Far North Coast. 2-bedroom units now available. Contact Janine Wegener on (02) 6628 1944 during business hours.

Goondiwindi Homecoming—June 30, 2007. All previous ministers and members of the Goondiwindi SDA church are invited. Please reply asap with address to receive your personal invitation. Ann McInnes, Yarrobindi, North Star NSW 2408; phone (07) 4676 3143; email mmcinnis@aapt.net.au.

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