

# RECORD



Adventist university students from Brisbane enjoying an outing in Adelaide while participating in the Adventist Student Association's annual symposium—a Bible study-based retreat—last month.

## ASA launches 2005 uni focus

*Adelaide, South Australia*

**T**he Adventist Student Association (ASA) has renewed its focus on ministry and outreach to university students in the South Pacific, with recent leadership training and a call for church members to help them connect with tertiary students.

“According to a recent review of Australian data over 15 years, about 70 per cent of Adventist university students stop attending church in their first two months of study,” says ASA president Dr Sven Ostring.

“Most don’t purposely reject church or God. They’re just tired and under time pressure, or they know no-one in their new city,” he says. “But if they’re not contacted and welcomed, they can soon drop out permanently.”

ASA is the coordinating organisation for tertiary-student ministry, connecting a number of local Adventist student societies and working with conference-appointed chaplains. ASA—which receives support and funding from both the South Pacific Division and the Australian Union Conference—plans to contact an estimated 3000 Adventist university students across Australia and New Zealand in March.

But, says Dr Ostring, they need your help to know who and where the students are. “Our ‘Dob in a Student’ campaign asks friends, family, youth leaders, church elders—anyone who knows and cares about a university student—to send their names and contact details to ASA,” he says. “We’ll invite them to a local church, to student socials and camps, and to service opportunities.”

According to Dr Ostring, this campaign reflects the renewed focus on university student ministry, evident at—and further inspired by—the ASA leadership training held in Adelaide from January 31 to February 3.

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# What a wonderful Lord!

**W**hen I listen to the words of Louis Armstrong's song "What a wonderful world," I cannot help but think who was responsible for the song's inherent meaning. And no, that is not aimed at the songwriter or at Mr Armstrong personally, although they would have had a lot to do with it. But of all the things that the singer "sees" in his song, God can claim personal responsibility for it all through His act of Creation. In this context, aren't the words of the song true?

That is not to say that the words of a

activity, I was amazed at the sheer size of the reef, and found myself in awe of the God who created such a masterpiece.

But you do not need to make the journey to northern Queensland to see the beauty of God's creation. God created the entire world, so why not live every day in awe of the magnitude of His handiwork? In a fast-paced, high-tech world, we still manage to include different elements of nature in our cities, among the monoliths of cement and glass.

Yet the world was wonderful beyond our comprehension when it was first

son—but this boy's offspring were meant to become as numerous as "the dust of the ground" (Genesis 13:16, NIV). But he obeyed, and we all know the outcome. God asked nothing more than He was prepared to give Himself.

We are all sinners, and through our acceptance of Christ's sacrifice on the cross, a sacrifice not only made by Him but also by His heavenly Father, we are made whole again, our sins washed away, cleansed by the blood of the Lamb. What an amazing sacrifice!

We are living at the end of time, when the limits of our faith will be tested to the breaking point. That is when our heavenly Father will return to take us home. He tells us this Himself: "Behold, I am coming soon! My reward is with me, and will give to everyone according to what he has done" (Revelation 22:12, NIV).

But for the time being, we live in a scarred world full of people who need to hear about our Saviour Jesus. Too often we can get caught up in the complexities of the Bible to remember the simple truth of its message: We are saved by an all-powerful, all-loving Saviour, and all He asks in return is that we recognise and accept Him as our personal Saviour. The promise that comes with this acceptance is eternal life in paradise—a world more wonderful than even Louis Armstrong could have imagined.

God offers us everything and asks for so little! What a wonderful Lord we have!



Chris Winzenried  
Editorial intern

***Of all the things that the singer "sees" in his song, God can claim personal responsibility for it all through . . . Creation.***

gravelly voiced singer were intentionally meant to spread God's glory; it seems he was simply making an observation. But how true is his song? We live in a world full of violence and hate—a world of terrorism, vandalism and drugs. Things may have gotten worse since the days of this song, but a lot of this was going on when he released it back in 1967. So why was Armstrong so happy with the world he was living in?

I recently had the privilege of holidaying in Cairns, northern Queensland, and while there was able to see some of the Great Barrier Reef. The reef—made up of hundreds of kilometres of offshore coral colonies—appears to be static in form, yet it is not only swarming with life and an array of colours, but is alive as well, ever changing as time goes by. The coral falls asleep, awakens and feeds off some of the smaller plant and animal life. The reef essentially sustains itself, with animals knowing where to hide, which fish are dangerous, and where to find the best food. Viewing the complex underwater

created. Adam and Eve would have experienced nature at it's finest. But after the Fall, even the most beautiful gardens in the world today pale in comparison to the sinless splendour that was Eden. One day we will have the opportunity to experience that same perfection in heaven.

But, as a result of sin, the world has changed. With wars, disasters and man's selfish ambition, the world has become a scarred and twisted shadow of its former magnificence. Many politicians and humanitarians have made many personal sacrifices and long-winded speeches in an attempt to change the world, yet it continues to get worse.

But God had a plan to save us from what the world has become and the Bible shows us how it took effect in our world. Have you ever considered the sacrifice that God asked of Abraham when He asked for his son Isaac? For a God who did not ask for human sacrifice, this must have been quite a shock to Abraham. It was also not just the fact that it was a human sacrifice—his

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- Vegetarian course receives accreditation
- Adventist school students perform well in 2004
- Subway evangelism being taught in NY
- Church in cowshed declared illegal
- and more

—Compiled by Scott Wegener—

● Griggs University in Maryland, USA, has recently accredited the **Vegetarian Nutrition Presenters Course**. “This is exciting, because it means Griggs University will give students who attend the course three semester credits,” says **Sibilla Johnson**, course developer and director of health ministries for the Victorian Conference. The course, sponsored partly by Sanitarium, provides information on basic nutrition and teaches students **how to be cooking demonstrators**. Almost 150 people from Australia and New Zealand take the course every year. They will now be able to receive **certificates of credit** from Griggs University.—*Melody Tan*

● **Central Coast Adventist School** (CCAS), NSW, has achieved the **highest ranking** of any non-selective school in this year’s NSW HSC results, ranking 54th out of more than 600 schools. **Macquarie College** was the next highest ranking Adventist school at position 119. Among the high-performing students at CCAS were the Brady twins, **Michael** and **Sharyn**, who qualified for the All Rounder Honour Role—awarded to students who achieved scores over 90 in 10 or more units of study. In Victoria, **Kendal Judd**, also a twin, has attained an outstanding ENTER of 96.35 at **Nunawading Adventist College** (NAC). The dux of 2004 was **Jonathan Morgan**, with an ENTER of 98.4, placing him in the top 1.5 per cent of the state. Some 33 per cent of NAC students achieved an ENTER of 80 or above, putting their results in the top 20 per cent of the state.

## Roads to Bethlehem travel further

Over four evenings, two weeks before Christmas, more than 13,000 people attended the 10th consecutive Victorian Road to Bethlehem program (Newsfront, December 4, 2004). More than 300 volunteers from churches across Melbourne helped out with the preparation and presentation of the 130 performances of the story and meaning of Christmas. While more than 6500 people prebooked for the encounter, queues for free tickets still reached a couple of hundred metres long, beginning some two hours before opening each evening.

While waiting for their 90-person group to receive its call up to take the 30-minute tour, crafts, face painting, the Pinnacle of Terror, musical entertainment, food and more helped pass the time.

After the grandeur and emotion of the manger scene, opportunities were made available to write a prayer and leave it at the foot of a cross (pictured), use of a prayer tent with intercessors, and take-home gift show bags, specially geared for specific age groups. Invitations to “Beyond Bethlehem,” a Christmas Day outdoor worship service, were handed out, and while *Signs* magazines and Sanitarium product samples were again handed out, the adult bags this year had a gift six-month *Signs* subscription recipients could subscribe to.

The Road to Bethlehem production in Livingston, WA, also had record crowds, with 2050 people visiting the three nights of performances. “Try Jesus” cards and invitations to the Livingston church Christmas program were handed out as people left.

● **Darling Downs Christian School** (DDCS) is currently going through a **growth spurt**. This year has the largest number of Preparatory Year students ever—a total of 18 students attending the flexible full-day program that allows parents to send their child from two to five days per week. Total student numbers continue to grow with the primary school’s 118 students and the secondary school’s



74, making the total enrolment 192. “Our hope is to **grow beyond 200** students this year,” says principal Steve Cowley. DDCS has also extended their bus service, **adding four full-time members** to its secondary staff and has plans to add another primary teacher next year.

● For the second year running **Sanitarium** has celebrated its staff through an **Ambassador Award** program. In New Zealand the recipient of the Sam Bearpark Award was **Ricky Ryan**, an electrician from the Auckland manufacturing branch. Mr Ryan is known for the high value he places on forming good relationships with people, for always being encouraging and for helping to develop a supportive work environment. In Australia, **Leith Stanton**, from the Melbourne sales team, was nominated as the Australian Ambassador for 2004 and received the Laura Lee Award. Mr Stanton (pictured handing over the

\$5000 donation to ADRA—Australia’s **Gail Ormsby**) is known for going the extra mile to ensure the job is done well and everyone is happy, for looking after anyone in need and for his involvement in community projects. Sanitarium Ambassadors are awarded with a cash gift, personal training and the company donates to their **nominated charity** with a cash gift.—*Susette Butcher/Julie Praestiin*



● **Jerry Dill**, 77, bass in the **King's Herald's** quartet for the Voice of Prophecy radio broadcast from 1947 to 1962, died on January 15 at Puyallup, Washington, USA. After his 15 years and extensive travels with the quartet, Mr Dill served as a singing evangelist for the Central California Conference for a decade and then as a local church pastor.—*Eldyn Karr*

● The Willowdale church, Toronto, Canada, participated in the Heart and Stroke Foundation's Big Bike Ride recently. For most of the 25 team members it was



their first time on the big bike, which is built with seats, handlebars and pedals for 30 people. To participate, a team member had to raise \$US50 in order to participate in the ride—\$US1600 in total was raised.—*Beverley Edwards-Miller*

● Officials warned the 600-member New Life church in Minsk, Belarus, against **using a cowshed** the congregation owns for worship. This came just two days after a church administrator was fined for organising an **"illegal" service** at the cowshed. "They issued this warning even before we received acknowledgement that our appeal against the fine had been lodged," said Pastor **Vyacheslav Goncharenko**. The church previously received written notice that its re-registration application had been rejected, rendering all its public activity illegal and **subject to punishment** as Belarus bans all unregistered religious activity. As a last resort, New Life has been using its cowshed for worship because their requests to rent public facilities in Minsk have been refused.—*Charisma News Service*

● You're riding on the New York City train when **Frank Meyer** boards. He's quiet until **Darnell Harris** starts preaching: "Jesus was a special person for a special mission." Meyer yells for Harris to "shush!" On-lookers are poised for an argument, only the two soon reveal that it's all an **attention-getting skit**: they just want to share Christ. Mr Meyer, who works with Mission NYC, has recently taught **subway evangelism** methods to more than 1000 churchgoers from New York City and 15 other states. For more insight into this creative evangelism, visit [www.missionnyc.org/subway.html](http://www.missionnyc.org/subway.html).—*Charisma News Service*

## Days and offerings

**March 5**—Women's Day of Prayer

**March 12**—Adventist World Radio Offering

**March 26**—Adventist Youth Offering

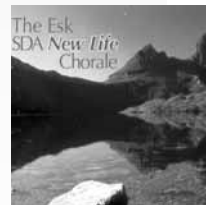
## Off the record

● **Wallsend Pathfinder Club**, NSW, recently celebrated its **50th anniversary**. The first Pathfinder leader, **Jack Bennett** (pictured), was present to cut the anniversary cake at the day of celebrations and reminiscing. "The first board meeting in 1955 recorded that there were 25 young people present and the meeting was an unforgettable one," says Wallsend communication secretary **Ray Boyce**. "It was also noted that it **cost twelve and sixpence** for the night's hire." With an estimated 30 kids for 2005, at one stage the club reached some 65 members and once dropped to just two members.



● **Keith Salomon** was honoured with a certificate as the original building supervisor of the **Ipswich**, Qld, church construction at its recent 20th anniversary celebrations. **Jenny Hutchinson** was baptised during the special service, which was followed in the afternoon by the baptism of **Shane Eakins**. The next day, Ipswich church held a **Christmas garden party** where some 50 people joined in for fellowship and carols backed by an orchestra of church members.—*Sandra Hunt-Mason*

● The Esk, Qld, church's **"New Life Chorale"** draws its 50 members from surrounding churches and has been involved in music ministry throughout south-east Queensland since 1993. During regular **visits to nursing homes**, retirement villages and correctional centres in Brisbane and Toowoomba, they leave their literature, audio cassettes and CDs for the residents and inmates. Their newest CD comes with the words for each hymn to encourage and **enable a singalong** for the listeners. For more information, contact John Hunt on (07) 5424 1444.



## New recruiter for Adventist careers

**L**eighton Cantrill (pictured, left) has replaced Peter Wrangmore as the recruitment promotions officer for the South Pacific Division, Sanitarium and Sydney Adventist Hospital.

"It really excites me to know that there are a lot of passionate Adventists who want to work for the church and its institutions. I want to be able to encourage them and show them how they can get involved," said Mr Cantrill.

Mr Cantrill will be involved in facilitating and managing the employment database, which allows users to attach résumés to their files, deactivate or remove their files, found on the South Pacific Division web site [adventist.org.au](http://adventist.org.au).

He is also in charge of providing denominational employment scholarships to Adventists studying for undergraduate degrees in tertiary institutions around Australia. Kelly Vogel (right) is a third-year nursing student at Avondale College and recent recipient of a denominational employment scholarship. These scholarships will provide potential for employment within the church's many institutions upon graduation. Scholarships are available for a variety of study options.—*Melody Tan*



# Youth service projects impact Fiji

Suva, Fiji

**M**ore than 200 young people from Australia and New Zealand made an impact in Fiji before and after their involvement in the South Pacific Division youth congress last month (see “SPD youth congress pledges ‘sorovaki,” RECORD, February 12). The young people were part of seven service projects around Fiji.

“To my knowledge, this was the first South Pacific Division youth congress that integrated ‘service to others’ as a key foundation of the congress program,” says Dr Mel Lemke, director of Adventist Volunteer Service for the South Pacific Division.

“As well as every congress delegate having the opportunity to serve the city of Suva during the congress, each conference was encouraged to adopt a service project either before or after congress as a part of their trip to Fiji and as a part of the congress initiative. The Youth Department is to be applauded for this. This adds huge impetus to the culture of service that increasingly defines the youth of this division.”

Dr Lemke was in Fiji in late December and early January, coordinating the various projects and will return to Fiji next month to launch the STORM (Service To Others Really Matters) Co program in Fiji.

The projects completed by Australian and New Zealand young people include:

- Forty young people from New Zealand painted the Mana Island school and gave out clothing.
- A group of eight from the Northern Australian Conference ran a Kids Club in the remote Namarai village.
- A group from Wantirna church (Vic) participated in a Christian mission in the Sigatoka region of Fiji.
- Another group from the Wantirna church helped with construction of a church building and ran a Kids Club in Burelevu village.
- Twenty-seven young people from the North New South Wales Conference (NNSW) built playground equipment and ran a Kids Club program in the Tavua mining village.
- Another NNSW group worked on the Navesau school, painting and renovating.
- Seventy-four young people from Victoria travelled 18 hours by boat to work in the village of Togo on Qamea Island.

According to Pastor Steve Kane, director of youth ministries for the Victorian Conference, the work completed was



*Forty young people from the North and South New Zealand Conferences painted this school on Mana Island, Fiji, as a service project prior to attending the South Pacific Division youth congress.*

significant. “The project involved beginning construction of two teachers residences and helping to paint and line the interior of the village school,” he explains. “There were few tools in the village and the stump holes were dug by hand using coconut shells. Approximately \$A15,000 was raised by the young people of Victoria for the project.”

But, says Pastor Kane, “the ultimate highlight for the team leaders were the testimonies of the young people indicating that the experience for them has been life-changing.”

Dr Robert Wolfram, a sociology lecturer at Monash University who organised the VicYouth group to work in his native village, says the group also made an impact on the people of Togo. “The chief Tui Qaranyaku, his clan elders and the school village committee, express their generous thanks for what these fine youth have done on their behalf,” reports Dr Wolfram.

“Togo is a poor, predominantly Catholic village and our young people were an outstanding witness to our particular brand of faith, but more to the common love of God that we all cherish regardless of our respective religious identities,” he says.

“Many of the young adults I talked to and visited on site said that the service projects before or after congress were one of the real highlights of their time in Fiji,” adds Dr Lemke. “This comes as no surprise, for in giving we receive much more. It a promise Jesus made [Acts 20:35], and one of the grand mysteries of God.”

—Nathan Brown



*Members of the service team from Wantirna church (Vic) celebrate the completion of a church building with local residents in the village of Burelevu. The team also ran a Kids Club in the village.*

# Net 2005 available in Australia and NZ

Wahroonga, New South Wales

Continuing the series of Net evangelistic programs, Net 2005 will be broadcast in Australia and New Zealand beginning this week. Led by Pastor Doug Batchelor, the satellite evangelism series is being advertised as “The prophecy code: Bible secrets unlocked.”

This seminar series, running from March 4 to 26, will be available in homes via Hope Channel and 3ABN, with the appropriate satellite-receiving equipment.

Pastor Batchelor will address subjects such as “Prophecy’s final countdown,” “Revelation’s rapture” and “The dragon’s egg” in the seminars, which will be shown on Sundays, Tuesdays, Wednesdays, Fridays and Saturdays, starting Friday, March 4.

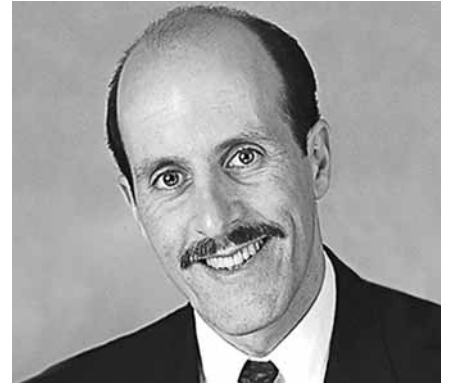
“I can clearly see the hand of God leading in this upcoming series and we are excited and humbled to be channels of God’s end-

time message to reach the world,” says Pastor Batchelor.

Pastor Batchelor was presenter for Net ‘99 and is also well known for his video testimonial, *The Richest Caveman: The Doug Batchelor Story*, and his book, *The Doug Batchelor Story: From Caveman to Christian*. He is also the president and speaker of Amazing Facts.

The Net series has become a yearly international event since the groundbreaking Net ‘98, led by Dwight Nelson. Continuing the international focus, Net 2005 will be translated into Spanish, French and Portuguese. Net 2005 will reach North America, South America and the South Pacific, as well as anyone in other countries who might tune in to the broadcast.

“We encourage you to make direct contact with Amazing Facts, where you can get further resources to promote this program,” says Pastor Calvin Townend, to



**Amazing Facts president and speaker Pastor Doug Batchelor, who will present Net 2005.**

all those people who wish to spread the word about these seminars in their local communities.—**Chris Winzenried**

For more information on Net 2005, visit the following web sites:

<[www.prophecycode.com](http://www.prophecycode.com)>

<[www.net05.org](http://www.net05.org)>

<[www.amazingfacts.com](http://www.amazingfacts.com)>

## Fly’n’build lays old ghosts to rest

Kopiu, Solomon Islands

Ghosts that local people believed inhabited an old school site on a hill in Kopiu, Guadalcanal, have been laid to rest with the construction of a new Seventh-day Adventist school.

A group of 32 volunteers flew out to Honiara from Brisbane on December 28, and travelled overnight to reach Kopiu.

Work started early in the mornings, and in 12-and-a-half days, five classrooms, a storeroom, staffroom and computer room were built as part of stage one of the school’s construction.

On the first Sabbath the team was there, a dedication service was held as the land was reclaimed for God and dedicated to further His name and cause in Guadalcanal, one of the islands troubled by civil unrest from 1998 to 2001.

Shane Mielnikowski, a member of the team, commented, “There were tensions here because of land. As you look at this



**A member of the fly’n’build team, Stacey Chan, with two potential students for the Kopiu school.**

team you realise God is not making more land, but He does seem to be making a lot more children.”

The idea for the school came from a group of former Kopiu students who were inspired by a Solomon Islands government initiative to make secondary education available to all children.

The multid denominational Kopiu Committee had a dream to re-establish a school in the area, and this led to them formulating a plan with the Eastern

Solomon Islands Mission to contact communities and churches in the region.

The communities and churches were then asked if they would be receptive to having a school in the area built and managed by Seventh-day Adventists.

This was approved, and funding for the project was sought. An initial attempt to get funding for the work failed, so a group in Australia under the leadership of Pastor Ervin Ferris started fundraising for the

development. The group picked mangoes in Ayr, Qld, and shipped them south as far as Sydney where groups sold them. One family was reported to have bought 75 trays of the fruit.

Enough funds were raised to complete stage one of the building, but more money is still needed to construct other buildings, including a church, amenities block and housing for teachers and students who will come to the school to teach and learn.—

**Ray Eaton**

# ASA launches 2005 uni focus

(Continued from page 1)

“The new direction of ASA is purposeful mission in taking the gospel to university campuses both locally, nationally and across the Asia-Pacific region,” says Dr Ostring.

As part of this push, ASA has also formulated plans to extend their impact beyond the existing local student societies. “At the leadership training event, there were students from Adelaide, Perth and Christchurch who went away inspired to develop student ministries in their locations,” reports Dr Ostring. “ASA has plans to visit Canberra, Hobart and Darwin with the view to establishing university ministries there. And the university

chaplain from Fiji also attended the ASA leadership training. He also has the task of building up the student ministry in Vanuatu and other Pacific islands.”

Dr Ostring describes the leadership training and interaction with other leaders as inspiring, “leaving student leaders with a clear sense of the exciting mission that God has for them back in their home universities and overseas.” He says the main reason the ASA leadership training was a success is that God has evidently placed on many people’s hearts the love that He has for university students.—**Nathan Brown**



**John Webster, from Brisbane, presents his “Dummies guide for building student groups” to student leaders at the ASA Leadership Training Seminar held in Adelaide earlier this month.**

To “Dob in a Student,” send student names and contact details by email <jetw0357@mail.usyd.edu.au>; phone or SMS James Etwell 0401 205 180 in Australia (from NZ that’s +61 401 205 180); or visit <www.myasa.org>.

## Indigenous ministers ordained

Ringwood, Victoria

**E**ven though it took a number of years to accomplish, God used people around both Darren Garlett and Eddie Hastie to lead them into ministry for Him.

### Pastor Darren and Cathy Garlett

Pastor Garlett grew up in Western Australia, moving around a lot. After attending TAFE, he became a shearer, and began to drink a lot. However, he noticed that alcohol was wrecking the lives of many of the people he worked with and decided not to let it control his life. Soon after, he met and married Cathy, and the two made individual commitments to God within a day of each other. They began attending church, and worked in their community to help the homeless.

God led people around Darren to confirm his calling into full-time ministry. Pastor Ken Vogel, then president of the Western Australian Conference, once followed up a conversation with Darren with a hand-written note saying he was certainly being called by God to pastoral ministry. “I put that part of the letter on the wall,” says Pastor Garlett. “When I felt down and things weren’t going too well, I would read that letter. It kept me on track

for God. Moving several times I have lost that paper but the message is now locked into my mind. I am called of God!”

Pastor Garlett was ordained on December 18 in his Mount Druitt church in the Greater Sydney Conference.

### Pastor Eddie and Lynette Hastie

God used His church to continually challenge Eddie Hastie with greater responsibilities.

Pastor Hastie grew up on Monamona Mission, where he recalls getting that first sense of a calling to ministry at the age of 14 under the influence of the late Pastor Pat Blanch. He was also encouraged by his mother to attend church.

In the early 1990s Pastor Hastie was invited as an indigenous lay leader to serve on a committee to consider how the church might resolve the barriers keeping indigenous people from full-time ministry. Little did he know that God was planning a special college that he would attend as part of the first intake of students (see



**Esther and George Quinlin (front) with the new pastors and their wives—Darren and Cathy Garlett (left) and Lynette and Eddie Hastie (right).**

Feature, page 8).

His wife, Lynette, joined him at the college and became committed to ministry.

Pastor Hastie, currently an associate director for ATSIM in the Australian Union Conference (AUC), was ordained on January 8, at the ATSIM Eastern Zone Camp in Armidale, NSW.

Pastor Chester Stanley, president of the AUC, led out in the ordination service and expressed his joy at the growth of God’s work throughout indigenous Australia. With noticeable emotion, Pastor Eric Davey in the ordination prayer praised God for His leading and sought God’s blessing and power in Eddie’s lifelong ministry.

—**Adele Nash/Scott Wegener/AUC**

# Passing on the mantle

by Ken Vogel

**A** lot can happen in 30 years! George Quinlin, Australia's first ordained Aboriginal pastor, confirms that this is the case for Australian indigenous ministry in the Seventh-day Adventist Church. After 30 years of ministry, Pastor Quinlin has just retired and passed the mantle on to two new Aboriginal pastors, Darren Garlett and Eddie Hastie. For many years Pastor Quinlin has been alone among his people in his role as a spiritual leader. Yes, it has taken 30 years.

And as exciting as this is, there is even more happening in Aboriginal and Torres Strait Islander Ministries (ATSIM). More indigenous pastors are commencing in ministry. And the lay movement among Australian indigenous people for the mission of the church is unprecedented.

The two newly ordained pastors are the forerunners of a new generation of Aboriginal and Torres Strait Islanders who have accepted the call to ministry. These two new pastors have been "passed the mantle" by Pastor Quinlin (see "Indigenous ministers ordained," Newsfront, page 7).

There is not space to recall all those who have had significant influence in the lives of these two new pastors. But what does need to be said is that those people are both church workers and church members—indigenous and non-indigenous. But one couple that has always been there is Pastor George and Mrs Esther Quinlin, who, along with others, had the privilege in each of the ordinations of formally welcoming the new pastor and his wife into the Seventh-day Adventist ministry, passing on the mantle.

Both Darren and Eddie were in the first graduation class of Mamarapha\* College. This is a Bible college intentionally designed and created by the Seventh-day Adventist Church in Australia for indigenous people to receive tertiary training for ministry. Not only is this college now the source of the great majority of upcoming pastors, but is also the nerve centre of the Aboriginal lay



Pastor George Quinlin (right) passing the "mantle" to Pastors Eddie Hastie and Darren Garlett.

movement that is beginning to surge forward to finish God's work.

Most capably led by Pastor Gordon Stafford and his associate Lynelda Tippo, herself an indigenous person, Mamarapha College has become the focal point of preparation for service for Aboriginal and Torres Strait Islander peoples across the length and breadth of Australia. There is a real buzz of excitement as more and more indigenous people hear of Mamarapha. Adventists and even non-Adventists are applying to attend. The word is out and it is all good news! Pastor George Quinlin says, "This college is surely the best thing that has happened for my people."

The college has as a primary goal the preparation of Australian indigenous men and women for full-time gospel ministry of the Seventh-day Adventist Church. Other graduates currently formally serving the church are:

- John Murison (who has also in 2004 graduated from Avondale College with a BA in Theology) has been appointed to serve in Mount Druitt church, Greater Sydney Conference, replacing Pastor Garlett, who has just transferred to Kempsey, North NSW Conference.
- Richard Reid is serving as assistant director for youth ministries in the South

Queensland Conference.

- John Beck has been pastoring in South Queensland, and is currently ministering in a voluntary capacity in the Western Australian Conference while he helps his boys through the tragic loss of his dear wife and their mother, Annette, who died of cancer late in 2004.

- Robert and Nicki Dorante are pastoring at the Port Augusta and Whyalla churches in South Australia.

God's work, whether indigenous or otherwise, cannot be completed by pastors alone. The lay membership of the Seventh-day Adventist Church is the key to our mission. Thus Mamarapha College also has the goal of training and equipping church members to share their faith and lead others to Jesus and to active participation in the life and mission of the church.

Students are enrolling from urban and rural areas across Australia. They are also coming from indigenous communities in isolated regions that most of us have never heard of. Even non-Seventh-day Adventists are enrolling as the word goes out about this college. The college has had 19 baptisms since its commencement in 1997. Graduates from the certificate and diploma courses are taking the Adventist message back home or to wherever they find work.



## Our first Aboriginal pastor




**Pastor George Quinlin and his wife, Esther.**

As they come to know God's Word better and gain leadership and ministry skills, all these graduates are integral to the extension of God's kingdom.

With dedicated pastors and motivated lay people coming from Mamarapha College, including many exceptionally talented and committed women, it is no wonder that the Seventh-day Adventist Church in Australia is excited about the future.

The mantle has passed on now from the spiritual patriarch of the Australian Adventist Aboriginal people, Pastor Quinlin, to these new spiritual leaders. As Elisha received a double portion of the spirit of Elijah (2 Kings 2), so may these new pastors also receive a double portion of that same Spirit who has blessed Pastor Quinlin's ministry over the past 30 years! And they will need it. These pastors have a great responsibility as they lead a growing army of highly motivated indigenous church members who are being exceptionally trained and equipped for ministry.

In the words of the man who has dedicated the last half of his ministry to the indigenous people of Australia, the visionary director of ATSIM, Pastor Eric Davey: "The best is yet before us!" 

*\*Mamarapha is a combination of two words. The first is from an Aboriginal language, that of the Western Desert people: mama, meaning "God." The second is Hebrew: rapha, meaning "makes whole; mends; heals." The college's dedication message on March 15, 1997, by Pastor Ken Vogel, described its purpose as follows: "To bring together into one focused and concentrated whole the Aboriginal and Torres Strait Islander cultures, Bible truths, faith in Jesus and service to others."*

Pastor Ken Vogel is the general secretary of the Australian Union Conference, based at Ringwood, Victoria.

It never occurred to George Quinlin, as a young man, to become a Christian. And thus, as George now says, "the concept of becoming a pastor was just not on any agenda—except God's." Yet Pastor George Quinlin became the first Australian Aboriginal pastor in the Seventh-day Adventist Church.

Born and raised on Bellbrook Aboriginal Reserve near Kempsey, NSW, George always wanted to travel. He had a fascination with people and wanted to meet as many from all walks of life and cultures as possible. Finishing school at the age of 15, George went with his dad, older brother and uncles working on jobs out in the bush. A year-and-a-half later he set out on his own to Sydney to find his own life.

One time on a return visit to Bellbrook, he fell for the beautiful Esther Scott. Together, George and Esther sought seasonal work, including fruit and vegetable picking, in Queensland, NSW and Victoria. They eventually settled in Sydney, and married on May 30, 1964.

Through some really unhappy situations in Sydney, George found in Jesus his own wonderful Saviour. Through the consistent ministry of Pastor Arthur Needham, both George and Esther finally made the decision to be baptised in 1965.

Time went by and God was putting His plan into place. Pastor and Mrs Alec Thomson returned from mission service in the South Pacific to minister in the Kempsey region of northern NSW. This was George and Esther's home area and they would visit family and attend church there during these visits. Pastor Thomson saw a great need for an Aboriginal pastor. God turned his eyes toward George. "Let me train him," Pastor Thomson told his president, Pastor Rex Moe.

George reflects on this period of time with amazement at God's leading. "Doors were opening and closing," he muses. "I had no idea what was happening until it happened!"


"We came home to say goodbye to go away again looking for more work. But right then a job came up there. At the end of 12 months the job finished. It was at that same time that Pastor Moe asked Pastor Thomson and me to come down to Newcastle and . . . I was asked to serve with Pastor Thomson as a minister. Me!" And so by God's grace alone, George Quinlin commenced ministry in 1975, and spent the first seven years serving under Pastor Thomson in the Kempsey district.

Ministry in the Seventh-day Adventist Church over the intervening years has fulfilled George's fascination with people and cultures and done so in the most rewarding way, serving His loving God. George has travelled in his ministry beyond his wildest dreams. During his 30 years of ministry, George has seen a harvest of souls for Jesus and has sown seeds beyond counting.

The citation awarded by the Australian Union Conference and North New South Wales Conference upon his recent retirement sums this up:

"George is known for his kindness, his gentleness. He also has an excellent sense of humour. . . . George has become somewhat of a legend and is deeply respected by those he has worked with closely as well as those who have watched from a distance."

George's wisdom and sensitivity has blessed God's work generally and the indigenous work in Australia specifically. While there have been numerous pastors effectively bringing the Adventist message to Australian indigenous peoples, George has been used by God to bind all this together as an indigenous person respected by all. Today the Aboriginal and Torres Strait Islander Ministry (ATSIM) touches nearly every part of the nation, and are growing. "My people are more open to the need of Jesus than ever before," he says

Pastor Quinlin has a message for both his people and for his non-indigenous brothers and sisters: "Finish the work God has given us. And in the process, keep nurture (inreach) in balance as this has a direct impact on outreach." And to Aboriginal and Torres Strait Islander young men and women he says: "There is no greater work than that of God's. There is no greater organisation to work for than the Seventh-day Adventist Church. And there are no greater people to work with than colleagues in ministry." 

# Are you normal?

by Rodney Brady

**N**ormal is defined as being average. Here are five simple questions to see if you are normal:

1. Do you never seem to have enough money or spend more than you earn?
2. Are you in debt?
3. Do you owe 140 per cent or more of your annual household income, or, if you are over 65, 60 per cent of annual income?
4. Do interest costs exceed 10 per cent of your income?
5. If interest rates increased by 2 per cent would you struggle to meet loan repayments?

If you live in Australia and answered yes to three or more of these, you're normal. *Normal* has changed over the past decade as households spend more than they earn and household debt has more than doubled as a percentage of income. Normal Australians now risk never being able to rid themselves of debt.

## Remaining normal

Four easy steps to remain normal:

**1. Shop.** Spending and shopping have become leisure activities. If people are bored or feeling down they go shopping for “retail therapy.” Teenagers no longer meet in parks to play, they now prefer to congregate in shopping centres.

**2. Watch television.** Many shows are designed to make us discontent with our home, lifestyle, relationship or body. But they do offer us solutions with product placements. Advertisers pay handsomely to reach their target market. It's no accident that hardware stores and tool companies sponsor renovation shows. Inspired by television where people's lives are transformed, cosmetic surgery has increased as people take steps to feel better about themselves.

**3. Live in the modern world.** Be bombarded constantly with thousands of commercial messages everywhere from your television to mobile phone. The

simple message is: BUY! It is working, as we buy like we have never bought before.

**4. Don't wait, borrow more.** We are told repeatedly to borrow and buy. Economic “soothsayers” reassure us that the economic outlook is fine and it's safe to



make that next purchase.

Thirty years ago it was not convenient to buy things on credit and cash was king. Today it is so easy to make small impulse purchases. Why wait? You can enjoy it now. Just put it on the card. Sinking deeper into debt is now normal as we spend more than we have.

## The age of consumerism

We live in an age of consumerism. In real terms, Australians today are three times richer than they were in the 1950s. But they are not content with that. Neither do they want a simple lifestyle. Inspired by the media, they want luxury, fun, glamour—and they want it now.

At the same time, young people are spending more money on having fun, in a “hyper-consumerist society created by baby boomers,” said Clive Hamilton, executive director of the Australia Institute. “Having fun is more expensive these days. It's going to bars and coffee houses and communicating by mobile phone and

travel—all of those things are very expensive.”<sup>1</sup>

Trinca and Fox<sup>2</sup> state that our primary sense of self-purpose comes from what we purchase and that our economic system keeps us shopping and working. In the chapter entitled “God to the gold card,” they write: “When we spend, we see the rewards of our hard work. Once those rewards were more abstract. We may have felt that we were doing our duty to God or our community. . . . Our reward for work was financial but also spiritual or religious. . . . For a secular world there is no shame in being shallow enough to lust after a . . .

“Consumption has filled a vacuum of meaning in the twenty-first century and plays a powerful role in our ambitions.”

Consumerism is changing society. People are buying things to feel better about themselves. Identity and self-worth are being found in consumption. Ageing consumers attempt to preserve youth by what they buy and the brands they identify with. Messages bombard us to aspire to things we don't have. We are being conditioned to remain in a state of constant discontent. Marketers refer to “tired brands” and the pressure is on suppliers and retailers to make shopping and products constantly more exciting.

Consumers are trying to get the maximum satisfaction for the least amount of money or effort. We are told to keep options open for the “next-best thing.” It is common to have a mortgage with redraw facilities “just in case” we want our money back.

## Other effects

This shift in attitude contributes to other effects changing views on living together instead of committing to marriage. If people are not in stable relationships, work long hours and want to use their income on lifestyle, then children will not be a high priority for the modern consumer looking

for identity. The media talks about the value of children in terms of the monetary cost of raising them as if it is an alternative purchase option.

As the population concentrates on generating income and enjoying a quality lifestyle, it is changing the population balance. Australia requires a birth rate of 2.1 births per woman to maintain its population. With the increased participation of women in the work force since the 1970s, birthrates have declined and are now just two-thirds of the population replacement rate. Cash bonuses are being used to entice women to have children. The Australian Government recently released a discussion paper with these sobering projections:

In the past Australia was a relatively youthful country. In 1970-71, 31 per cent of the population was aged 15 years or younger, while by 2001-02 this proportion had dropped to 22 per cent. The proportion of Australia's population aged over 65 years has grown from 8 per cent in 1970-71 to 13 per cent in 2001-02. The IGR projects that over the next 40 years, the proportion of the population over 65 years will almost double to around 25 per cent. At the same time, growth in the population of traditional work-force age is expected to slow to almost zero. This is a permanent change. Barring an unprecedented change in fertility rates, the age structure of the population is likely to stabilise with a far higher proportion of older Australians.<sup>3</sup>

Australia is not alone in this trend. The March 2004 *Harvard Business Review* predicts that within the next 15 years 80 per cent of the American-born work force would be over 50 years of age. The baby boomers are hitting retirement and there is not enough coming to replace them. To fill the gap traditional source countries for migrants has changed. Countries like Australia now have major intakes of immigrants who are non-Christians from non-European countries.

## Impact on the church

Our church is being affected by consumerism in several ways:

**1. Members are tired.** Church members are working longer hours for financial survival. Sabbath is becoming a much-needed day of rest to recuperate from a

demanding and hectic week.

**2. Time.** Every non-Sabbath hour has value. Time is precious for generating income, resting and family time. There is little time for church. The cost of operating the church is increasing. Churches are finding it is easier to pay people to do tasks than trying to find members with time to assist.

**3. Commitment.** Members are avoiding commitment to their local church. Church shopping (and not always Adventist)—looking for a better program is becoming more common. Members look for the best return on their time. Churches are being distracted by having to concentrate on strategies to compete for attendees.

**4. Members are financially stressed.** This affects their ability to financially support the church. Studies reveal that traditionally older members have been more faithful in their financial support. Will that continue with debt servicing challenging limited retirement incomes?

**5. Value-for-money expectations.** Members look for value for money and a “feel good” factor and give accordingly. The giving trend is increasingly moving toward local needs where it can be seen and enjoyed. This challenges our church where the fastest growth is happening in countries with the least resources. In the past five years, the South Pacific Division has seen camp mission offerings halve and Sabbath school offerings decline as a percentage of tithes. The church risks losing its global focus.

**6. Fewer children.** The average age of church members is likely to increase with the declining birthrate. As young people become a minority group it will affect worship styles, church schools, Pathfinders and Sabbath schools. The church has a diminishing number of young people able to fill church office or enter denominational employment.

**7. Evangelism.** It is hard to present the gospel to a consumer society who are hardened trialists avoiding commitment. However, greater opportunities will exist to reach those from a non-Christian background and people dissatisfied with what consumerism has done in their lives.

## An alternative

In the hype of today's consumerist

society we need to reflect on scripture. John talks about the “lust of his eyes” (1 John 2:16<sup>4</sup>), knowing our behaviour is affected by what we see. God had good reason to warn us about the danger of focusing on what we don't have. Many people over the ages have gotten into trouble with this, sometimes with eternal consequences. It is important enough to be included as one of the Ten Commandments. “You shall not covet your neighbour's house. You shall not covet your neighbour's wife . . . his ox or donkey, or anything that belongs to your neighbour” (Exodus 20:17).

Ellen White provides considerable advice to a church grappling with lifestyle issues. In one manuscript she wrote about ways Satan would attack the church:

“Go, make the possessors of the lands and money drunk with the cares of this life. Present the world before them in its most attractive light, that they may lay up their treasure here and fix their affections upon earthly things. We must do our utmost to prevent those who labour in God's cause from obtaining means to use against us. . . . Make them care more for money than for the upbuilding of Christ's kingdom and the spread of the truths we hate, and we need not fear their influence, for we know that every selfish, covetous person will fall under our power, and will finally be separated from God's people.”<sup>5</sup>

Jesus said, “The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full” (John 10:10). Christians must be able to discern and live a lifestyle of real value, contentment and the building up of God's kingdom. **R**

1. Sydney Morning Herald, July 12, 2004.
2. *Better Than Sex*, Helen Trinca and Catherine Fox. Random House, Australia, 2004, page 61.
3. Australia's Demographic Challenges, Social Policy Division, The Treasury, Langton Crescent, Parkes ACT 2600.
4. All Bible quotations are from the New International Version.
5. Testimonies to Ministers, pages 473-4.

“Stewardship—It's a lifestyle.” This is the ninth in a series of articles highlighting the importance of stewardship as it impacts on many aspects of our lives.

Rodney Brady is the chief financial officer of the South Pacific Division, based in Wahroonga, New South Wales.

# In the presence of God

by Martin Brown

I'm currently resident in a nursing home operated by another Christian denomination. We have a full-time chaplain on the staff and a part of her work is organising a weekly worship service. Frequently she conducts a Communion service—but with a number of differences from Communion services in which I am used to participating. It happens on Tuesday morning, with no foot-washing and no unleavened bread.

When I was first invited to be part of these services, I briefly pondered what to do. But Jesus said, "This is my body, which is for you; do this in remembrance of me" (1 Corinthians 11:24\*). It is the Christian's privilege to affirm and accept by faith the sacrifice of our Lord Jesus Christ as our salvation from sin.

A few weeks later on a Sabbath morning, I was worshipping at my local Adventist church. The Lord's Supper was being conducted—complete with foot-washing and unleavened bread. The rites and forms were more familiar to me.

I was more comfortable. But the reality of the worship was the same: it is the Christian's privilege to affirm and accept by faith the sacrifice of our Lord Jesus Christ as our salvation from sin.

Same worship, different places and contexts. As Jesus said on another occasion, "God is spirit: and his worshippers must worship him in spirit and in truth" (John 4:24). That's a bigger challenge to me in our lounge-room Communion services.

Sometimes when we have "church" in the lounge of the nursing home, I find myself having to be deliberately conscious of what we are doing and also deliberately conscious of my attitude to what we are doing.

It has nothing to do with the place. It has everything to do with what we are doing there, and at times I have had to change my attitude to what has been happening there.



That has more to do with worship than all the rules and regulations we can think of; that is what the "spirit and truth" Jesus was talking about means.

At the same time I know the chaplain and other senior staff are concerned that the place be treated with reverence when church is being conducted. But it is not just the place, it is when church is being held there.

Reverence is for the presence of God. But at the same time the presence of God cannot be contained or limited to a particular place: "The Most High does not live in houses made by men. As the prophet says: 'Heaven is my throne, and

the earth is my footstool. What kind of house will you build for me? says the Lord'" (Acts 7:48, 49).

Today, we do not have specific places as holy places. Reverence—the appropriate response to holiness—comes with recognition that we are approaching a Holy Person, in whatever place we might be worshipping. **R**

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

*Martin Brown writes from Toowoomba, Queensland.*

Just for children



Let another praise you  
and not your own mouth.  
Proverbs 27:2

.PETA 05.

Peta Taylor

## Boldly speaking out

Warwick Pascoe, SNZ

Ian Rankin makes a good point (“Christian protest,” Letters, February 5) that Christians should be doing some self-examination, because those promoting civil-union legislation are seeking love and acceptance through changes in the law, rather than finding it within the church.

However, I believe we also have cause to reproach ourselves, because the vast majority of Christians in New Zealand have kept silent while gay marriage, prostitution and abortion-on-demand for girls of any age (without parental knowledge or consent) have been legalised in the past 12 months.

While our primary focus as a church must be to spread the gospel and demonstrate the

against, and the Adventist Church mentioned incidentally in the news). Are we being seduced into an attitude of careless indifference about certain absolutes by a rather fuzzy toleration of anything that will promote the “pursuit of happiness”?

## Hope Channel funding

Brenden Cooke, WA

I was interested to read the letter from E Arthur (“Please explain!” February 5) regarding funding for Hope Channel. My family and I have recently moved from the Central Coast, NSW, where we attended a church with two pastors, to a small mining town in north-western Western Australia, which shares a pastor between at least three

## Pilgrimage for temperance

Joy Butler, NSW

The news of a young man from Argentina coming to New Zealand to forgive his drunken tormentor and his family donating \$US1900 to the Adventist Church (Newsfront, January 15) to promote temperance is admirable.

The significance of Adventists speaking out and advocating abstinence from all alcohol is as crucial as ever. The enormous emphasis placed on the normalcy of consuming alcohol is having a devastating effect on our society and a profoundly tragic effect on our youth. It is time to renew our pledges throughout the church for all ages to refrain from the consumption of alcohol.

The work of the Women’s Christian Temperance Union still continues, after 120 years, to influence governments and all levels of society to reflect again on the consequences of alcohol consumption. These consequences include: billions of wasted dollars, millions of children born with birth defects, escalating violence and crime, and damage to families and individuals.

I hope and pray that Pastor Allan Walshe, president of the New Zealand-Pacific Union Conference, will find a way to “handle the money with care and respect,” as he says.

## The significance of Adventists speaking out and advocating abstinence from all alcohol is as crucial as ever.

difference it makes in our lives, I believe we should also be the first to speak out boldly (but lovingly) on social issues, in the tradition of Mother Teresa, Martin Luther King, Jr, and William Wilberforce.

Malcom Ford, NNZ

Ian Rankin’s letter was concerned with a particular Christian group’s reaction to the NZ Labour Government’s promotion of their Civil Union Bill giving rights to same-sex and heterosexual de facto couples.

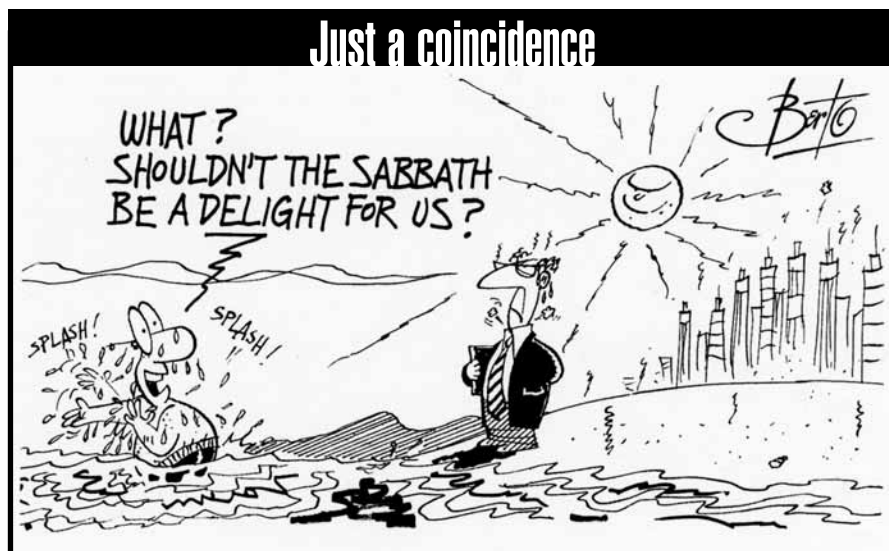
Pastor Rankin deplors “groups calling themselves Christian and claiming to be doing His will in seeking to impose their beliefs and practices.” I agree, but then it would appear that this particular group was the only one that actively demonstrated against a Bill vociferously promoted by a very small minority of the population—a minority “seeking to impose their beliefs and practices” to be officially accepted by society. A TV poll showed an overwhelming majority of viewers opposed to this Bill as unsupported by an affirmative referendum.

This Bill, promoted by a government infiltrated by secular humanist philosophy should, in my opinion, have been more effectively opposed by Christian churches (Roman Catholics spoke out directly

other churches. On Sabbaths when the pastor is not with our congregation of 10, we watch a sermon from 3ABN or Hope Channel and are able to enjoy interesting and challenging speakers.

This is a great resource for those members “in the bush” (both for our own spiritual health and outreach to non-members) and it would be great if the church as a whole could “chip in” and help keep it on air. Perhaps an annual RECORD-style offering might go some way to solving the problem.

**Note:** Views in Letters do not necessarily represent those of the editors or the denomination. Letters should be less than 250 words, and writers must include their name, address and phone number. All letters are edited to meet space and literary requirements, but the author’s original meaning will not be changed. Not all letters received are published. See masthead (page 2) for contact details.



## Appreciation

**Justins,** Lynden and family, Gerry and Doreen, Paul and Tracy, Geoff and Wendy and families, wish to sincerely thank all for their overwhelming expressions of love and support via prayers, flowers, cards, emails and phone calls shown to us at the untimely (sudden) passing of our beloved Elaine (laine).

**Piez,** Beryl and family wish to thank all who gave their sympathy and support in so many ways following the loss of Albert, a dearly loved and loving husband, father and grandfather. The cards, letters, flowers and calls have meant so much during this sad time. Also, a special thanks to Pastor Graham Chapman for his Christian care and understanding during Albert's illness and at his graveside service.

## Weddings

**Dunstan—Minns.** Nicholas James Dunstan, son of Lee and Liz Dunstan (Launching Place, Vic), and Miranda Joy Minns, daughter of Heather Cole (Prospect, NSW), were married on 30.1.05 at Linton Gardens, Somersby.  
*Ross Cole*

**Ellis—Kew.** Andrew David Ellis, son of David Ellis (Wyee Point, NSW) and the late Jeanette Aromer, and Leisele Anna Kew, daughter of Larry and Kaye Kew (Bonnells Bay), were married on 31.10.04 in Morisset Hospital Chapel, Morisset.  
*James Greensill, Mark Baines*

**Foster—McCarthy.** Troy John Foster, son of Peter and Colleen Foster (Lismore, NSW), and Chantelle Pearl McCarthy, daughter of Don and Christine McCarthy (Casino), were married on 2.1.05 at the Lismore Adventist church.  
*David Kosmeier*

**Jackson—Grant.** Kieren Anthony Jackson, son of Keith and Julie Jackson (Newcastle, NSW), and Shonel Grant, daughter of Linda and Gary Grant (Bonnie Hills), were married on 12.12.04 at Green Cathedral, Tiona Park, Pacific Palms.  
*Keith Jackson*

**Lisoff—Jenken.** Vitaly Lisoff, son of Anna Lisova (Adelaide, SA), and Raechel Jenkin, daughter of Brett Jenkin (Adelaide) and Angela Cross (Michigan, USA), were married on 5.12.04 in the Adelaide City church, SA.  
*Mau Tuaoi*

**Monty—Auriant.** Jason Patrick Monty, son of Patrick and Kerrie Monty (The Patch, Vic), and Christine Jane Auriant, daughter of Bernard and Danielle Auriant (Thomastown, Vic), were married on 5.12.04 at Cloude Hill, Olinda.  
*Rod Anderson*

**Wheat—Garrett.** Arron Wheat and Cheryl Garrett were married on 16.1.05 in the Gilroy family garden at Murphys Creek, Qld.  
*Keith Grolimund*

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## Obituaries

**Baines,** Edna Alice, born 7.5.1917 at Penguin, Tas; died 20.12.04 in Brisbane, Qld. On 22.6.43 she married Pastor Bill Baines and ably supported him, both as a missionary in the Solomon Islands and in his pastoral work in Australia and New Zealand. She is survived by her husband; her son, Pastor Ross Baines; her daughter, Keryn Byrne (Sydney, NSW); and her two stepdaughters, Joy Hoffmeir (Brisbane, Qld) and Judy Gould (Perth, WA); her sister, Kath; her brothers, Don and Cobe (Penguin, Tas); their spouses and families. Edna loved her Lord, her family and especially her many grandchildren. She also loved her garden, cooking, flower arranging and reading her Bible.  
*Neil Peatey  
Bob Possingham, Ernest Lemke*

**Bernoth,** Grahame Alan, born 19.11.1949 in Christchurch, NZ; died 24.1.05 at Bowral, NSW. He is survived by his mother, Doris, his brother, Malcolm; his sisters, Rosemae Pikkat and Brenda; his four nieces; and two nephews. Grahame served the church as a nurse and as a teacher; he also gave volunteer service at Sam Yuk University in Korea. He was a keen Bible student and loved the Lord and his church supremely.  
*Athal Tolhurst  
Malcolm Allen, Howard Smith*

**Bradshaw,** Max, born 3.1.1936 at Mildura, Vic; died peacefully at his home in Mildura 9.9.04 after a brief illness. He is survived by his wife, Jessie; his daughter, Karolyn; and his grandson, Jeremy; his daughter and son-in-law, Maxine and Dr Paul Gray. Max was a happy person and loved people, especially teaching youth classes in earlier years. He served the Lord with a joyful heart, as a reliable and dedicated musician at Mildura church for 48 years as an organist; and later as pianist for the local Advent Choir.  
*Graham Chapman*

**Gianatti,** Dorothy Lena (nee Cox), born 2.11.1929 at Stawell, Vic; died 14.1.05 of a terminal illness at Murdoch Community Hospice, Murdoch, WA. On 8.9.51 she married Alan Buchanan, who predeceased her on 22.12.77. In January 1997 she married Hugo Gianatti, who predeceased her in October 1997. She is survived by her children, Jennifer Parkin, Peter Buchanan, Christine Brown, Barbara Buchanan and Sandra Bugg. Dot was a loving mum, wife, grandmother, spiritual example and leader; devoted to family, friends and the church. She will be greatly missed until Jesus comes.  
*Clem Van Ballegooyen, Steve Goods*

**Mills,** Carvell Campbell, born 5.1.1930 at Victoria Park, WA; died 5.1.05 in a Gold Coast nursing home. He was predeceased by his son, Desmond. He is survived by his wife, Valerie; his children, Darryl, Brenwyn, Grant and Lo-Ann. He was highly respected for his work at Sanitarium, in the church and in the community; also as a member of the Avondale Advent Brass Band. He will be long remembered and sadly missed by all who knew him.  
*Peter Stojanovic, Brian Sodeman*

**Pearson,** Arthur Edwin, born 23.9.1917 at Mackay, Qld; died 26.1.05 at Mackay. On 12.6.48 he married Meg. He is survived by his wife (East Mackay); his children and their spouses, Noel (Brisbane), Ken and Ann (Melbourne, Vic), and Lester and Dorette (Mackay, Qld). A returned serviceman, Arthur was interned in Singapore for three-and-a-half years. He worked on the infamous Burma Railway in atrocious conditions. In 1953 Arthur and Meg were rebaptised. Arthur was a very active member and died faithful to his Lord.  
*David Lamb, Arthur Farrow  
Bob Meyers, Bill Kersey*

**Piez,** Albert Charles, born 2.6.1926 at Gympie, Qld; died 31.8.04 at Mildura, Vic. In 1956 he married Beryl Bradshaw. He is survived by his wife; his children, Barry, Robert and Lynne; their spouses, Prue, Margaret and Bevan Ball; and his seven grandchildren (all of Mildura). Albert was known for his rich baritone voice, which he used to God's glory many times and in many places over the past 50 years. He was a dedicated Christian and loved Bible study. He and Beryl served as volunteer ministers to the Colac and Camperdown churches and Swan Hill churches. Albert was a loving husband, father and grandfather, and is sadly and deeply missed by his family.  
*Graham Chapman*

**Smith,** Geoffrey Howard, born 26.10.1950 at Mildura, Vic; died 24.12.04 in Perth, WA, following a long battle with a terminal illness. In 1977 he married Loanne. He was predeceased by his daughter, Ingelise Smith, on 14.8.2000. He is survived by his wife (Marangaroo); his son, Julian; and his daughter, Lo-Anne Jenke. Although initially trained as a teacher and working in SA, after completing a further degree in social science, he worked for 23 years with the Department for Community Development in WA. He will be remembered for his courage, passion, integrity, dedication and commitment to others.  
*Lynn Weber*

**Waite,** Leslie Phillip, born 31.1.1949 at Kyabram, Vic; died peacefully 12.1.05 at his home in Coolumb, Qld. In 1971 he married June Marks. He is survived by his wife (Coolumb); his daughter, Linda (Melbourne, Vic), his daughter and son-in-law, Vicki and Peter, (Palmwoods, Qld); his daughter, Laura (Coolumb); his mother, Val Waite (Benalla, Vic); and his three grandchildren. He worked at various occupations in the Benalla and Shepparton areas until he graduated from Sydney Adventist Hospital as an enrolled nurse in 1978. His workmates expressed their appreciation of his knowledge, faithfulness and skill, and exuberance under all circumstances, while his aeronautical and sports friends formed final guards of honour.  
*Lionel Piez  
Ken Watts, Cyril Pascoe*

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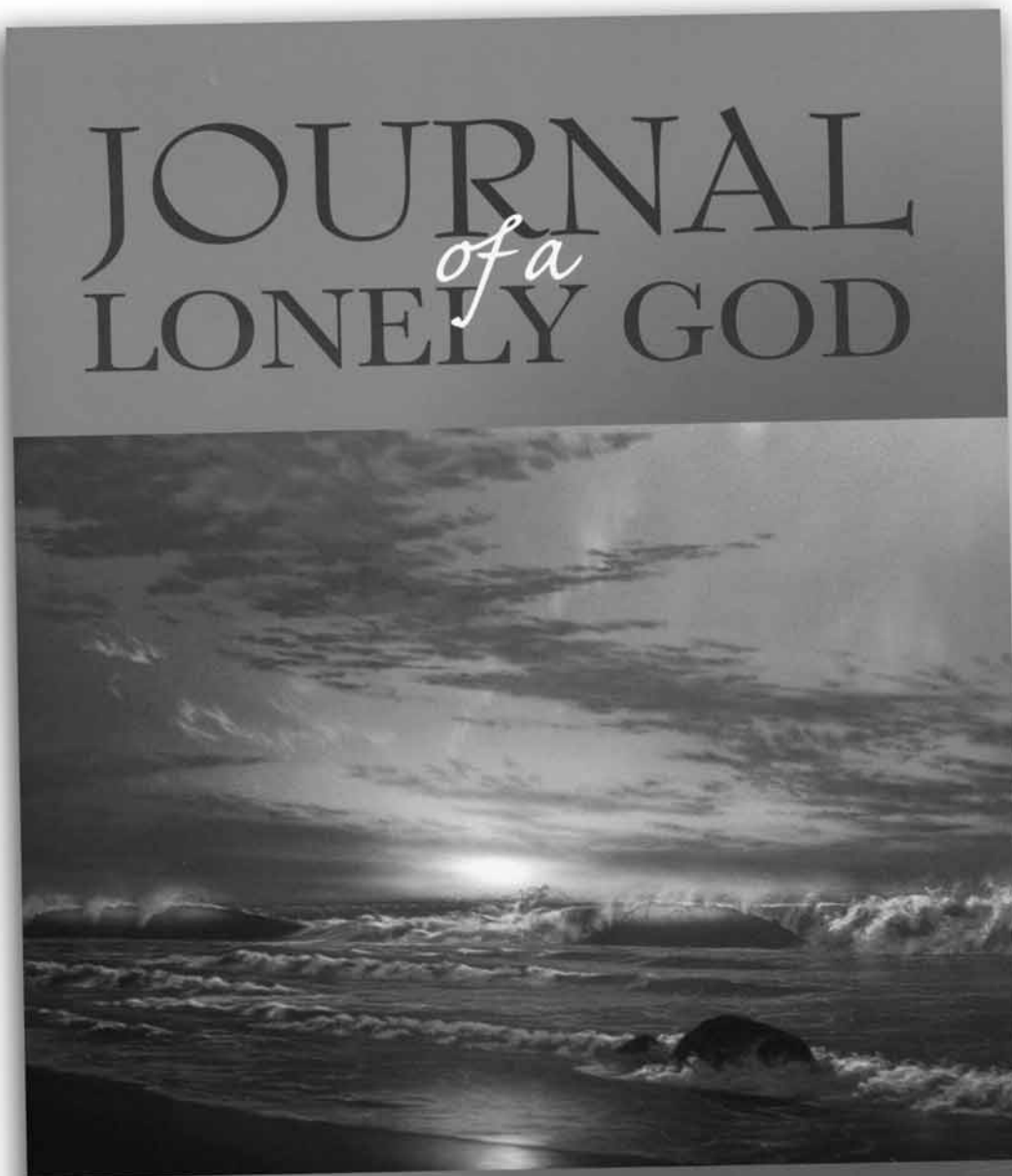
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