

# RECORD



Pastor Clive Nash with Nigel Brewer, Gayle Brewer and Jeanette McGowan after their baptism on January 22 this year at the Singleton SDA church.

## *Search* videos find baptisms

*Singleton, New South Wales*

**T**he Adventist Media Centre is encouraging church members around Australia to get involved in working with the *Search* video ministry this year. Television advertising for the *Search* started in Victoria earlier this month, and will continue around the country over the next five months.

Pastor John Gate of the media centre believes that these videos will play an important role in church-member ministry and allow churches to connect with more people in their local communities.

“We want to encourage as much enthusiasm for this ministry as we can,” says Pastor Gate. “Last year baptisms in Australia were 1200, which is a 20 per cent increase on the previous year. The prophecy seminars were a major factor in bringing people to decision, according to Pastor Chester Stanley, president of the Australian Union Conference (AUC). However, many of the Prophecy seminar participants were already video ministry contacts.”

Pastor Gate cites, as an example, the experience of the Singleton church in New South Wales, as Jeanette McGowan and Nigel and Gayle Brewer were baptized there on January 22 as a result of viewing *Search* videos.

The videos had been advertised on television in their local area in 2002–03, and were the first point of contact with the local church for many of those who requested to view them. Pastor Clive Nash, the minister of both Singleton and Muswellbrook churches, delivered *Search* videos to people who requested them with the help of local church members.

Mrs McGowan and Mr and Mrs Brewer were some of those who expressed an interest in finding out more about what the *Search* had to offer.

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## *Hornsby's Citizen of the Year*

# Baby 81

**T**he battle that erupted in Colombo, Sri Lanka, over a three- or four-month-old baby symbolises the trauma and despair that has resulted from the December 26 Asian tsunami.

According to an article printed in the January 15 edition of the *Orlando Sentinel*, this baby was found bruised and covered in mud but otherwise healthy. He was discovered alone and given the nickname “Baby 81” because his real name is not known and he was the 81st admission to the hospital on that terrible day. Now “nine desperate, heartbroken women quarrel

and be regarded as a judgment against the Hindus of India, the Muslims of Indonesia or the Buddhists of Thailand? In this whole sad saga, did God determine which babies would be orphaned, who would be swept out to sea and who would be somehow spared? Was He responsible for the movement in the tectonic plates and setting the time clock for this to happen?

The Bishop of Durham, Tom Wright, made a valid comment when he asked, “What is the point in saying ‘The heavens declare the glory of God,’ if tidal waves declare His incompetence?” It is difficult to

and earthquakes, in every place and in a thousand forms, Satan is exercising his power” (*The Great Controversy*, pages 589, 590).

It seems sin must run its course until God determines otherwise. We have to accept that until then, “there will be famines and earthquakes [and the like] in various places” (Matthew 24:7), which we can expect to intensify as we come to the end of time. The good news is there is a day coming when Satan’s power over the air, the earth and the sea will be broken forever.

In the face of not having all the answers, there is a more relevant question: What is our response to a tragedy of this nature—or indeed the tsunamis that come our way personally, often unexpectedly and without warning?

Such tragedies test the calibre of our Christianity and faith. If we were to lose all our earthly possessions or those near and dear to us, would it break our faith or deepen our relationship and dependence upon Him?

God’s plan is to “create new heavens and a new earth,” where there will be no such thing as a Baby 81, and where “the sound of weeping and of crying will be heard . . . no more” (Isaiah 65:17, 19). Given the world in which we live, that is a hope worth holding on to when there is little else to which to cling.

*\*All Bible quotations are from the New International Version.*

Laurie Evans  
President  
South Pacific Division



***In this whole sad saga, did God determine which babies would be orphaned, who would be swept out to sea and who would be somehow spared?***

over him—all claiming he was torn from them by the tsunami.”

He was one of the luckier ones. Children accounted for a staggering 12,000 of Sri Lanka’s death toll of nearly 66,000. An estimated 221,000 people have died as a result of this 10-metre tidal wave that hit the coasts of Indonesia, Thailand, Sri Lanka and India. Millions have been left homeless and devastated by a tragedy that has been described as the worst of its kind in recorded history. It came without warning, unexpectedly, at a time when people were partying, celebrating or just going about their normal duties.

The question arises: Who is responsible for this tragedy? Clearly, it would be difficult to attribute it to the human factor. It was not the result of forest destruction, pollution or a technological mishap.

So did God play a role in the tsunami? Was it “an act of God” as many insurance companies classify such events? Is this to

believe that the cross of Calvary and this tsunami have the same origin.

The Bible does give some insights that help us come to terms—at least to some degree—with the question, “Did God say, ‘Let there be a tsunami?’” (to quote James Coffin).

At the casting out of Satan onto this earth a “loud voice in heaven” was heard to say, “But woe to the earth and the sea, because the devil has gone down to you! He is filled with fury, because he knows that his time is short” (Revelation 12:12\*). In Ephesians 2:2, he is referred to as “the ruler of the kingdom of the air.”

In John 12:31, the devil is called “the prince of this world.” The apostle further states that “the whole world is under the control of the evil one” (1 John 5:19).

Ellen White comments: “Even now he is at work. In accidents and calamities by sea and land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves,



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*experience*  
**and share**  
our hope in Jesus Christ!

- *Postponed beach picnic saves lives in India* • *37-week pregnant woman awarded at triathlon*
- *ADRA–Poland wins web-site honour* • *Bird’s-eye prayers over Melbourne city* • *and more*

—Compiled by Scott Wegener—

● December 26, 2004, was designated as **beach picnic day** for the International Children’s Care (ICC) orphans in India. Orphanage director **Lilly** (pictured distributing rice) was impressed early that morning to postpone the picnic until New Year’s Day, in her words, “for no reason that I can recall.” **Waves, the height of the coconut palms,**



swept that shore taking everything in its path, including others who had gathered where the ICC picnic was to have been held. The ICC children and staff **immediately started a relief program** and the New Year’s Day picnic was cancelled in favour of more relief efforts. “ICC’s relief work involves the shipment and distribution of food, clothing, tents, household items, medicine, fishing nets, personal hygiene and bedding to victims,” says ICC Asia–Pacific region director **Merilyn Beveridge**.

● The Ascot Vale, Vic, church ran **Bible storytelling sessions** at the Children’s Day at Queens Park, Moonee Ponds, recently. This was the first time they have participated in this event run by their local council, at which they also gave away **Fruity**

**Bix Bars** that had been donated by Sanitarium.—*Ainsley Wagner*



## Churches walk and talk drugs

**A** record attendance of 420 Pathfinders, Adventurers and their families, from more than 35 clubs, joined in the annual Drug Free Walk from North Sydney’s Bradfield Park to the city’s Hyde Park.

John Tompson, Greater Sydney Conference director of health ministries, challenged the participants to have



the inner strength to stand up and say no to drugs. “Life has so much more to offer when you are not trapped by mind-altering drugs. It was always God’s intention for you to live life to the max. Living drug free will go a long way toward achieving that goal.”

An ethnic drug awareness forum was held at Garden City church, an ethnic church for people from the former Yugoslavia, at Eight Mile Plains, Brisbane. A forum panel consisted of two Bosniaks, two Serbs, one Croat, a social worker and rehabilitation counsellor, and the Ethnic Communities Council of Queensland’s Be Fearless Bi-Cultural Project worker. The forum commenced with a 22-minute documentary on alcohol, tobacco and other drug issues, and then participants shared personal experiences, the impact of alcohol and drug issues on our youth and the church’s teachings and experiences regarding abstinence from any kind of illicit drugs, tobacco and alcohol.—*Intrasyd/Nenad-Danny Bakaj*

● On January 30, 13 women from the Palmerston North, NZ, church joined 1600 participants in the **Special K Triathlon**. **Tracie Mafile’o**, the only Palmerston North participant the previous year, was



the momentum behind the new participants. “Growing up with the Adventist health message, I never really knew how I could apply it to my life. I found the triathlon a fun and challenging way to get fit, healthy, and mix with other ladies from the community.” The church’s participants ranged from ages 18 to 61, and team “SDA ladies” member Julene Duerksen-Kapao, who was **37 weeks pregnant**, won a Mongoose bike for her efforts.

● The Grade 4/5 class, at **Prescott Primary–Southern, SA**, was buzzing with excitement recently when a team from LifeFM presented classmate **Skye Pearce** with a Chaps Award trophy—given out by the **LifeFM** weekly during the school year based on nominations from school chaplains. Skye’s nomination was first suggested by a mum, who had often seen her reaching out unselfishly to **boost the self-esteem and confidence of others**. Family, teachers, chaplain and friends backed up the nomination, recognising true Christian service. A trophy was also presented to the school.—*Lilian Radziszewski*

● The Jacob’s Well Community church, NSW, hosted their fourth **community carols program**, attended by

some 3000 people. With the main program commencing at 7 pm, the church company was praying for clear skies, but around 5 pm a **torrential downpour** arrived, drenching everything including the stage, and high winds caused tents to break and collapse. As quickly as it came, it moved away, leaving clear skies for the program, which went ahead unchanged. **Santa arrived by helicopter**, music and carols were performed by EP (formerly Endless Praise), a special Christmas message was delivered by Pastor David Reilly and the evening finale was a fireworks display.—*Petar Maletin*



● Adventist Development and Relief Agency (ADRA)–Poland has had its web site <www.chsch.org.pl> awarded “**Web page of the week**” by the program Portal Panorama of Religions. “This is the third success for our church on the Internet,” says **Roman Chalupka**, communication director for the Polish Union Conference. “Twice before they have recognised our web pages <www.nadzieja.pl> and <www.hope.pl>, which is now one of the **best Christian web pages** in Poland, receiving more than 70,000 hits a month. We are hoping that ADRA’s web page will soon be as well known and rewarded, affording them more opportunities for doing better work for others.” **ADRA–Poland** was

## Satchell retirement

**S**ince his retirement lunch on December 11 at Kempsey, NSW, church, Pastor Barry Satchell has baptised six people in less than a month. Immediately following the lunch, Pastor Satchell baptised Margaret Gormen, first contacted through *The Search* video series, and Simon Doust.



Though the church building was not yet completed, the baptismal font was, and so was put into use after a service in the hall.



A few days later Pastor Satchell was involved in another baptism. Stacy McMurtire was baptised at Pastor Satchell’s Dondingalong property, which has a creek running through it.

Further, on New Year’s Day, Pastor Satchell baptised three brothers, Geoffrey, Lucas and Lachlan Fowler, in the same creek.



In 1969 Pastor Satchell was baptised with his wife, Vera, and within 15 months answered a call to join the literature ministry. After 15 years in the church’s publishing work, Pastor Satchell was ordained as a pastor in 1984.—*Letty Everingham*

originally registered under “Christian Charity Services” due to problems registering “ADRA.”—*ANR*

● Since 1996, Australia’s tallest office building has become a **high place for intercession**. Christians gather in the 244-metre tower in Melbourne to pray for transformation in their city and nation. Elevated 55 floors above the streets of Melbourne, **Rialto Towers** has served as the regular interdenominational meeting place for as many as 120 intercessors who have united to intercede for their nation and the city of 3.5 million people. It’s the brainchild of Transforming Melbourne coordinator **Rob Isaachsen**, a 61-year-old Anglican minister, who says, “The Rialto meetings provide a unique opportunity to worship and **pray as we look out over the whole city**, allowing us to worship Jesus as Lord over the city, with a sense of how He sees Melbourne.” The quarterly prayer meetings at Rialto have up to **20 denominations** figured in the average attendance of 40 - 60 people. “It’s totally open,” he says. “We don’t put guidelines on what people should or shouldn’t do.”—*Charisma News Service*



● “Let’s talk . . . again” broadcast from Andrews University, Michigan, USA, in September 2004 (Newsfront, August 28), is now available on DVD. The hour-long program, an unscripted conversation between General Conference president Pastor Jan Paulsen and Adventist young people, will be sent to Adventist colleges and universities worldwide. The entire program and its transcript can be viewed at <<http://letstalk.adventist.org>>. Order via email from <[stymiestj@gc.adventist.org](mailto:stymiestj@gc.adventist.org)>.

## Days and offerings

**March 5**—Women’s Day of Prayer

**March 12**—Adventist World Radio Offering

**March 26**—Adventist Youth Offering

## Off the record

● **Dr Mavis Gaff-Smith**, a member of Narrandera, NSW, church, recently launched her second book titled *Riverina Midwives—From the Mountains to the Plains* to **raise money for Asian Aid** to assist the women of Nepal with third-degree pro-lapses who require surgery. The book collects stories of the hard work, courage, improvisation, **humour and grief** that accompanied the settlement of one of Australia’s richest rural areas. “It is a tribute to the women who went with their men into shepherds’ huts, fettlers’ camps and settlers’ tents, bark shelters and iron sheds, and to the women who helped them to bring generations of healthy young Australians into the world,” says Dr Gaff-Smith, who has **worked as a volunteer** in midwifery, maternal and child care in Mexico, Nepal, Jamaica and Zambia. Profits from her first book, *Midwives of the Blacksoil Plains*, went to assist women in Ethiopia with childbirth injuries. Contact Dr M Gaff-Smith at PO Box 8606, Wagga Wagga NSW 2650.



● **Indigenous visitors** from far and wide attended Grafton, NSW, church to see **Pauline Gordon** and **Rex Marshall**, respected elders among the Aboriginal people and sought-after speaker at local and regional conventions, be baptised by Pastor **Gordon Smith**. Adding extra specialness to the day was the dedication of **Noah** (pictured, being held by Pastor Smith), the third child of **Nolene** and **Audley Hicking**, also of indigenous decent, who are currently receiving Bible studies. **Val Curtis** was also baptised on the day after initially opposing her daughter joining the Adventist Church.—*Gordon Smith*



# SPD helps southern Asian Adventists

*Wahroonga, New South Wales*

**A**dventists in the tsunami-hit regions of southern Asia and southern Asia Pacific are now receiving direct aid from the Seventh-day Adventist Church to help rebuild their lives.

“Even though the Adventist Development and Relief Agency (ADRA) is already working extremely hard in the devastated areas, it is not in a position to direct assistance specifically to Adventists who are suffering from the tragedy,” says Pastor Laurie Evans, president of the South Pacific Division (SPD). “The destruction and trauma that this tidal wave has caused is just unbelievable. Our fellow church members in the area need all the help we can give them.”

Initial reports have indicated that Adventists in fishing villages in India and Sri Lanka have lost their homes and their

only means of income as a result of the disaster. Those who have been affected have no means of replacing their boats and fishing nets, which were either damaged or washed out to sea. Livestock were also lost.

A number of churches were damaged by the waves. However, other churches in the region are providing local people with food and shelter.

But more immediate aid is also needed to assist people in rebuilding these people's lives.

Requests from the tsunami-affected area indicate that at least \$US700,000 is needed in the southern Asia region alone to help in the purchase or repair of fishing nets and boats, to replace livestock and to rebuild thatched cottages in various villages.

To assist in raising this money, every worker of the Adventist Church in India, including pastors, hospital workers, school

workers and retirees have been asked to contribute a minimum of one day's wage to the relief efforts and rehabilitation of the tsunami victims.

The SPD has donated \$A75,000 to the Adventist churches in the Southern Asia and Southern Asia Pacific Divisions to help meet some needs there.

“The effect on these areas has been disastrous and their needs are pressing,” said Rodney Brady, chief financial officer of the SPD. “If anybody would like to help, they can send donations care of the treasurer of the South Pacific Division. Donations need to be clearly marked ‘Adventists and Tsunami.’ These donations are not tax deductible.”

Donations by cash, cheque or credit card can also be made at churches, conferences, union or division offices if the facilities are available to do so.—*Melody Tan*

## Avondale celebrates science

*Cooranbong, New South Wales*

**T**hey could have shopped or watched cricket, but Jamie-lee Watman, Paul Winchcombe and Angus Winsley chose to give up a week of their holidays to learn more about science.

The three joined 21 other senior high school students from across Australia at Avondale College's annual Science Summer Camp, January 9-16.

Dean of the Faculty of Science and Mathematics Dr Lynden Rogers says the camp helps introduce students to the Avondale lifestyle of “fun but hard work.”

“The backbones of Science Summer Camp are the Year 12 biology, chemistry, mathematics and physics classes,” says Dr Rogers. “But we offer just as many other subjects, from aquatic ecology to video production. There's something here for everyone, even non-science students.”

This year's camp is the 23rd organised by the faculty. “We believe in science and in Christians doing science,” says Dr Rogers. “Scientists can have faith in God as their Creator.”

This is something that Avondale College

has been teaching for almost 54 years, with the Bachelor of Science degree being introduced to the range of subjects offered at the College in 1951.

Laurie Draper, Eric Magnusson and Ken Thomson became the first Avondale students to graduate with Bachelor of Science degrees, which they received from the University of London.

The college is organising a celebration of science over the Queen's Birthday weekend of June 11-13 this year to commemorate this milestone.

Dr Rogers describes reaching this point as “significant.” “The tension that exists between science and Christianity means the faculty has always had something to prove, but Laurie, Eric and Ken accepted the challenge. They set out to convince the church the study of science at Avondale was



Maurice Ashton

Senior high school students Jamie-lee Watman, Paul Winchcombe and Angus Winsley make a head start to their academic year at Avondale College's Science Summer Camp.

worth the investment.”

Avondale's Bachelor of Science degree now includes seven majors and works in conjunction with a Bachelor of Business or Bachelor of Teaching degree. Graduates of the course can complete other science-related degrees at Newcastle and Charles Sturt universities in an extra year of study.

—*Brenton Stacey*

Contact Dr Peter Morey (phone 02 4980 2174 or email [peter.morey@avondale.edu.au](mailto:peter.morey@avondale.edu.au)) for more information about the celebration of science.

# Sow 1 Billion grows results

*Silver Spring, Maryland, USA*

**A** flood of requests for Bible lessons in Africa has prompted a plan to print 14 million individual Bible lessons in five languages to help meet the demand. The massive print project was driven by an overwhelming response in Africa to Sow 1 Billion—a Seventh-day Adventist Church global effort to distribute 1000 million invitations to study the Bible.

Kurt Johnson, Voice of Prophecy Bible School director and Bible School coordinator for the General Conference, says the demand for Bible lessons is a “good problem” to have. The church in Kenya, for example, received nearly 400,000 requests for Bible studies after distributing two million of the Sow 1 Billion invitations.

Each Bible lesson set provided for Africa has a potential “ripple effect,” adds Pastor Johnson, as people share the lessons with others. “This ripple effect from just one Bible study often results in multiplied decisions for Christ from other family members and friends,” he explains.

In total, six containers loaded with Bible lessons—in English, Portuguese, Luganda, French and Kiswahili—will be shipped to Africa in the coming months.

Much of the funding for this Bible-lesson project has been provided by Go One Million—a worldwide church initiative to train and equip Adventist church members for personal witness.

## Other Sow 1 Billion reports . . .

- The church in Korea reports that after handing out two million Sow 1 Billion brochures, it has an additional 40,000 people receiving Bible studies. Members plan to distribute a further 28 million invitations.

- The West-Central Africa Division has reported that, through the Sow 1 Billion and Go One Million programs almost 15,000 people have made a decision to be baptised.

- Adventists in Euro-Asia are working toward distributing 50 million invitations. In the Ukrainian city of Chernovtsy, 150 people—mostly young—were baptised last June after they responded to Sow 1 Billion invitations to study the Bible.

- In East-Central Africa, more than 4.5 million tracts have been distributed—about one-third of the members’ total goal. Of those who have received Bible-study invitations, about 15 per cent have responded—almost 700,000.

- Church members in North America continue to distribute their 26 million brochures. The Voice of Prophecy Bible School is reporting a total of almost 20,000 responses so far, with about 2000 new responses arriving each month.

- In Norway, a Bible-study invitation was placed in a book of advertisements and special offers that is delivered to nearly every home in the country, resulting in a significant increase in requests for Bible lessons.—*ANN/Adventist Review*

# South Qld mourns long-time conference worker

*Brisbane, Queensland*

**T**he South Queensland Conference office lost one of its long-serving administrative assistants due to a sudden illness. Elaine Justins (nee Candlin) began at the office in Brisbane in 1968, at age 17, working in various church departments. She married Lynden Justins in 1974 and, except for brief periods of maternity leave, continued to work for the South Queensland Conference until her death on January 12.

Mrs Justins was administrative assistant for the past five conference presidents, as well as working for various conference secretaries.

“Elaine was a beautiful Christian woman. All who worked with her and knew her, loved her,” says Pastor Bob Possingham. “Besides her passing being a great loss to her family and friends, it is also a tremendous loss of knowledge and experience to the conference.”

Mrs Justins is survived by her husband, her son, Loren, and her son and daughter-in-law, Lincoln and Tebony.—*Nathan Brown*



*Elaine Justins.*

# Adventist woman named Hornsby Citizen of the Year



*Lettie Walsh was named Hornsby Shire's Citizen of the Year by Mayor Nick Berman, recognising her many community volunteer activities.*

*Hornsby, New South Wales*

**A**n Adventist woman, who attends worship services at Camelia Court in Sydney (NSW), has been named Hornsby Shire's Citizen of the Year. Lettie Walsh was honoured at a January 26 Australia Day ceremony.

The award recognises Mrs Walsh's countless hours of community service, including working with the Hornsby Country Women's Association in a variety of roles, the Arthritis Foundation on Sydney's North Shore, the Women's Christian Temperance Union, the Salvation

Army Home League, women's ministries within the Adventist Church and the Adventist Development and Relief Agency.

Mrs Walsh says she was surprised by the award but that she is “happy to represent volunteers who all do their bit.”

Newspaper reports noted Mrs Walsh's strong faith as an important part of her community involvement. “She is an outstanding Christian woman,” says Joy Butler, director of women's ministries for the South Pacific Division.—*Hornsby and Upper North Shore Advocate/Nathan Brown*

# Hope of long-term Hope Channel access for South Pacific

Adventist Media is currently negotiating a contract that will see the Hope Channel's broadcasts in the South Pacific reach into 2008. The new three-year contract with Globecast will enable the South Pacific Division (SPD) to receive the Hope Channel using the same satellite that 3ABN is using. It will continue to be broadcast on Optus B3.

The Hope Channel will remain available until the contract is finalised. "This is good news and will be further incentive for more Adventist homes to invest in a dish and receiver, from which they can get Hope Channel, 3ABN and five other Christian channels," says Pastor Calvin Townend,

general manager of Adventist Media.

The worldwide network, run by the General Conference, and up-linked from Simi Valley in California, is used to spread the gospel, and is designed to give good Christian viewing, 24 hours a day, seven days a week.

Broadband subscribers can view the Hope Channel on the channel's web site <[www.hopetv.org](http://www.hopetv.org)>, which allows web-streaming for free.

Programming currently includes evangelistic series, major church



organisational meetings, sermons, Sabbath school study, public health, education, family life and special church events.

The South Pacific Division will also contribute more local programming to the global satellite TV network. "We have a local Hope Channel programming committee that met in early February to make a more comprehensive submission on behalf of the region," Pastor Townend says.—**Chris Winzenried**

## Search videos find baptisms

(Continued from page 1)

"For Nigel, Gayle and Jeanette, the trigger for their awakening spiritual interest was the *Search* advertising," says Pastor Nash. "This, together with the Prophecy seminar, Bible studies in their homes and the friendship of church members, led them to new lives in Christ."

Mrs McGowan had discovered an interest in getting to know God a few years ago, and went to the local church, where she made friends with Jeanette Gardiner. However, her husband was opposed to her attending church and told her that she would either have to choose the church or him, so she stopped attending. But he left soon afterwards, and in 2002, Jeanette responded to the *Search* advertising.

Pastor Nash called on her, and she started watching the *Search* series, followed by the Net 99 series. She also began attending church regularly, and she says God helped her to make positive changes in her life and answered her prayers to give her Friday nights and Saturdays off work. Following the Prophecy seminar run in 2004 by Pastor Nash, she decided to be baptised.

Mrs Brewer's journey led her back to the SDA Church after having moved away from it a number of years ago. Following her divorce, she met and married Mr Brewer. In 2002, they too responded to the *Search* advertising. Mrs Brewer was interested in

renewing her faith, and this interest rubbed off on Mr Brewer, who had had little prior contact with Christianity. Pastor Nash and church members Ken and Libby Adamthwaite called on the Brewers regularly with videos.

The couple and Mrs Brewer's parents and brother came to hear Pastor John Gate speak at the church, and then after the 2003 Christmas program, they started attending regularly. It was the 2004 Prophecy seminar that really helped to strengthen their faith, which was originally sparked by watching the *Search* videos. They began Bible studies and were inspired by their friend Mrs McGowan's decision to be baptised. Following the baptism, Mrs Brewer reflected, "Now I have peace in my heart."

The media centre is hoping for more success with continued advertising of the *Search* this year. Video ministry training seminars for pastors and church members are being held in conferences around the country in preparation for this year's *Search* advertising. This training will help to get people ready for working with those who receive the videos.

"We encourage pastors, members and churches to faithfully follow up every name they receive," says Pastor Gate. "This is an exciting ministry because it networks with other outreach programs we have, so we have a united and coordinated team effort.

We at Adventist Media are just so delighted to hear of the growth of the church through the various outreach programs, and so grateful to be part of the process."

Pastor Nash also encourages Adventists around Australia to use the *Search*. "The *Search* videos definitely are a great starter for a spiritual journey," he says.

"The important thing with *Search* videos is to faithfully follow up the names that come from Adventist Media. My motto is 'Visit them all for as long as they want you.' You never know which interests will eventually give their hearts to Christ and come through to baptism."—**Adele Nash**

### Search advertising dates

Search advertising will run from February 12 to 20 in the South New South Wales Conference. The focus will be on Wagga Wagga.

Ads targeting northern Tasmania will be seen from February 16 to 27 in the Tasmanian Conference.

February 26 to March 6 will see the *Search* advertised in rural areas in North New South Wales Conference.

Who Is Jesus? video advertising will be shown from March 5 to 13 in the South Queensland Conference, with a focus on the Brisbane city area.

Search advertising will run from March 12 to 20 in the Greater Sydney Conference targeting the city.

# Infant evangelists

by Joanna Darby

**M**y friend Anne\* was nearly exploding with excitement as she burst into my room to tell me of her midyear break adventures. Anne had experienced the joy of sharing Jesus with a friend and seeing their life transformed by His re-creative power. We sat cross-legged on the floor of my room as she shared with me the exciting tale. Leah\* had visited with Anne and some friends for the weekend, and had been so overwhelmed by the love, support and unusual warmth she found among a group of Christian young people that she simply couldn't leave without having what they had—Christ residing in her.

After Anne finished the story, I started thinking about some of my own evangelistic attempts. I recall one campaign in particular, which began when my family started attending the local Seventh-day Adventist church when I was 10 years old. I was zealous, passionate, eager, excited. And I was *terrible!* Of course, I had seen it as my duty to share with my classmates all the biblical truths I had found, like rare and newly discovered treasures. More important, it was up to me to show them the errors of their ways.

As the only Adventist in a non-denominational Christian school, I had my work cut out for me. I remember scolding the other children for eating ham on their sandwiches, and calling my peers stupid for believing that they should worship on Sunday. I remember making one girl cry by not so gently telling her that her deceased brother was not in heaven with Jesus, but was actually just buried in the ground. I'm sure you can imagine just how tactfully a 10-year-old would deal with such situations. I was possibly the worst child evangelist ever!

It is interesting to consider and examine the changing approaches to witnessing that develop as individuals mature. As our values, attitudes and life focuses change, so do the ways we interpret the phrase



“spreading the good news.”

As a teenager in a public high school, I was not so much determined to point out others' faults and prove myself right as I was to remain inconspicuous. Then as I entered senior high school and university, teaching others and displaying my knowledge of the Bible seemed important in a time when study and higher education were the greatest common denominators among my peers. But now in my 20s, as I look around at my friends and colleagues, I realise that we are not so much preoccupied with the acquisition of knowledge—despite being at an institution of higher learning—as we are with developing friendships and lasting companionship. In a sense, we have come full circle.

When considering the lifetime development of witnessing attitudes, we must not forget the infants. I find it exciting to see little ones up to the age of about five or six understanding love as sharing and showing kindness to others. This is the simple understanding they have of the way Jesus shows love. This is the uncomplicated way they witness. To infants, evangelism equals friendship. If you ask a young child how to share Jesus' love, they will tell you, “Just be a good friend.”

This is particularly important when you consider that “mateship” and loyalty are heavily valued by Australian culture. Career

and knowledge do not drive Australians as much as people in some other parts of the world. And the laid-back, casual attitude that Australians are so well known for does not respond readily to leaflets in mailboxes or grand tent meetings. Perhaps we have convinced ourselves that because we can stuff the mailboxes on several streets in merely an hour, we have “finished” evangelising, and we tell ourselves, “Wasn't it just so quick and easy?” While Bible scholarship and tent meetings are an important part of Adventist culture, they are not values with which the average Australian can easily identify.

Rather, we should follow Jesus' example. For as Ellen White wrote, “We shall gain much instruction for our work from a study of Christ's methods of labour and His manner of meeting the people” (*Review and Herald*, January 18, 1912).

Genuine friendship, “mateship” and loyalty are the best and simplest ways to demonstrate Christ's love to our neighbours. And so we will become like infant evangelists—the best kind. **R**

\*Not her real name

Joanna Darby is a student at Avondale College in Cooranbong, NSW. Reprinted, by permission, from *Adventist Review*.



# Being Adventist and poor

by Judith Helper\*

**T**he poor and the suffering within the Seventh-day Adventist Church need a voice. They live among us, church members who struggle to survive on Centrelink handouts. They're the single mothers, the single fathers, the invalid pensioners, the pensioners without assets and the unemployed.

The question that must be asked is why are they and their needs not a priority in our church? In fact, their needs are largely ignored. The consistent response to these poor in our church is one of uncomfortable silence, mild annoyance and paranoia.

For some reason the poor are considered to be losers rather than members—losers who have the potential to be a source of irritation, a danger and a threat to the status of church coffers. I've even heard of the church poor likened to rodents hiding in waiting, poised to pounce and devour whenever the slightest scent of financial aid becomes available.

It is true that other church organisations that undertake significant acts of charity, such as the Salvation Army or St Vincent de Paul, do attract a small percentage of freeloaders. I thank God, however, that neither of these organisations seek to solve this problem by closing their doors to the majority of legitimate poor who desperately need them.

While we may believe our church was raised to fulfil a unique mission in the world, that doesn't exempt us from a commitment to care for our own poor. To do that would require us to ignore the clear biblical directives of Jesus, Paul, James and Peter.

As Christians we should not be oblivious to the one thing that Jesus said would be the distinguishing feature of Christianity. This distinguishing feature is not Sabbatarianism or vegetarianism, or even the message that when you are dead you are really dead. The distinguishing

feature of a Christian is the love they have one for another (see John 13:35). And that's especially true for those who need love the most—the poor!

As one who has attempted to be an advocate for the poor within our church, I find the response that this help could deplete church funds particularly curious. There is no evidence to support it. Besides, the funds made available to the most desperate of the poor tend to be so tightly controlled and meagre that any sensible freeloader would consider the effort involved to gain help a waste of time.

Several among the Adventist poor, who have approached the church for help recently, tell me they were required to undergo something akin to the Spanish Inquisition to establish their poverty. Then, when they were considered suitably impoverished, they were presented with a \$A20 food voucher. Some churches have a three-vouchers-per-family-per-year limit. Reality check: a \$20 food voucher in the 21st century does not qualify as financial assistance; it's a token gesture.

To put it bluntly, the Adventist poor are learning that to ask for help from the church is to risk a humiliating ordeal with little more than rejection at the end of it. Only the most wretched dare to put themselves through that.

Without doubt there are some wonderfully loving individuals within our church (I've met some of them) who give to the poor in their church as much as they can. But it is a pity that from the church organisation and individual churches with greater resources, there is not more help available.

Several popular misconceptions about the poor need to be properly addressed. First, the poor are poor only because they have not learned to budget. Not so. Remember, we're talking about Centrelink recipients who are given \$A200–300 per week to live on. In 2005, \$300 per week is

not enough to pay the rent and the bills, and raise a child. Not even the most brilliant of financial plans or budgets is going to change that.


Second, the unemployed in our church are unemployed because they don't want to work. Wrong again. Christians should realise, even if the secular world doesn't, that the ability to secure and maintain full-time employment is a gift from God, a gift with which not everyone is blessed.

It's easy to criticise others when you don't know what it's like to be them or to feel their pain. People cannot secure full-time employment for a number of reasons, some of them not necessarily obvious. Some may suffer from ill health or diseases that are not readily apparent; others have physical handicaps that don't confine them to a wheelchair; and others have mental or emotional problems that require a professional therapist to detect.

To write off the poor as lazy and undeserving is cold-hearted and cruel. In fact, to write off the weak and disadvantaged is ungodly.

I know of so many poor Adventists who have given up on the church, not only because they found no help but because of attitudes within the church toward them. Perhaps this is natural within a church that tends to be middle class. However, they should not—must not—be ignored or rejected. Wealth, or lack of it, is not a prerequisite for the kingdom.

Some among the poor have chosen to remain. They refuse to give up on God or the seventh-day Sabbath and the Adventist Church. For their sake it's time to change the status quo!

The real problem that faces the church concerning our poor is not whether we have enough funds to care for them, but whether we have enough love. 

*Judith Helper is a pseudonym.*

# Mission in postmodernity

by Nathan Brown

**T**he Center for Secular/Postmodern Mission was established by Global Mission in mid-2003, as part of the Adventist Church's network of study centres. The centre is based at the Markham Woods church in Orlando, Florida, and is headed by Pastor James Coffin, a former editor of *RECORD* (pictured right). Pastor Coffin was in Australia late last year to meet with other Global Mission study centre leaders (see *Newsfront*, January 22) and spoke with *RECORD* about his work with the Center for Secular/Postmodern Mission.

## **Why is secular postmodernism considered in a similar way to world religions such as Buddhism, Islam, Judaism or Hinduism?**

The absence of faith or a mutation of faith can be a faith system, even though we may not think of it that way. There is secular postmodernism, but there is spiritual postmodernism as well and most of us are affected to some degree by spiritual postmodernism. So we're not just looking at people who are dyed-in-the-wool postmodern, but we're looking at people who are postmodern-affected, which includes most of us in subtle ways. It means that the way we run church, the way we organise it, the way we relate authority within the church with the administration and so on has been influenced by the postmodern mind-set. So it is a world view, a system of looking at things.

## **Is it something just in the Western world?**

It's much more pronounced here, but it affects any industrialised area of the world. We've had emails from places like Brazil, asking us about what they can do to reach increasingly secularised postmodern people. But it is definitely more pronounced in Europe, Australia, New Zealand and Canada—even more than in the US.

## **The secular/postmodern centre is relatively new. What has been developed?**

We have a web site that's going to be the core—[www.secularpostmodern.org](http://www.secularpostmodern.org). The reason for that is we can get information out quickly, cheaply and pretty universally. It's not dependent on coordination of time zones or anything like that. Anybody, anytime, anywhere can log on and can get what we've got. We want to have a web site brimming with resources. In addition to that, we'll work as consultants to help plan programs, working with congregations, conferences and institutions on ways they can more

effectively reach out. And we will also conduct training seminars and conferences.

So my communication background is more significant than insights I might have into postmodernism. I'm not the great guru about postmodernism, but I think I've got the ability to collect and collate the information and package it to go out.

## **How significant is it that the secular/postmodern centre is based in a local church?**

It means the people involved in coming up with concepts are actually in the work force. They're testing these things out every day. It's also beneficial in the eye of the beholder because people will get it and say it's more credible because the people who do it interact in the real world.

## **What is the nature of your church? Is it a "postmodern" church?**

Markham Woods is a church where we seek tolerance, where we try to make everyone welcome, where we accept



people where they are in their spiritual journey and try to help them to be what God wants them to be. We don't set down the schedule of how they have to develop, but we help and inspire them to develop.

It's not a radical church in the sense of rolling in the aisles or doing anything that would particularly draw attention. But the sense of community that we've been able to develop I think is good. People come because they like to feel part of that community—it's a safe place to be.

Postmodern people are looking for belonging, community, authenticity and love. I don't think you have to be super cool; you just have to be genuine. The genuine can be traditional or progressive, but it is genuine. In that way, we are providing something attuned to postmodernism, but it's not what people typically think of as being postmodern.

## **What are the greatest opportunities within postmodernity for mission?**

There are a tremendous number of

barriers that no longer exist. The postmodern has an inner scepticism about all religion, so smaller denominations are no more suspect than larger denominations. The idea of Sabbath, for example, is no longer a problem. Fifty years ago the idea of going to church on Saturday was just crazy. Now, that's what you do and that's no big deal. The Sabbath comes to mean more than just going to church on Saturday, but it's not an immediate barrier.

Ellen White said ages ago that if we were loving, kind and tender-hearted, there would be 100 conversions where today there is only one. That's still true. If we'd learned it 100 years ago we'd have done a lot better. If we could learn it today we'll do a lot better now. It's good to understand the impact of postmodernism, but if we don't have that kind of love and caring concern, all the academic knowledge is useless.

We need to create a caring, supportive community. It's pretty hard to argue against that kind of thing. It makes an impact.

### What are the challenges of post-modernism for the church?

It's almost as if society has been inoculated against traditional religion. Things that at one time were relatively attractive just don't have much impact today. It takes a little tuning in to find the point of contact, a point of reference where you can build a bridge to a person. The demands are higher. We used to be able to cookie cutter, mass-produce converts a lot more than we can today. If every convert is a custom-made project, we've got to adapt to that individual. It requires a lot of direct contact—it's relational, not informational.

### Can Adventism be postmodern?

It will be and it is—it's inescapable, in the same way that we as individuals are postmodern, whether we want to be or not. Postmodernity influences and affects us. The Adventist Church has changed substantially with the advent of postmodernism, and it will continue to change.

But there is no one-size-fits-all. One segment of postmoderns like this, one segment like that. You can do just about anything and it can appeal to a segment of postmodern society.

### Do you see the work of the Center for Secular/Postmodern Mission having an impact on the church as an organisation?

The centre probably can have some influence on administrators and it will definitely have a great influence on people who are really interested—inspire them and equip them. But it probably is not going to affect the majority of congregations. It's not something they're interested in and therefore we won't be of great benefit to them.

### But should every congregation be interested in postmodern mission? Or is it a specialised thing?

I'm hesitant to force everyone into a straitjacket, but I do believe it would be good if every congregation understood more of the nature of the challenge. And if we could get back to loving, being tender-hearted and forgiving one another, that's what would count. It's the same vision that was before post modernism—but now it's more essential.

We've had a couple of ways we have determined the success of churches—an amount of money given, a certain attendance or the number of people baptised. But if we can move any person to a higher plateau of spirituality we have done a good thing. Jon Paulien talks about going from a -10 to a +10 as a measure of spirituality. If we can move people from a -10 to a -2, that's a major movement, even though they may not be going to church.


My goal is to help any individual I meet

as much as I can in their spiritual journey. If I enrich their life in any way, I have succeeded. So I'm not looking at those traditional markers—baptism, tithing or whatever—it's about helping anyone, anywhere, grow spiritually.

### Is this a challenge to denomination-alism?

Postmodern people are turned off by the infighting between denominations. I think it is an important thing that we have no put-downs of other denominations and other belief systems. One of the things that really gives you authenticity and credibility is to say, "I'm a searcher too. This is a journey and we'd like you to come with us." Rather than "These are the answers; here it is, in this tidy package."

### And what are your thoughts on what you have seen in Australia of churches trying to reach out in postmodern settings?

Any increment of improvement we can make to more effectively reach out to people is much better. Obviously change is always wrought with potential difficulty. Change can be alienating or be wrongly directed—that's always a risk. But the greater risk would be to do nothing. 

Visit [www.secularpostmodern.org](http://www.secularpostmodern.org) for more on the Centre for Secular/Postmodern Mission and its resources.

Nathan Brown is editor of RECORD.



Peta Taylor

## Support for Manly

Jean McDonald, NSW

I wish to register my distress at the news, “Church may sell Manly flats” (Newsfront, December 11). For 55 years Woodburn has provided rest and relaxation to nurses, church members, church employees, retirees and especially missionaries, who have supported the church, often until it hurts, with their tithes, offerings and their lives. More than 6000 beds were filled last year alone. Why let economic rationalism get in the way of this continuing?

**Race, gender and social standing are specifically named as diversities that do not exist for those who are “in Christ.”**

Evelyn Bean, ACT

I agree with Pastor van Rensburg’s sentiments that it would be sad to see the Manly flats sold (“Stewardship of Christian Resources,” Letters, January 29). They were originally given to the church as a haven for busy nurses to take a rest, and for the use of missionaries at home on furlough. While neither I nor family members fit into either category, we have had the privilege of enjoying seaside holidays at the flats. I believe Pastor van Rensburg’s suggestion is a wise one—that such a major decision as the sale of the Manly flats should wait until the approaching South Pacific Division session.

## Fellow believers . . .

June Court, NSW

On reading the letters in RECORD, I am struck again by the narrow vision that Adventists have of “the body of Christ.” It is as if there are no other Christians in the world who love and worship Jesus, who study and obey the Word and eagerly await His second coming. To read the RECORD one would think that there are no other brothers and sisters in Christ outside of the Adventist Church. We should certainly be worshipping with Christians who love and believe the Word, who worship the

Creator, who are not denominationally bound and who are prepared to be led by the Holy Spirit into further truth of the Word.

## Internet woes

George F Wilson, email

Could I appeal, through the RECORD, to webmasters of church web sites to keep their sites updated or shut them down. I looked up the Youth Department site recently, to get news for my local church bulletin, and found it is advertising a

program from last October as an up-and-coming event. The calendar of events returns this message: “There are currently no events in the calendar.” I trust that is not true. It would be better PR to shut down the site!

## Unity in diversity?

Robert Vincent, NNZ

In light of RECORD articles and letters about celebrating diversity, please read Galatians 3:28 carefully. Race, gender and social standing are specifically named as diversities that do not exist for those who are “in Christ.” How can we celebrate

things that aren’t Christian?

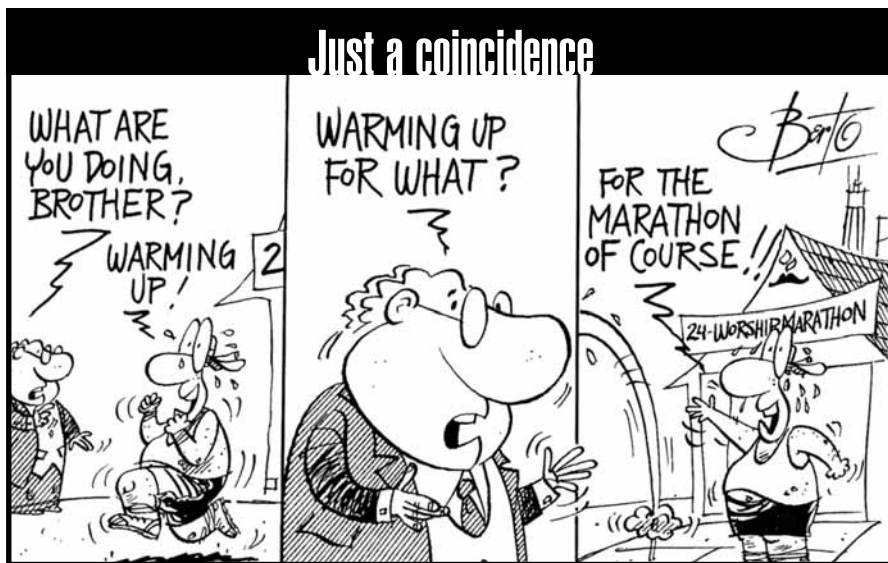
The real question is, what does the phrase “unity in diversity” describe that “unity” does not? Unity imposes definite boundaries, but diversity removes them. Unity is singular; diversity is plural.

“Unity in diversity” cuts across the mission of the church—to make disciples—by misleading those who will succeed us into thinking that there are no restrictions involved in belonging to Christ. An “anti-surrender” plan is being offered by those who have already surrendered, to those who have yet to make a commitment.

New Zealand’s parliament has recently legalised “civil unions” between same-sex couples. Both this and the gay “Hero parade” have been cited by its national leaders as examples of diversity, which make it a richer and more attractive society. Can Christians dispute such conclusions if it’s true that diversity fosters unity? Or is there a definition of diversity for the world and another for Christians?

“Power comes not by supposing that one view is as good as another, but by finding, in honest inquiry, what the objective truth seems to be, and then following it with stubborn courage tempered by humility. There can be no cutting edge that is not narrow” (Elton Trueblood).

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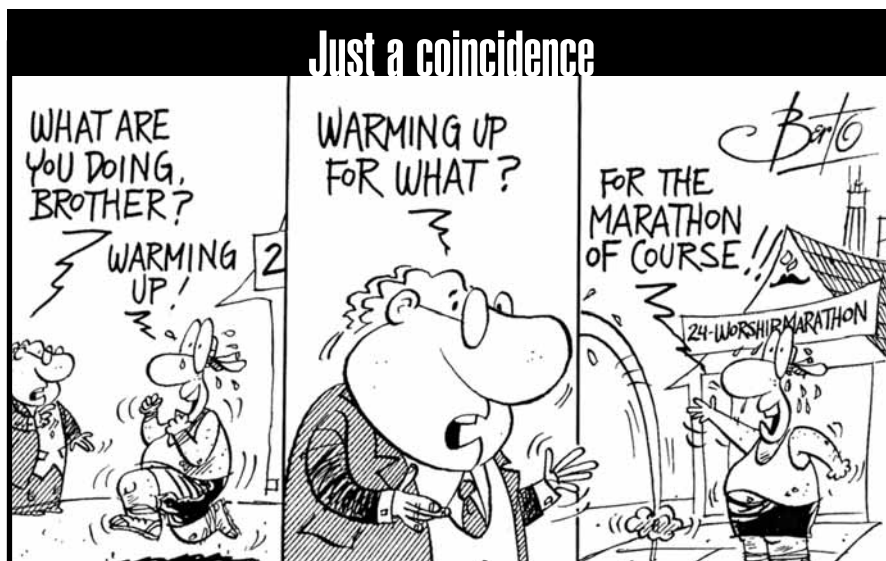
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## Retirements

●**Anthony Campbell**, Victorian Conference (32 years). ●**Merle Cozens**, Avondale College (41 years). ●**Frederick Cracknell**, North New South Wales Schools (41 years). ●**Beverley Davis**, Avondale College (24 years). ●**Linnae Enberg**, Greater Sydney Conference ARV (31 years). ●**Kevin Harges**, Sanitarium head office (43 years). ●**Raymond Hobson**, Victorian Conference (36 years). ●**Margaret Lake**, Auckland Adventist Hospital, NZ (14 years). ●**Dinos Mastromihalis**, Greater Sydney Conference (37 years). ●**Angus McPhee**, South Australian Conference (40 years). ●**George Quinlin**, North New South Wales Conference (30 years). ●**Donald Roy**, Australian Union Conference—Education (35 years). ●**John Shipley**, Sanitarium—Castle Hill (26 years). ●**Heino Vysma**, South Queensland Conference (24 years). ●**Donald Walkom**, South New South Wales Schools (31 years). ●**Cedric Wallace**, Greater Sydney Conference (40 years).

Papua New Guinea Union Mission:

●**Simon Alezama**. ●**Peniasi Dakua**. ●**Frank Kalom**. ●**Mettely Katovai**. ●**Asipeli Seu Kauyaca**. ●**Solomon Moses**. ●**Apeowa Nemala**. ●**Joshua Parangei**. ●**Caleb Pita**. ●**Philemon Pulekolo**. ●**Tevita Tufui Satui** (Tonga). ●**Isa Tuivaiti** (Samoa).

French Polynesia Mission:

●**Dianne Flohr**.

## Appreciation

**Fairall**, Wilma, together with Dean, Glenn, Leta and their families, sincerely appreciate everyone who supported us with their prayers, cards, floral tributes and kind words at the passing of Arthur, beloved husband, Dad, father-in-law and Pop. Please accept this as our personal thanks to you all.

## Anniversaries

**Brown**, Fredrick and Dorothy Irwin were married on 20.12.44 at the Wollongong (NSW) Seventh-day Adventist church, 60 years ago, by Pastor F Ramplin. Fred was a Seventh-day Adventist schoolteacher for 40 years and retired in



Newcastle. Celebrations were held at their daughter and son-in-law's home in Charlestown, where an excellent banquet was enjoyed by many friends and relatives. Letters were read from the Queen and other dignitaries. Fred and Jewel attend the Wallsend church, where Fred still uses his teaching skills in Sabbath school.

**Hills**, Pastor Des and Ruth (nee Baxter) of Bonnells Bay (NSW) enjoyed their golden wedding anniversary at their home, on the shore of Lake Macquarie. Almost 100 family and friends gathered on 9.1.05, which was a beautiful sunny day. They were married in the Avondale College chapel on 4.1.55 and the officiating minister, Pastor Ralph Wood, was present at the celebration. Also present was the best man, Dr Arthur Patrick, bridesmaid, Gill Weekes, who is Ruth's sister, and chauffeur, Dr Tom Ludowici. Their children, Neroli and Allan, and their families, along with many helpers, organised the very memorable program. Messages of congratulations were read from relatives and friends, and also government dignitaries. Since their retirement 10 years ago, Des and Ruth have been very active volunteers with Signs ministry and the Southlakes Family Refuge, also as involved grandparents to their four special grandchildren.

**Miller**, Max and Val joined in a surprise celebration on 18.12.04 with family and church family at Lismore (NSW) church hall, to celebrate their 50th wedding anniversary. There were married in Fremantle, WA, on 22.12.54 and were blessed with one son, Keith, who is now deceased. They spent 21 years in education service in the Solomon Islands and Papua New Guinea. They have now retired in Lismore, where they keep busy organising the church opportunity shop.

**Perrett**, Mervyn and Rona (nee Gernhoefer) were married in the original SDA church in New Plymouth, NZ, on 21.12.44. They celebrated their diamond



wedding anniversary quietly at their home in Wanganui, with a family get-together over Christmas. Mervyn and Rona raised four children, Daphne, Pam, Edna and Ron, who are now scattered throughout NZ with their families. They remain loyal to God and were given a gift from the Wanganui SDA church.

**Pink**, John and Norma (nee Marsh) of Coffs Harbour, NSW, celebrated their 50th wedding anniversary with family and friends on 2.1.05. They were married by Rev Ban Erde at the Methodist church in Grafton, NSW, on 1.1.55. The entire wedding party except one came to join the celebrations. A replica of the original wedding cake and a collage of photos brought back memories for the 60 guests who celebrated with John and Norma at the Coffs Harbour church hall. They have six children and 11 grandchildren.

**Riley**, Gerald and Shirley were married on 28.1.1955 and to celebrate their golden wedding anniversary, Gerald had arranged for them to renew their wedding vows before a small group of family and friends on the same day in 2005 at the

Ballarat SDA church. Shirley, who has Scottish ancestry, was welcomed to the church by a piper, and when inside Gerald had selected a favourite Hank Williams song to remind her of their courting days. Everyone had a very enjoyable time, and Gerald and Shirley appreciated the support and well-wishes from all those present.

**Robson**, Frank and Rose celebrated their 65th wedding anniversary with the Innisfail (Qld) church on 4.12.04. It was a surprise for them and the church family when it was realised it was two weeks



early. Frank and Rose were married on 21.12.39 at the courthouse in Innisfail, and have lived in the area ever since. They were baptised in 1963. They have four children, Allan, Leslie, Barbara and Kevin, four grandchildren and one great-grandchild.

**Turner**, Pastor William and Violet (nee Douglas) were married 18.12.44 by Pastor A W Knight in the old Avondale College chapel, Cooranbong, NSW. Bill and Vi went straight into gospel ministry and have helped care for 12 churches in NSW and Qld. They have three children and five grandchildren. Aged 88 and 83 years, they now live at Boyne Island, Qld, awaiting a vacancy at Victoria Point Retirement Village.



**Woods**, Pastor Maurice and Marjorie (nee Roll) celebrated their 50th wedding anniversary on 30.12.04 in Gympie, Qld. Joining the golden anniversary were many friends and family, along with all their children, Kay, Ruth, Sue and Rodney, their spouses and grandchildren. Some came from New Zealand for the big event. Maurice and Marjorie have worked together in ministry in north New Zealand and north and south Queensland. Many testified of their love, admiration and appreciation of them both.

## Weddings

**Florida—Jonker**. Joshua Reuben Zachary Caleb Florida, son of Robert and Beverley Florida (Sydney, NSW), and Natalie Jane Jonker, daughter of Peter and Ruth Jonker (Sydney), were married on 8.1.05 at The Great Hall, The University of Sydney. Norman Young

**Fraser—Strizhak**. Michael Cameron Fraser, son of Hugh and Sally Fraser (nee Maldon), and Natalia Nikolaevna Strizhak, daughter of Nikolay and Nina Strizhak (nee Vasileva from Russia),

## Volunteers!

**Secretary/Librarian—Papaarao Adventist School (Rarotonga, Cook Islands)**. Duties include answering phone calls, data entry, cataloguing, processing new books, preparing food for sale in tuckshop etc. Accommodation provided. Pay own travel expenses. Up to \$200 will be given for excess baggage. \$600/per month (local currency). Term: 12 months, commencing asap.

**Youth Pastor/Church pastor (Springvale Spanish church, Vic)**. Bible studies, managerial support of church, visitation, working with youth of the AYS program. Accommodation, car, mileage and petrol, phone, insurance provided. Stipend of \$200/month.

Email:

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

+61 2 9847 3275



were married on 5.1.05 at Avica on the Gold Coast, Qld. Peter Stojanovic

**Gobbert—Matherson**. Stanley Gobbert (Drillham, Qld) and Katherine Matheson (Cedar Grove) were married on 27.12.04 in the Westridge Adventist church, Toowoomba. Keith Grolmund

**Matsis—Barker**. Tim Matsis son of John and Veronica Matsis (Wellington, NZ), and Ceslea Barker, daughter of George and Glenys Barker (Invercargill), were married on 3.10.04 in the Invercargill Adventist church. Etienne McClintock, Lindsay Sleight

**Varty—Ah Time**. Evan Arthur Varty, son of Errol and Charlotte Varty (Hamilton, NZ), and Shirley Sandra Ah Time, daughter of Raymond and Fuatino Ah Time (Auckland, NZ), were married on 23.1.05 in the Perennial Gardens, Manurewa. Jake Ormsby

## Obituaries

**Carter**, Ellen Margaret (Nell, nee Letts), born 11.12.1912 in NZ; died 22.1.05 in Yarra View Hostel, Warburton, Vic. On 7.1.42 she married Bert, who predeceased her in 1970. She is survived by her children, Margaret and Peter Jennings (Ringwood), and Verlie and Harold Waldrip (Yarra Junction); her five grandchildren; and six great-grandchildren. Morrie Krieg, Harold Waldrip

**Conduit**, Mason Alexander, stillborn 19.1.05 in St John of God Hospital, Ballarat, Vic. He is survived by his parents, Mark and Zoe Conduit. His parents and family members were encouraged to trust the promises of God, and

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plan to have Mason restored to them on the resurrection day. *Mike Francis*

**Futcher,** Gladys (nee Hyde), born 20.10.1908 at Wembley, England; died 26.1.05 in Park Ridge Hospital, Hendersonville, North Carolina, USA, following a fall in her home. She is survived by her husband, Dr Cyril Futcher, who was a teacher at Carmel College, WA, in the 1950s, where Cyril taught for eight years. Later they moved to Washington, DC, USA, where she was secretary in the Ministerial Department at the world headquarters of the Seventh-day Adventist Church. She is also survived by her children and their spouses, Anthony and Mary (Maryland), Terence and Ruth (Harlingen, Texas), and Carol Futcher; her four grandchildren; and seven great-grandchildren; also numerous nephews and nieces.

**Granger,** Mark James, born 14.11.68 at Goulburn, NSW; died 22.1.05 at home at Blakney Creek, after struggling with a terminal illness for several years. On 24.10.93 he married Jenny. He was predeceased by his mother, Lexie, and younger brother, Jason, in 1995. He is survived by his wife, Jessica; his children, Jessica, Luke and Rachael. Mark was a devoted husband, a loving father, loved his Lord and lived his Christianity to the full. He lost a long battle with illness but awaits a glorious resurrection.

*Neil Lawson*

**Hines,** Ethel Winifred, born 18.8.1917 in Christchurch, NZ; died 29.12.04 in Bathurst Base Hospital, NSW. She was pre-

deceased by her husband, James; and her son, Clifford. She is survived by her son, Michael (Wentworth Falls); and her sister, Mona Healy (NZ). Ethel became an Adventist through Pastor Coltheart's mission in 1957, following Bible studies with Dr Allan Lindsay, in NZ. She spent 22 years living in Punchbowl, NSW, attending the Ashfield church. In 2003 she moved to the Village Life Retirement Village, Bathurst. She is now in God's care.

*Errol Webster*

**Justins,** Elaine Vivienne (nee Candlin), born 24.4.1951 at Salford, Lancashire, England; died 12.1.05 in Mater Private Hospital, Brisbane, Qld. On 28.4.74 she married Lynden. She is survived by her husband; her son, Loren; and her son and daughter-in-law, Lincoln and Tebony. See further details page 6.

*Malcolm Potts, Bob Possingham  
Chester Stanley, Neil Watts, Trafford Fisher*

**Mati,** June Hune, born 6.6.1929 at Whakatane, NZ; died peacefully in hospital 23.12.04 at Whakatane, after enduring several health ailments for years. She is survived by her husband, Jim (Ruatoiki North); her daughters, Juanita Tapura (Hastings) and Rita McGarvey (Kawerau); her many grandchildren; and great-grandchildren.

*Kyrrill Bland*

**Smith,** Ruth Edith, born in 1921 in Melbourne, Vic; died 16.1.05 in Esther Somerville Nursing Home, Normanhurst, NSW. She was predeceased by her husband, Sidney. She is survived by her son, Leighton; and his family (Auckland, NZ); her daughter, Meredith Friedman; and her

family (USA). Ruth was a loving mother and she now sleeps in the Macquarie Park Cemetery awaiting the Life-giver.

*Ken Low*

**Waterhouse,** Elfreda Mary (Win), born 7.3.1909 at Hamilton, NZ; died 28.12.04 at Whakatane. She was predeceased by her husband, John, and her grandson, Tony. She is survived by her children, Bryan (Sydney, NSW), Ted (Whakatane, NZ), Mary Gabb (Adelaide, SA), Bernadette Schoenfisch (Karatundi, WA) and Anne Larsen (Wellington, NZ); her 12 grandchildren; and 14 great-grandchildren. "Nana" was a committed member of the Whakatane church since its beginning and contributed much to its development. She will be remembered for her hospitality, her words of counsel and her support and love for the students of the church school.

*Bob Larsen*

## Advertisements

**Note:** Neither the editor, Signs Publishing Company, nor the Seventh-day Adventist Church is responsible for the quality of goods or services advertised. Publication does not indicate endorsement of a product or service. Advertisements approved by the editor will be inserted at the following rates: first 30 words or less, \$A44; each additional word, \$A2.20. For your advertisement to appear, payment must be enclosed. Classified advertisements in RECORD are available to Seventh-day Adventist members, churches and institutions only. See masthead (page 2) for contact details.

**Adventist Aviation Association—north NSW.** The Annual General Meeting of the Adventist Aviation Association will be held on Sabbath, March 19, 2005, at the Avondale Memorial church, Cooranbong, commencing at 6 pm. The program will include reports of current evangelistic outreach, a basket tea and close of Sabbath, to be followed by the election of officers and executive committee members for the following year. All members and those interested in this ministry are very welcome.

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**Wanted! Information on uni students.** 70% of Adventist young people leave the church after entering university. Please help the Adventist Student Association (ASA) support uni students, especially those who have left home, by providing us with information on students at <http://www.myasa.org/> or sending an email to <jetw0357@mail.usyd.edu.au> or phoning James Etwell on 0401 205 180.

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**Back to Maclean weekend—April 23–24.** Join us for a great weekend of praise, reminiscing and fellowship. RSVP 18.3.05. For program details phone Wynne (02) 6646 8748; email Alice <bush\_nuthouse@bigpond.com>.

## Positions vacant

▲ **Manufacturing Manager—Sanitarium Health Food Company (Berkeley Vale, NSW)** is seeking a self-motivated professional to manage, monitor and lead the manufacturing site management team. The successful applicant will possess the following criteria: an improvement-focused management style; the ability to lead and motivate a team in a changing environment; tertiary qualified in at least one relevant discipline; preferably have five years of manufacturing/production management experience; and a sound knowledge of business operations, including production, marketing, sales, R&D and finance. **Applications in writing** (including résumé) should be forwarded to Group Human Resources, Sanitarium, Locked Bag 7, Central Coast Mail Centre NSW 2252; fax (02) 4348 7610; or email <HumanResources@sanitarium.com.au> no later than February 23, 2005.

▲ **Carpenter and Joiner—Sydney Adventist Hospital (Wahroonga, NSW)** is seeking a qualified Carpenter and Joiner for their maintenance department, to work in a team environment. This position encompasses all aspects of the carpentry and joinery trade. The position falls under the Private Hospitals Employees Award and also has salary-sacrificing benefits. **For further information** phone Brian Hudson on (02) 9487 9361. **Applications in writing** should be forwarded to Trevor Crabbe, Sydney Adventist Hospital, 185 Fox Valley Road, Wahroonga NSW 2076; fax (02) 9473 8233; or email <trevor@sah.org.au>.

▲ **Manager—Risk Management Service (Wahroonga, NSW)** of the Seventh-day Adventist Church is seeking to appoint a qualified and dedicated Manager for Risk Management Service. **For further information** visit the Employment section of the South Pacific Division web site at <http://adventist.org.au>. Applications close March 8, 2005.

▲ **Voice Administrator—Sanitarium Health Food Company (Berkeley Vale, NSW)** is seeking a self-motivated professional to join the corporate IT team. The successful applicant will demonstrate a working knowledge of IP telephony technologies and techniques in a Cisco Call Manager / Unity Voicemail environment; a sound working knowledge of Quality of Service (QoS) mechanisms and their impact on IP telephony; and have a minimum three years network administration experience. **Applications in writing** (including résumé) should be forwarded to Group Human Resources, Sanitarium Health Food Company, Locked Bag 7, Central Coast Mail Centre NSW 2252; fax (02) 4348 7610; or email <HumanResources@sanitarium.com.au>, no later than Friday, March 11, 2005.

▲ **Health Project Officer—ADRA—Vietnam**, an International Non-Government Organisation, is seeking a qualified person to manage a three-year AusAID-funded adolescent sexual and reproductive health project in Cao Bang Province. This position calls for general management and supervision of project activities and staff; participate in preparing proposal(s) for health-sector projects; act as primary point-of-contact locally with respect to new health-sector programs being planned for Cao Bang. **For further information** or to apply, interested applicants (either Vietnamese or expatriate) should send CV and cover letter to Stephen Cooper, Country Director, ADRA—Vietnam, email <stcooper@adravn.org.vn>, or fax (84-4) 852 5184, no later than February 25, 2005.

▲ **Acting Deputy Principal—Prescott Primary—Northern (Adelaide, SA)**, a large and successful primary school, is seeking expressions of interest for an Acting Deputy Principal position (one-year contract position—replacement maternity leave April 2005–April 2006). The successful applicant will have a relevant teacher qualification and be registered or able to obtain registration in SA, a current First-Aid Certificate, and knowledge of current child-care regulations; possess a strong spiritual commitment and sound educational experience. **Applications in writing** should be forwarded to Marion Shields, fax (08) 8344 8086; or email <mshields@adventist.org.au>, no later than February 28, 2005. Phone 0419 811 817.

For church related employment opportunities visit the Employment section on the SPD web site <www.adventist.org.au>.

**Sydney Adventist Hospital Services Reunion—May 14.** All staff from the 1980s are invited to catch up with friends and relive the memories. RSVP 16/4. Reply: Maurice and Wendy Pratt, 2 Bronzewing Drive, Erina 2250; email <prattm@ozemail.com.au>; or phone (02) 4365 0390.

**Wanted**—Structural/Civil Engineers, Structural Draftspersons, Mechanical Engineers and Mechanical Draftspersons, offering full-time employment. Refer ad in

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