

RECORD

March 4, 2006

In this issue

Conferences break
tithe records

Green light for
Global Mission

Helen Hall:
Woman of spirit



Calls to stem Adventist brain drain



Kellyville State High School students learn resiliency through ADRA–Australia's "Getting connected" program.

ADRA expands youth resiliency program

WAHROONGA, NEW SOUTH WALES

The Adventist Development and Relief Agency (ADRA) in Australia has helped develop "Getting connected," a "whole-of-community" approach to building resiliency among young people by addressing the underlying issues that affect resiliency and lead to at-risk behaviours.

ADRA–Australia is also facilitating the program's expansion into a more comprehensive research and development phase. For the past two years, "Getting connected" has been piloted at Kellyville State High School, Sydney, with great success. This year it is being piloted in five more schools in the greater Sydney region.

With support from the ADRA office at

the Greater Sydney Conference, "Getting connected" will be implemented in South Strathfield State High School, Birrong Boys State High School, Mountain View Adventist College, Sarah Redfern State High School and Macarthur Adventist College. Teachers from these schools have already attended a training workshop and are enthusiastic about the program. Other schools, including some in New Zealand, have indicated a strong interest in participating in the future.

An important component of the program is the utilisation of community volunteers, who facilitate activities and interact with the students.

(Continued on page 6)



I decided to keep silent and see what happened next.

But I didn't do anything . . .

FEEL A LITTLE GUILTY. I'M NOT SURE if I should; you be the judge.

One day this summer I was at the beach with my wife, doing some bodyboarding.

I had noticed the tide coming in and every so often a larger wave would come closer to our shade tent on the shore. After a while, I grew nervous for our belongings on the beach so headed back while my wife continued in the surf a little longer.

I proceeded to build four ankle-high sand walls with my feet, making a semi-circle around the front of our shade tent. I figured if I could protect the tent from the first wave that reached it I would have enough time to move our things before the next big wave came.

I noticed a woman laying down a towel nearby, then lying on her stomach, feet toward the ocean, and commencing to read a large novel.

Sitting in my tent, secure behind my sand fortress, I spied the next "big" wave. It hit, flowing over my first, second and third walls and then proceeded to flow alongside the fourth and final wall, kind of like parting the Red Sea, until the wave ran out of splash and headed out to sea to gather more resources for another assault.

With only one wall left standing, and not enough time to rebuild, I knew I had to evacuate. I collected our belongings, pulled down the shade tent and headed further up the beach. Now, happily perched with hat and sunglasses on, I sat once more watch-

ing my wife out in the surf.

I noticed the wave that forced me to move had stopped just short of the toes of the lady next to me. She was now asleep—the novel must not have been as engrossing as the back cover undoubtedly promised.

Here came my dilemma. I had no doubt the next big wave would reach this woman but she was oblivious to the warnings of the previous waves coming closer.

Considering no permanent harm would be done, I decided to keep silent and see what happened next. I didn't have long to wait. Not only did the next big wave arrive, this one had extra reach. I gritted my teeth with nervousness, and then *whooshhh!* In less than a second, the wave engulfed her, from her toes to her shoulders.

I was keeping the best poker face I could, watching out of the corner of my glasses, not wanting to add embarrassment to the situation by her knowing she had an audience, who might ultimately end up publishing the story in a magazine!

After retrieving her sandals that had floated away, she wrung out her towel and headed home.

So to my question: should I have said something beforehand? "Excuse me, Miss, I believe you should stop reading and move to higher ground."

I was too shy. What would she think of me coming up and disturbing her sleep? What if she rejected my warning and rudely told me to mind my own business? What if a burly, lifeguard-type boyfriend/

husband came and took exception to me talking to "his woman"?

By not telling her, I wasn't actually doing anything wrong, was I? Surely I can't be held responsible. She should have been more careful. It's not my fault I knew what was going to happen and she didn't. Anybody else walking past could have told her.

Should I have said something? Would *you* have?

Comparing this to our faith. Do you openly share your faith in conversations at work, with your sporting friends or craft class who may not be aware of sin's consequence and its cure. Do it! Don't be afraid to speak. The Holy Spirit will lead and even translate if needed. There is no duty assigned to you from our God that is more important than sharing his love. And, as Peter put it, "Be ready to speak up and tell anyone who asks why you're living the way you are, and always with the utmost courtesy" (1 Peter 3:15, *The Message*).

A sobering thought comes from Ellen White regarding the day of Jesus' return, when our friends and neighbours turn to us and say: "We did not know about these things. Why did you leave us in ignorance? . . . Now we are lost!" (*Reflecting Christ*, page 243).

Seize every opportunity. Each could be the last!

Scott Wegener



Official Paper of the South Pacific Division Seventh-day Adventist Church
 ABN 59 093 117 689
 www.adventist.org.au

Vol 111 No 8
 Cover: ADRA—Australia

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www.record.net.au

Mail: Signs Publishing Company
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 Warburton, Vic 3799, Australia
 Phone: (03) 5966 9111 Fax: (03) 5966 9019
 Email Letters: editor@signspublishing.com.au
 Email Newsfront: record@signspublishing.com.au
 Email Noticeboard: editorsec@signspublishing.com.au
 Subscriptions: South Pacific Division mailed within Australia and to New Zealand, \$A43.80 \$NZ73.00.
 Other prices on application. Printed weekly.

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

Waitara members get wound up

WAITARA, NEW SOUTH WALES

On January 28, the Waitara church handed over funds raised to provide wind-up cassette players for non-literate families in the Pacific islands to the South Pacific Division's (SPD) Children's Ministries Department.

For the past five months, Ivy Williams and her team of Sabbath school leaders had been encouraging members of the church to give "praise and thank" offerings for the project. This resulted in a total of \$A10,692.80 being raised by the church to pay for the cassette players. In addition to this, church members had made 65 waterproof carry bags for the players.

Last year, the Papua New Guinea (PNG) Member of Parliament, Dame Carol Kidu, said, "At least one-third of the people in PNG are functionally illiterate and the majority of these are women." This information greatly reinforced the need for continuing the fundraising for wind-up cassette players, started in 2001.

Funds raised then by the teens of Campbelltown church and other donors enabled every local mission in PNG to receive two wind-up cassette players for a trial. The mission's children's ministries directors were trained in their use, care and maintenance. A year later, every mission reported

back that the players were in good use and many more were needed.

Melvah Raure, the children's ministries director for Bougainville, stressed that they needed as many players as possible. Their low literacy rates are directly related to the 10 years of social disturbance and school closures the island had experienced.

Pastor Paul Cavanagh, Ministerial Association secretary for the Trans-Pacific Union Mission (TPUM), personally sent his thanks to the Waitara church family. He said the wind-up cassette players "will be used by laymen engaged in frontline evangelism in some of the neglected areas of our field—particularly in the Solomon Islands and Vanuatu."

The director of children's ministries for the TPUM, Marica Tokalau, said, "Thank you so much to Waitara church for their big hearts in giving such a gift that will bless our children in the TPUM."



Bob and Ivy Williams with one of the wind-up cassette players that will be sent to people with low literacy in the TPUM.

Letricia Lucas

Litiana Qiosese, the new associate children's ministries director for the SPD, says, "On behalf of the families who will receive these wind-up cassettes players, for the children who will hear their Sabbath school lesson in their own language, and for the countless communities whose lives will be enriched by the stories of Jesus, we thank the Waitara church members for sharing their blessings."

During the past five years, the Waitara church has raised more than \$60,000 for various projects around the SPD.—*Litiana Qiosese/Adele Nash*

◆ **Pastor Glenn Townend**, Western Australian Conference president, is encouraging church members to **pray every Tuesday** that the Holy Spirit will cultivate a church-planting movement across WA. He believes they are **already seeing the Holy Spirit moving** in people's lives. "So you want to be a church planter" events have attracted strong support. "I believe we need to focus our prayers in asking God to raise up teams with team leaders for all the new churches and that **young people catch the vision** and take up church planting," says Pastor Townend.



◆ In 2005 **Toowoomba Central church**, Qld, minister **Pastor Cliffon Maberly** initiated an ongoing **church business enterprise group** as a means of raising community money for use in church projects. The first major event **auctioned 22 original canvases** imported from Beijing. All paintings sold for between \$A200 and \$A800—raising a total in excess of \$A10,000. Highly regarded

auctioneer **David Snow** offered his services for free and the local newspaper donated \$A1200 worth of advertising. Profits will support newly emerging communities, youth and children's support programs and breakfasts for the disadvantaged.—*Focus*

◆ Recently a lady on the Sunshine Coast had a **problem with her satellite decoder** and paid for a technician to fix it. While trying to do so, he accidentally **stumbled upon Hope Channel**. She asked him to add that channel to her favourites and, several weeks later, tracked down the

local Seventh-day Adventist pastor, **has requested Bible studies** and wants to come to church.—*Darrin Parker*

◆ The **Bindoon church**, WA, commemorated their **100 years** of worship on November 26. With only a handful of Adventists in the Bindoon region, the average Sabbath service is attended by 10 people.—*NewsWest*



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

Conferences in AUC break \$A10 million tithe mark

MELBOURNE, VICTORIA

The final figures for 2005 have been received by the Australian Union Conference (AUC), and the results are good.

"We are delighted to report a 10 per cent increase in tithe being returned to the church in Australia over the 2004 figures," says Kingsley Wood, chief financial officer of the AUC. "Two conferences have broken the \$A10 million mark and this is just fantastic!"

The Greater Sydney and North New South Wales Conferences broke through the \$A10 million barrier in tithe last year, with increases in tithe of 9.17 per cent and 12.48 per cent respectively.

Although there was one more Sabbath in 2005 than the usual 52, Mr Wood notes, "Even taking that into account means there was an overall increase of about 8 per cent."

All conferences in Australia have shown a considerable increase in the amount of tithe being given, ranging from 6.26 per cent in Victoria to 13.11 per cent in Tasmania.

"The increase for Tasmania is particularly satisfying," says Mr Wood, adding,

"Peter Cameron, secretary-treasurer for the Tasmanian Conference, is just 'over the moon' or 'rapt,' depending on which day you talk to him!"

Mr Wood urges people to continue with their tithing practices, or to make a start with them, saying, "While this amount of money is significant, many still withhold tithe, or divert it to other causes for a number of reasons. We would encourage such members to reconsider their position in regard to the special character of tithe.

"The budgetary pressures on our chief financial officers are momentarily relieved when figures like these are realised. We would love to commit more resources to evangelism, and to increase the number of field pastors, where possible, and this is possible as more members follow the biblical model of returning a faithful tithe to the church."

Mr Wood says the AUC praises members and God for His generosity in 2005 and prays that they will be guided by Him in administering the tithes for the purposes they were designed for. He adds, "May God bless the church in its work to see the gospel shared with our community, and may Jesus soon return."—*Adele Nash*

Motorbike ministry celebrates two years in the saddle

LANDSBOROUGH, QUEENSLAND

For two years, Landsborough church in Queensland has run "Moto Landsborough," which is for anyone interested in organised motorbike road and track events. It was started by David and Merrill Clarke, who were encouraged to start something for the youth, to give young people mentors and healthy nurturing through an avenue of similar interest. But it has turned out to be great for families as well, they report.

Mr and Mrs Clarke say, "It's not just a bike group for Christians, it's a circle of friends. It's something people can invite their non-Christian friends to and also an opportunity to form and consolidate friendships—and it works!"

Pastor Michael Brownhill comments: "It's great to see this ministry up and cruising in our church. It's already been a positive way of connecting nonmember riders with our church through a common interest in motorbikes."

The church's Adventist Development and Relief Agency Op Shop has also entered its second year of operation this year, and has enjoyed strong public support since its opening.—*Natasha Kitevski/Adele Nash*



◆ **Para Vista church, SA**, recently congratulated three of its youth for being elected **school captain** for their respective schools for 2006. **Bettina Sattler** (pictured, left) attends Torrens Valley Christian School, which numbers near 700. **Ashleigh Mucha** (centre) attends Kings Baptist College, with more than 1000 students. **Tammy Zyderveld** (right) is a Year

12 student at Prescott College, the Adventist secondary school. All have been elected by their peers to be school captains and are active members of the church community at Para Vista.—*Robyn Dose*

◆ **Dr Graeme Quick** of Landsborough church, Qld, recently launched his latest book, *Australian Tractors, Indigenous Tractors and Self-propelled Machines in Rural Australia*. **Adventists' association with tractors** also includes the physically largest tractor "**Big Lizzie**," now found at Red Cliffs, Vic, which was built by an Advent-



ist, and the **Baldwin tractor brand** was Adventist owned.

◆ While **sunset times** are not always accurate, **Maroochydore church**, Qld, overcomes the problem by occasionally printing the following statement after the sunset times in its bulletin. "Due to atmospheric variations, sunset times can vary two minutes either side of these published times."—*Phil Ward*

◆ **Joan Fairfoul** celebrated her **100th birthday at Kingscliff church**, NSW, on January 21 and again the following day at the Cudgen Headland Surf Club, where she opened her letter from the Queen. Mrs Fairfoul was **born in Broken Hill** on January 19, 1906, and loves to read the Bible and the prophecies.—*Dawn Thyer*



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Global Mission projects get green light

LAKE, PAPUA NEW GUINEA

Global Mission projects in Papua New Guinea (PNG) totalling almost K500,000 were approved last month by the General Conference. This represents a record of 55 projects in any one year, all designed to plant an Adventist presence in new areas and villages. "Never before has such an injection of funds from the world church been directed to assist local churches and missions in Papua New Guinea," says the director of Global Mission for the South Pacific Division (SPD), Pastor Ray Coombe, during his recent visit to Lae.

Pastor Coombe, who spent many years in PNG in the late 1970s, was back in Lae to give training to the new Global Mission coordinator for the Papua New Guinea Union Mission (PNGUM), Pastor Simeon Nara. He brought with him the news that on January 19, the General Conference approved the projects for 2006, which are scattered across seven local missions from Biella on New Britain to West Yangoru in the Sepik Province.

The bulk of projects this year are in the Western Highlands Mission, where 12 projects are carrying over from last year

and 18 new projects are beginning. South West Papua, Central Papua and Morobe Missions all have projects continuing from 2005. Some are already reporting baptisms and a nucleus of new believers meeting in the bush-material churches built with Global Mission funds.

The backbone of Global Mission outreach is the work of Global Mission "pio-

Through Global Mission projects, local churches and missions join hands with the PNGUM, the SPD and the General Conference (GC). This year, the PNGUM is contributing K44,000 to Global Mission projects, while the SPD and GC have contributed K277,000.

"We could never support such a program of evangelism without this help from the wider church," says Pastor Simeon Nara. "It shows the benefit of belonging to a world church with a global vision."

Global Mission projects in other parts of the world focus on the 10/40 window where Christianity hardly has a presence, and also the huge cities of the world, where the "Hope for Big Cities" project is targeting new church plants among the multimillion populations of the world's largest cities.

It is now more than 15 years since Global Mission was launched at the 1990 General

Conference session, and church leaders are setting strategies for reaching the many unentered people groups.

They are asking members to be personally involved in outreach and to pray for the success of Global Mission projects.—*Ray Coombe/RECORD staff*



New interests at the church plant in Pina, PNG.

neers," laymen and their families, who volunteer to plant new churches in new areas for just a small stipend of K100 to K140 per month. "It is the dedication and vision of these 'real missionaries' that puts Global Mission at the cutting edge of church outreach," says Pastor Coombe.

◆ After travelling 130 kilometres to work, **literature evangelist "Andrew"** realised that he had left his shoes at home. Not deterred, he went ahead with his day's work going door to door—in his moccasins.—*ANZLE*

◆ **Pastor Alan Hodges**, ministerial director of the British Union, **Pastors Victor Hulbert, Aris Vontzalidis** and **Richard DeLisser** of the South England Conference, met in Israel with some 160 delegates with missiologists and specialists from across the world in the area of **understanding Jews**, their faith, culture, history and experience.

Presentations included ideas on how to reach Jewish people and an **understanding of Adventist-Jewish issues** and how they look at Messianic prophecies. A special emphasis was placed on using language that builds bridges rather than causes offence. Phrases such as "**evangelistic crusade**" **cause great offence** to Jew and Muslim alike, with Crusaders in the past rampaging through the Holy Land, baptising at the point of a sword and killing thousands of "infidels."—*Victor Hulbert*

◆ **Great Lakes Adventist Academy**, Michigan, USA, students



have taken part in the 25th annual **Leaf Rake**. Students cleared fallen leaves in the yards of the elderly and needy people in the community. In addition to raking fallen leaves at 34 community homes, one group cleaned the town's park.—*Brianna Johnson*

◆ The first couple to be officially **married in cyberspace** as members of the **Adventist Forum** on CompuServe, **Rachel Twing** and

Randy Terwillegar, celebrated **10 years of marriage** in December. Randy proposed online and some 150 guests worldwide attended the online wedding, complete with officiating minister and a virtual bouquet and garter toss. "We did it **because of our love for the church**. We wanted to do whatever we could do to bring publicity to the Adventist Forum. Thinking church members wouldn't understand our cyber wedding, we got married again the next day in our local church." NBC broke the story nationwide and local media also covered the event.—*Wendi Rogers*

Queensland churches licenced to broadcast

BRISBANE, QUEENSLAND

A three-way partnership between the Park Ridge and Springwood Adventist churches and the South Queensland Conference (SQC) has succeeded in winning an auction for a low-powered open narrowcast radio licence (LPON), the first such auction ever held in Australia for this category of licence. The licence allows for the transmission of a radio signal at a power of one watt on frequency 87.8 FM, which will cover an area of up to five kilometres radius in the urban area of Springfield, located between Brisbane and Ipswich.

Alstonville Adventist church owns nine registered licences and the SQC now owns five, bringing the total number of Adventist licensed stations to 14. The five SQC licences have been added in the past eight

months. Almost all these licences are currently operating as satellite relay stations of 3ABN radio.

Phillip Smith, a qualified journalist and former trainer for Adventist World Radio, encouraged the SQC churches to apply for the licences in 2004 and 2005, and is currently the concept coordinator for this radio ministry. Mr Smith says, "By the end of the year, God willing, SQC should have obtained ownership of licences in places including Ormeau, Beaudesert, Forest Hill, Cedar Creek, Ipswich, Dakabin and perhaps one or two on the Sunshine Coast."

Mr Smith believes that churches in the SQC could potentially obtain ownership of, or an operational interest in, at least another 12 licences by the end of 2006, thereby making the Adventist Church the second largest LPON operator in the area it currently serves.—*Phillip Smith/Adele Nash*



Adam Cinzio of Logan Reserve church (right) assists 3ABN Australia development director John Malkiewicz with adjusting the satellite dish atop Park Ridge church.

ADRA expands youth resiliency program

(Continued from page 1)

"I don't have a teaching background," explains Natacha Howie, a community member who volunteers at Kellyville State High School. "I can offer a fresh perspective on some of the things they are going through and some of their experiences. I like to get to know the students on an individual level—to help them see they are unique, they have talents and gifts and something to contribute to their community."

"Getting connected" has been developed in response to the growing need to intentionally engage with young people and help them build resiliency to life's challenges and stressors. A study identifying protective factors relevant to youth found that many young people faced pressures as they entered their teenage years, which could lead to at-risk behaviours.

Under the guidance of child and adolescent psychologist Rose Cantali, "Getting connected" has been designed to instil protective factors such as school and family connectedness, respect, a sense of belonging and the sound development of life skills. In addition to Rose Cantali, ADRA—Australia also partnered with staff and students of Kellyville State High School and volunteers from Mile End Community church to develop the program.—*Candice Jaques*

◆ An Italian atheist lost his legal case against the Catholic Church when a judge rejected his attempts to **sue a priest for saying that Jesus existed** 2000 years ago. The Reverend **Enrico Righi** was named in a 2002 complaint filed by **Luigi Cascioli** after Reverend Righi wrote in a parish bulletin that Jesus did indeed exist. Mr Cascioli claims Reverend Righi violated two Italian laws by making the assertion: so-called "abuse of popular belief" in which someone fraudulently deceives people; and "impersonation" in which someone gains by attributing a false name to

someone. Cascioli says that for 2000 years the Roman Catholic Church has been **deceiving people** by furthering the fable that Christ existed, and says the church has been gaining financially.—*AP*

◆ **Christian music is the fastest growing sector** of the Australian music industry. The sector **outsells country, classical, jazz and soundtracks**. Audio sales of recorded Christian music in 2004 were more than \$A30 million. Christian music represents 5.6 per cent of total music sales in Australia. A total of 25 Christian

music titles have gained **gold and platinum status**—21 are Australian recordings of which 16 are by **Hillsong**—*The Rock Across Australia*

◆ With parishioners of his church in Oregon, USA, tired of traditional fundraisers such as bake sales and car washes, church pastor **Rick Oliver** decided the church would **sell toilet paper to raise money** to send 18 people on a mission to Costa Rica. "We wanted to provide something that everybody would need," he says. His church has had a truckload of the **Angel Soft brand** toilet paper



delivered and is selling it by the roll or by the case—offering free delivery for those purchasing a case or more.—*Michael Ireland*

◆ **Longest word in the Bible**, with 18 letters is Maher-shalal-hash-baz (Isaiah 8:1, 3).

GO TO UNI? ADVENTIST STUDENTS ASSOCIATION IS FOUND @ WWW.MYASA.ORG.AU

Stemming the Adventist brain drain

PERTH, WESTERN AUSTRALIA

It is a sobering thought to realise 70 per cent of all Adventist young people who enter secular universities for their tertiary studies will no longer be attending church by the time they graduate. Seven out of every 10 Adventist young people will not only walk out of university with a degree—they will also have walked out of the Adventist Church for good sometime in the previous two or three years.

In case you believe this indicates something is seriously wrong with the Adventist Church, many other Christian denominations experience similar problems and have similar statistics to prove it. It is a problem that many Christians share and struggle with.

Dr Sven Ostring, president of the Adventist Students Association (ASA), has a special interest in ministry to university students, whether they are Adventist, Christian, Muslim, Buddhist or just a regular university student who has not thought much about whether God exists or not. During his theological studies at Avondale College, he undertook a major research project focusing on how to disciple university students to become fully committed followers of Jesus Christ and how to use apologetics both to ground them in their faith and to reach out to their secular friends.

Under the supervision of Dr Graham Stacey, he also investigated the psychological reasons why Adventist students might be leaving the church.

“It is fascinating to study the stages that a young person goes through in the development of their faith,” says Dr Ostring.

This comes within a broader field of child development, and the academic scholar James Fowler is the world leader in the study of faith development. “A child goes through a process of inheriting his or her parents’ beliefs, and then merging his or her spiritual identity within the beliefs of his or her friendship group,” says Dr Ostring.

“Often a young person enters a phase of seriously questioning their beliefs. They may decide to throw away these beliefs, or actually to own them for themselves. Ultimately, it is important for a person to enter

into a personal relationship with Jesus Christ Himself, where beliefs flow from an intimate understanding of God and dedication to Him, rather than purely from a list of inherited doctrines.”

When considering the number of young people the Adventist Church loses, it is the process of how a person loses their faith that needs to be studied. “First, it should be noted that the Adventist Church does not really ‘lose’ 70 per cent of its university students,” says Dr Ostring.

“A person cannot be born an Adventist or cultured into the Adventist Church. Often we can mistake church attendance for being Christian. Rather, they must make a commitment to follow Jesus Christ for themselves, which is when they truly become part of the body of Christ. We can be thankful that 30 per cent of university students do choose to become part of the Adventist mission. These students have the potential to become some of the Adventist Church’s brightest and most innovative leaders, as well as some of its strongest financial supporters.”

It is concerning, though, that some young people spend time within the Adventist Church and then leave. “A person struggles with the erosion of their faith when they no longer have personal experiences with God. When this is combined with intellectual doubt and rejection of the moral values taught by a church community, this can lead to emotional pain with a sense of rejection by the church. A withdrawal from the church may follow in time,” says Dr Ostring.

“Often it involves becoming accepted and involved in a group of friends who plan to do things during Sabbath worship times or that cross moral boundaries taught by the



Students team up to reach out to secular university students.

Adventist Church. This process has recently become the focus of religious psychologists, such as Heinz Streib at the University of Beilefeld in Germany.”

Understanding the process of how a person’s faith erodes is only the first step. A university ministry must develop ways to stop the erosion of faith, and then start rebuilding the faith of university students.

“We need to be drawing university students into an active group of committed Adventist university students. However, we need to go beyond this and guide them into developing their own beliefs based on the Bible and entering into a deep personal relationship with God. Faith needs to be developed within the context of community, but it should not be defined by a person’s community,” says Dr Ostring. “If faith is not personally owned, then a young person’s beliefs will be defined by whatever community in which they find acceptance, positive experiences and love.”

Dr Ostring is interested in launching an extensive research study into reasons why university students leave the Adventist Church, including the social, psychological and spiritual reasons. This study will be undertaken in collaboration with Dr Stacey at Avondale College.—ASA/Adele Nash

More @ www.myasa.org.

If you are interested in contributing to the study or know someone who would be, contact Dr Ostring at <sven.ostring@gmail.com> or on 0422 544 183.

Helen Hall, OAM: Woman of spirit

BY JOY BUTLER

On Australia Day, January 26, Helen Hall was awarded a Medal of the Order of Australia for her work among refugees on the Thai-Myanmar border (see "Adventist honoured with Australia Day award," News, February 18). She was also honoured by the Association of Adventist Women at St Louis (USA) in July 2005. Joy Butler had returned from visiting Ms Hall just the day before this most recent award was announced.

FOR THE FOURTH TIME IN 15 YEARS, I have visited Helen Hall—my music teacher from Lilydale Academy days long ago—at Mae Ramart in the north-west of Thailand on the border of Burma—or Myanmar as it is now called. She is an intrepid, determined and energetic woman who has been there for 25 years working for the Karen people—among the 180,000 refugees who have been pushed out of their country and now live on the edge of Thailand.

Helen lives in a three-room rented house with 16 young Thai/Karen people (which means they have identity papers), who have been educated in her primary school. They cook simple food for her and share her house. She sleeps in one small room, with an array of books, papers, posters and wall hangings honouring her work among these people.

The girls sleep on the floor in the big room and the boys on the veranda. Cooking is done on the lower level in an open-air space. The bathroom is a separate corrugated-iron structure with a concrete tub of cold water into which she dips a container for water to slosh over her soapy body every day. She doesn't miss hot water, she says, even on the cold mornings during the Thai "winter."



Helen Hall.

She often attends meetings of non-government organisations in Bangkok, travelling by bus all night, meetings all day and back by bus the next night, starting school the following morning.

Every year approximately 800 children and young people are enrolled in the school, from primary through to Year

12. She prepares the senior class for British O levels.

The primary schoolchildren meet in a bamboo school further up the hill. She has moved her school seven times during the past 25 years. During these years she has seen more than 1500 young people baptised as a result of her ministry.

Hundreds of young people are working as teachers, secretaries, ministers and

Notes from a day with Helen Hall: January 24, 2006

TODAY WE WOKE AT 6 AM TO THE sound of Thai music and then the news broadcast by loudspeakers throughout the town. Not an irritating sound but a little annoying at such an early and dark hour. After abluting in the corrugated-iron bathroom with a bucket of cold water, Helen collected us and we were off to breakfast at her house where she houses 16 kids, a young dog and a new cat, at last! Her previous blind cat had lived a long time. She is fond of animals and treats them well.

With all the kids on the back of the truck and we five in the front we drove to the school, 25 minutes away, along a now-paved road through the jungle and with many military and police checkpoints.

These checkpoints watch for drug smugglers and stray refugees.

The refugee camp is huge. More than 60,000 people live in an area a few kilometres long and less wide on a rocky hillside bordering Burma (Myanmar), the country they have fled for the past 22 years. The houses are stacked side by side—not much privacy here and virtually no room for gardens. The residents are dependent on handouts from the United Nations, other non-government organisations or the Thai government.

There are three high schools and five primary schools in this one refugee camp. Helen's school, Eden Valley High School, is set among the bamboo houses and shops. In one long bamboo building with a thatched,

leaking roof, more than 500 students are trying to learn and sit exams. The classrooms are separated by blue fabric sheets. They are pushed aside to make a large open hall. The desks are crude wood with benches to seat four or five kids each.

These hundreds of children are attentive and grateful for education. They all hope that one day they will be able to venture outside the camp and find work, hope and a future.

They have never known any other life than a refugee camp. Their parents and grandparents talk of home and open space and the land they love across the ridge and the river just above their makeshift houses. When they fled from their oppressors 22 years ago, they thought it was for just a

in other professions and trades throughout Asia area as a result of her teaching. Some live in other parts of the world, including Australia. She teaches up to 36 periods a week as well as supervising the whole school.

A woman of great faith and tenacity, she trusts the Lord to bring her through major discouragements and fearful times. She has battled marauding elephants, soldiers, authorities and the military coming with guns to kill her. She believes the angels have guarded her house on a number of occasions.

On one occasion 40 soldiers attempted to arrive by boat, capsized and were drowned. Recently her car caused trouble as she negotiated a turn and the back wheels went over a cliff, the sump caught on a rock. She exited the car and saw a huge

drop, with trees and river below. She believes God stopped the car and again preserved her from death.

In a rare moment of discouragement, she returned home recently from an official meeting, crying. She fell asleep crying and ready to almost give up but she woke at 1 am and God seemed to speak to her heart and said, "Don't worry. I am with you."

She opened her Bible at random to Romans and read of faith and hope and saw the words in italics and in bold. She fell asleep trusting God. In the morning she read the words again—they were in italics but not in bold. God had given her courage to carry on.

During that same time frame, she received letters from students she had not heard from for a long time, writing to thank her for her work among the Karen people. They told of their gratitude and said no-one was



Helen Hall teaches a class at one of her schools in the refugee camp on the Thai-Myanmar border.

doing work like she has done among their people. She was greatly encouraged. She has wall hangings and pictures of herself that the Karen have given her in appreciation. Many young people told me of their admiration for and loyalty to Helen. Some I met far from her school in other parts of Thailand.

Now 67, Helen is not planning to stop work. She will carry on. The Australia Day award is among the nation's highest honours. Praise God—she deserves it. I am humbled and proud to know this woman of spirit, of courage and faith. **R**

Joy Butler is director of women's ministries for the South Pacific Division, based in Wahroonga, New South Wales.



Helen Hall (fourth from right) with some of the young people who share her three-room house and visitors from Australia.

short time—until the next monsoon!

Down the dusty, rocky track, across a muddy river, where women wash clothes, up another track, past many bamboo houses we arrived at the primary school. Here another 260 children sit at similar desks but without the separating blue curtains. Each class group watches the teacher in front of them writing on the board.

All the teachers for both schools are either graduates from high school or young teachers who have come from India or Burma, willing to help their own people. Fifty-eight girls live in a two-level bamboo shelter/dormitory on bare floors with their few belongings around them.

The audiovisual room is a long room under a thatched roof, dirt floor with a screen at one end. Sometimes they have PowerPoint slide shows with the data projector. Another room holds all the

computers, which occasionally work and are protected by blue plastic pinned above to keep the thatch from falling onto the keyboards.

The people in this camp live in uncertainty, never knowing when the Burmese Army might come across, shoot them or rape the women. They are not allowed outside the camp—which is surrounded by barbed wire—except to walk the length of the camp on the sealed road. Their lives are completely restricted. They have set up organisations, programs and self-help educational systems to keep their spirit alive and to take pride in their traditions and religions. They are Buddhists, Animists, Catholics, Baptists and Seventh-day Adventists.

One old man told us he was 95—he did look very old—he had fought with the British in the First World War as a young man.

He hoped to return one day to his home in Burma but the odds are against him doing that. There is no relief to this situation in the foreseeable future.

Helen is there to stay. She is dedicated and devoted to these precious people who have such limited opportunities. She has continued the work of Eric B Hare with the Karen people, but in a different location. Some of her students are grandchildren and great-grandchildren of Hare's students. One or two people in the camp are actually featured in his books.

On our last morning, with energy and enthusiasm for the new day, she hugged us three women, waved us off and drove up the road with her truck of kids, anxious to begin the next exams. We stood and waved back in admiration at her ability to survive all odds despite such dismal surroundings.—*Joy Butler*

How AWR found me

BY DENCHO LOZANOV

The story of Bulgaria's Dencho Lozanov sheds light on the effectiveness of Adventist World Radio (AWR).

IT WAS A LATE EVENING IN FEBRUARY 1999. I was lying in my bed after a tiring day. I had a backache, and was thinking about God. *Oh God*, I thought, *why can I not hear about You on the radio?*

I had grown up during communism and had received an atheistic education. I had a thirst for God with no place to satisfy it. Churches were opened after the fall of communism, but my yearning for God remained. I lived in a small town where there was only an Eastern Orthodox church, or so I thought.

While lying in bed I wondered why nobody had thought of preaching about God on the radio. I had an old radio set, and it would have been very convenient for me to listen to.

Suddenly, deep in my mind I heard a voice: "Turn on the radio on the shortwave frequencies." The voice was so distinct, that I sat up in bed. Immediately I started tuning the radio. It was two minutes to 7 pm. After two minutes of tuning I heard a clear voice: "This is Adventist World Radio—the Voice of Hope." I said to myself, *This could be something for me.*

That was when I started listening to the AWR programs. And I kept doing it for the next three months—every morning and the repetitions in the evening. After that I knew I had to be baptised. Then I prayed, "Lord, please, tell me where to go

for baptism."

That same day, when I listened to "my" program, the speaker announced the topic "Which church has the truth?" God had answered my prayer. I decided to look for an Adventist church. I went to Sofia, the capital of the country, where I thought there might be an Adventist church. When I arrived, the brethren told me that there was an Adventist church in my town! I was so happy.

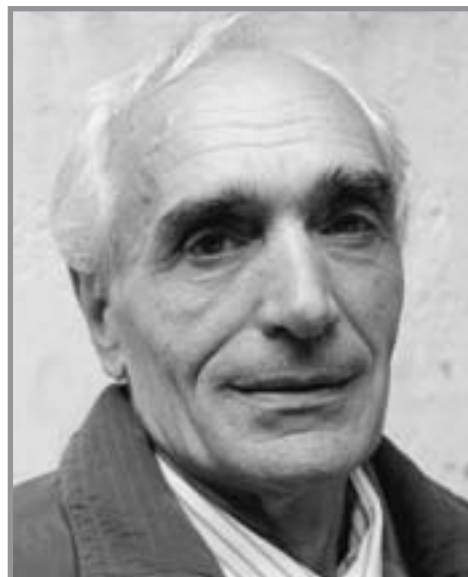
I returned home and searched for the local pastor. At that time the church did not have its own building and the believers held services in their homes. The young pastor, Hristo Stanev, invited me to his home. I immediately told him I wanted to be baptised. He smiled kindly and explained that I had to study the Bible course first.

"But I have already studied it!" I replied. "On the radio!" He was a little surprised, and started questioning me in order to understand the level of my knowledge. At the end he exclaimed, "My friend, you are truly ready!"

I was baptised in September 1999. That was the happiest day of my life.

Of course, I did not hide my light. I told every friend and relative about the new hope I had received. I know that Jesus wants to bless every single person, to give salvation to everyone who seeks Him. **R**

Dencho Lozanov is an Adventist World Radio listener in Bulgaria.



How can I hear AWR programs?

AWR's mandate is to enter the hardest-to-reach places on earth. Many of our programs are accessible through internet audio at www.awr.org

Why do you use short wave?

The signals can travel for thousands of kilometres, unlike AM or FM radio waves, enabling our programs to reach into countries that are closed to religious broadcasts in local media.

More than 2.5 billion people, using 1.5 billion short-wave radio receivers, listen on a regular basis. Research shows that short-wave listeners are growing globally, with short-wave penetration at its highest level in developing countries. AWR also broadcasts programs via AM and FM stations, direct-to-home satellite, and the internet.

How many languages do you broadcast in, and how many countries do you cover?

We currently produce programs in nearly 70 languages that reach more than two-thirds of the world.

How are gifts to AWR used?

All gifts to AWR go to advance our broadcast ministry. For example, AWR uses direct gifts to cover the cost of airtime and add new languages in areas such as the Middle East, Africa, Russia and China. Operating expenses are covered by appropriations from the General Conference and other sources of income, such as investments, endowments and estate gifts.

Adventist World Radio Offering
—Next week, March 11



Love and race

BY DAVID EDGREN

IT WAS VALENTINE'S DAY. ON MY WAY to work that morning, in the spirit of the moment, I stopped at a supermarket to get some chocolatey morsels for my workmates. After being greeted with the typical cashier's opener—"Fly buys?"—I attempted to share my joy with her: "Happy Valentine's Day!"

Her response—"American rubbish!"—set me back. I assumed she meant the holiday and not the customer in front of her. Obviously she didn't pick up my accent.

But she continued, "The sad thing, really, is that we Australians have taken it on!"

As I drove the rest of the way into work I pondered my early morning confrontation. And I compared it to a statement made the previous day in parliament by Danna Vale that Australia could be a Muslim nation in 50 years time: "When you actually look at the birthrates and you look at the fact that we are aborting ourselves almost out of existence . . . you multiply that by 50 years, that's five million potential Australians we won't have here."

While I am sure the checkout clerk wouldn't have slighted Americans on public television, as Ms Vale did Muslims, the attitude is similar. How would you feel if Australia was mostly Muslim in 2056? What about mostly American? Japanese?

Honestly, it baffles me. We all—creationist and evolutionist alike—started out from one place. It was either primordial sludge

or pre-eminent Judge.

God gave clear instructions to His people through Moses that, "The alien living with you must be treated as one of your native-born. Love him as yourself, for you were aliens in Egypt. I am the Lord your God" (Leviticus 19:34*).

Moses took this so deeply to heart that he put his salvation on the line for others, "But now, please forgive their sin—but if not, then blot me out of the book you have written" (Exodus 32:32). Such words demonstrate that Moses lived to lead people to salvation.

John saw a similar love as he walked and talked with Jesus. He saw Jesus as our example, "This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers" (1 John 3:16).

Would you lay your life down for your brother who wears an Eastern robe? Would I die for the woman in her supermarket-chain uniform?

Let us humble ourselves that it may be so. **R**

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

David Edgren is senior assistant editor of RECORD. His accent comes from ancestry and early life in California, USA.

Prayer keys: Praying for our children

BY LITIANA QUIOSESE

PRAYER FOR OUR CHILDREN IS THE lifeblood of our church. Here are some suggestions as to how you and your church can do this more effectively:

- Get to know your children: learn their names; shake their hands and make eye contact; find out what they are doing from school newsletters; talk to them about what's happening in their lives.

- Create a "prayer request" box that children can put their written prayer requests into. This box is then handed to the person doing the prayer during worship service. The person doing the prayer just commits the prayers within the box, he or she does not have to read out every single request.

- Create a praise section in your church bulletin or on your church noticeboard that acknowledges milestones of your children—academic, musical and sporting awards, honour badges at Pathfinders, baptism, commitment ceremonies.

- Match every child with an adult as a prayer partner. Children's names and or photos can be distributed on praying hands or a fridge magnet as a visual reminder.

- Produce a prayer calendar for families with prayer suggestions for each week. For example, pray for single parents and their children, pray for homeless children, pray for children who are lonely.

- Form prayer groups who pray each Sabbath morning for the children's Sabbath school leaders and the children they will be reaching. Pray for children in the community who do not know Jesus and keep praying for children who used to be part of the church family but have turned away.

- Start a "prayer for schools" program. Select a school and pray for the teachers and the parents, as well as the children. Encourage parents to pray in pairs or in groups as soon as they've dropped their children off at the school in the morning. **R**

Litiana Quiosese is associate director of children's ministries for the South Pacific Division.

The power of Christian freedom

BY JOHN WATTS

RARELY HAS THE PUBLICATION of cartoons erupted into a response of death threats, burning of buildings, killing of people, and deepening divisions between communities. In the case of the cartoon drawings depicting the prophet Mohammed, recently published in Denmark, there is a disparity between the intention to communicate through humour and the resultant acts of violence by outraged people. These recent events are of interest to Christians, because they emanate from the issues of free expression and religious beliefs and actions.

Rather than dissect the religious, political and racial intricacies of freedom of expression in this particular event, however, perhaps it is more opportune to consider the broader meaning of freedom in a Christian context. Freedom of speech, freedom of expression and freedom of worship are to be valued and cherished. Nevertheless, a scriptural understanding of freedom is foundational to an appropriate understanding and use of these "rights," as well as our attitudes to, and relationships with, our own and other societies.

For the modern non-religious person in Western society, freedom probably equates to such individualistic ideas as liberty, autonomy, self-determination, independence, self-government and self-sufficiency. Contrary to what is often portrayed in the media, Islam, to most Muslims, means submission, a submission that makes one strong. It is a submission that frees one from any other's subjugation because submission is to only one God.

Islam believes in modesty and humility, in treating others as equals and with respect. Islam means peace, to bring oneself to conform peacefully. For communities such as the ancient Greeks, freedom was viewed in more political than religious terms. The free person was a citizen with full rights, in contrast to a slave who had limited rights. Both free and slave, however, were expected to conform to the law, so that freedom and law were not contradictory opposites.

In Old Testament times, God's people

were "slaves" of the various monarchs of Israel and Judah, and were expected to conform to God's law. The new covenant of Jesus, conversely, revealed a non-political Messiah interested in personal rather than political freedom. Jesus' focus on personal freedom was offensive to most Jews because of their fundamental misunderstanding of freedom, as illustrated for example, in John 8:33*: "We . . . have never been slaves of anyone." As the subsequent verses in John 8 depict, the Jewish people were as much slaves to sin as the non-Jewish peoples. Jesus, by His words and works, demonstrated that Christian freedom is not the power to do whatever one individually wants, but Christian freedom is the power

**Islam,
to most Muslims,
means submission,
a submission
that makes one strong.**

to submit, to conform and to serve.

The New Testament depicts every person as a sin addict, in bondage to the powers of this age (see Ephesians 6:12), living a life less in quality and quantity than God intended for the human race. For Christians, free persons do not own themselves, but belong to another, God the Creator. When one is not willing to serve God (as the prodigal son in Luke 15), then one cannot be free from the compulsion to sin. We can have freedom only in Christ, and, as we conform to living according to His will, we no longer are slaves addicted to sin but willing servants of Christ.

Jesus the Messiah, in His life, death and resurrection, opened the way for every person to live according to the Spirit, free from human standards and ways of thinking. The Christian message proclaims that the only genuine freedom open to humanity is that which comes by returning to God. Humanity, before sin, was part of the household of God, but strayed from that

household into a "foreign land," and, as for the prodigal son, freedom for each of us comes through an attitude of being willing to be a voluntary servant, of conforming to God's will: "Father, I have sinned against heaven and against you. I am no longer worthy to be called your son; make me like one of your hired men" (Luke 15:18, 19). Verses 20-24 beautifully illustrate the Christian certainty that a willing and humble attitude of submission, conformity and service to God's will brings true freedom as children of God, memorialised by rejoicing, celebration and acceptance into the household of God.

The power of freedom is analogous to the power of love and the power of prayer. By the power of this freedom, God's church can continue to follow Jesus in reducing if not removing the arbitrary social, cultural and national distinctions of the ancient and modern worlds, such as between the free and the enslaved, men and women, adults and children, the rich and the poor, race, religion and so forth. The gift of freedom granted by the life, death and resurrection of Jesus invalidates such "old humanity" distinctions. Yet, if we are transparently honest, we must admit that these distinctions continue to exist in the church.

The power of freedom granted in Jesus carries with it clear implications for the people of God in identifying and removing all distinctions that cannot be justified in God's kingdom. It also enables Christians to give a loving and prayerful reasoned response to such events as the recent cartoon episode. This freedom, however, raises the question: As a church, how do we address and action more fully the implications of Christian freedom in the communal, organisational and governance life of the church? **R**

*All Bible quotations are from the New International Version.

John Watts is senior education lecturer at Avondale College, based in Cooranbong, New South Wales.

Jesus the centre

MARK FRIEND, NT

Thank you for "Tell me the old, old story" (Feature, February 4). Such an article gives me hope. I am one of those, like the writer of "A sad encounter" (Letters, February 4), who has an ambivalent relationship with the church of which I have been a member for more than 25 years.

The principal purpose of Scripture is to tell us the story of Jesus Christ, the Creator, the Saviour and the Redeemer. All theology should be interpreted and imparted in this context because Jesus is God revealed.

I have seen people change from professed atheists and agnostics to seekers after Jesus simply by continued witnessing about the story of redemption. This is because they know I have nothing of worth to offer them save my hope and my belief that He answers all questions.

I have a heartfelt need to support and be supported by a church that practises this truth. I have nowhere else to go. It grieves me that I find this fellowship only with my immediate family, although I thank God for them.

Let's make all other teachings subservient to the revelation of Jesus in Scripture. This and this alone will make us truly distinctive as a Christian religion. This will make our scriptural place as the messenger to the remnant of God assured.

Good news for China

PETER MARKS, SOUTH KOREA

Praise the Lord for what the Adventist Students Association did in China ("ASA meets China's university students," News, February 4). The new China is certainly very different from the old China. God is opening doors for finishing His work.

From my vantage point as a visiting professor at Sunchon National University in the far south of Korea, I have many stories of how God is at work in China.

Allow me to share one example: Last year I heard the testimony of a young mother who had escaped from North Korea eight years ago. In order to escape, she left her two young children in the care of their grandmother.


On reaching China she was so sick and emaciated, she thought she would die. Her Adventist neighbours helped her physically and introduced her to Jesus. She spent five or six years avoiding capture by the Chinese authorities, who would have returned her to North Korea. She was baptised in China after an evangelistic visit by students from our Adventist university in Korea. Since April 2004 she has lived in South Korea. Now, she is a faithful church member at one of the Adventist churches in Sunchon.

Praise the Lord! God is opening doors in China.

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.

Record Roo's

Kids corner



Hi Kids,
Elisha performed lots of miracles wherever he went. Read the story of the poisoned pot of stew to find out what Elisha did to help. You can find the story in 2 Kings 4:38.


RR


Fill in the Blanks


"So he said, 'Then bring some ____.' And he it into the ____, and said, 'Serve it to the ____, and they may ____.' And there was nothing ____ in the pot." 2 Kings 4:41 NKJV


Circle


Draw a circle around all the things that you would use to cook a pot of savoury stew.



carrots

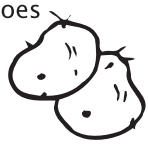

salt



grapes



honey



corn



apples


potatoes


bananas


capsicum


chocolate



Colour in...

Now you can colour in all the pictures.

Peta Taylor

March 4, 2006 13

Weddings

Bielicki—Medrzycki. Edward Bielicki and Anne Medrzycki were married on 10.2.06 at their home in Glen Waverley, Vic.

Morrie Krieg

Johansson—Pizey. Jamie Johansson, son of David and Elaine Johansson (Eaton, WA), and Rochelle Pizey, daughter of Glenn and Jenny Pizey (Perth), were married 16.10.05 in the Livingston Adventist church, Perth.

Gervais Cagy

Lomas—Thoresen. Daimien John Lomas, son of Carol Lomas (Sydney, NSW) and Melvyn and Cheryl (stepmother) Lomas (Cooranbong), and Amy Laura Thoresen, daughter of Christine Thoresen (Canberra, ACT) and Cary and Lydelle Thoresen (stepmother) (Queanbeyan), were married on 29.1.06 at Lennox Gardens, Yarralumla, ACT.

Dale Arthur

Maberly—Brownhill. Simon Maberly, son of Pastor Cliff and Karen Maberly (Toowoomba, Qld), and Joanna Brownhill, daughter of Pastor Michael and Dawn Brownhill (Kallangur), were married on 6.12.05 at Holy Trinity Anglican church, Brisbane.

Sean Berkeley

Pang—Wang. John Pang, son of David and Magdalene Pang (Brisbane, Qld), and Evelyn Wang, daughter of Guomin and Meide Wang (Shanghai, China), were married on 29.1.06 in the Waitara Adventist church, NSW.

Gilbert Cagy

Renshaw—Burt. Blair Renshaw, son of Terrence and Anne Renshaw (Perthville, NSW), and Narelle Burt, daughter of John and Marecia Burt (Palmerston North, NZ), were married on 29.1.06 at Rydges Gardens, Palmerston North.

Jerry Matthews

Siutu—Tolovae. Travis James Siutu, son of Vailolo and Tasi Siutu (Sydney, NSW), and Puna Nancy Tolovae, daughter of Tuifiti and Pea Tolovae (Kalgoorlie, WA), were married on 22.1.06 in the Parramatta Adventist church, NSW.

Togamau Tuoai

Taylor—Pryde. Ray Taylor (Lilydale, Vic) and Lisa Pryde (Narre Warren North) were married on 6.2.06 at Mount Rael Retreat, Healesville.

Peter Roennfeldt, Julie Wells

Thomas—Leddin. Terry Thomas, son of Gordon and Margaret Thomas (Orange, NSW), and Robyn Leddin, daughter of Ward (Cooranbong) and the late Ora Nolan, were married on 14.1.06 in the Botanic Gardens Chapel, Orange.

Errol Webster

Walker—Voss. Jarrod Shane Walker, son of Jamie and Dianne Walker (Lauderdale, Tas), and Narelle Gaye Voss, daughter of Edward and Margaret Voss (Glenorchy), were married on 12.2.06 at Newlands House, Mount Stuart, Hobart.

Neil Redman, Kevin Amos

Obituaries

Blackburne, Stuart John, born 22.8.1989 at Palmerston North, NZ; died 18.1.06 at home in Manukau City after a brave fight with cancer. He is survived by his parents, Keith and Heather; and his older sister, Kellie. Stueie made the most of every day and never let any physical limitation prevent him from being involved with his family or friends. Pathfinders was a huge part of Stueie's life and having him as a part of the club was a blessing to all. Stueie went peacefully to sleep, knowing that the next thing he will see is Jesus.

Brendan Pratt, Stephen Davies

Blanchard, Mary Judith, born 15.3.1929 at Willoughby, NSW; died 17.1.06 in Gosford Hospital. In 1949 she married Ray, who predeceased her in 2002. Mary is survived by her children, Christopher, Wendy, Linda and Craig; and her two grandchildren, Phillip and Yasmin. Mary was a caring mother and very devoted to her husband and children. She will be fondly remembered by those who knew her as one who was always considerate of the needs of others.

Roger Nixon, Moira Irvine

Cumming, Harold William, born 18.5.1922 at Kempsey, NSW; died 30.10.05 in Brisbane, Qld. On 14.4.46 he married Audrey Bryant, who predeceased him on 13.5.73. On 14.4.74 he married Annie Burgess, who predeceased him on 23.3.99. He is survived by his children, Betty, David, Margaret, Mervyn, Allen and John. Harold served his country in the 2nd/14 Battalion in New Guinea, Bootless Bay, Boana, Rama Valley, Port Moresby, Kokoda Trail, Nadgad and Shaggy Ridge. He also served his Lord supremely, loved people and introduced many to Jesus. Harold's happy disposition and love of life will be missed by his family and many friends.

John Lang, Adam Cinizo

Gillespie, Liam Jonathan, born and died 11.1.06 in Mater Women's Hospital, Brisbane, Qld. He is survived by his parents, David and Patricia (Brisbane). "Suffer little children to come to me, for of such is the kingdom of heaven."

Bob Possingham

Hammond, Keith (Scott), born 13.8.1927 at West Wyong, NSW; died 13.11.05 in Hervey Bay Hospital, Hervey Bay. On 24.2.50 he married Val Drayton. He is survived by his wife; and his daughters, Beverly (Minto) and Lyn (Hervey Bay).

Ernst William

Hilton, Wendy Carmel Elizabeth (nee McKay), born 21.2.1953 at Toowoomba, Qld; died 12.1.06 in Charles Harrison Nursing Home, Cooranbong, NSW. On 25.6.72 she married Peter. She is survived by her daughter and son-in-law, Sheree and Andrew Robartson (Tuggerah); and her daughter, Genette Hilton (London, England). Wendy battled a debilitating illness for more than 30 years and yet was still able to face life without complaining.

Jerry Matthews

Hobson, Travis Kevin, born 9.10.93 at

Positions vacant

▲ **National Field Operations Manager—Sanitarium Health Food Company (NZ).** This role is about providing leadership to the Area Sales Managers and Sales Representatives. The successful applicant will have sales management experience, ideally in FMCG, and a tertiary qualification; will develop strategies and implement plans to achieve aggressive sales targets; identify and develop growth opportunities through new and existing customers; possess strong communication and people skills; and have a passion for developing, coaching and supporting others. **Applications in writing** should be forwarded to Pam Worth, Human Resources, Sanitarium, Private Bag 92127, Auckland, NZ; email <pam.worth@sanitarium.co.nz>, no later than March 10, 2006.

▲ **International Development Internships—Adventist Development and Relief Agency (ADRA—Australia)** is seeking expressions of interest from young professionals considering a career in International Development. ADRA—Australia supports a range of community development and relief programs in the South Pacific, Asia and Africa, and has a number of internships available for young professionals from Australia and New Zealand. **For further information** please visit the POSITIONS VACANT section of the SPD website at <http://adventist.org.au/employment>, no later than Friday, March 10, 2006.

Dargaville, NZ; died 5.1.06 at home in Dargaville. He is survived by his parents, Grant and Heather; his brother, Justin; and his sister, Cassidy (all of Dargaville). Travis's cheerful disposition endeared him to all who knew him. He bravely battled a brain tumour, resulting in cancer, for 12 months without complaint and died confident that Jesus would give him a new life when He returns.

Ken Curtis

Howard, Hilton Percy, born 13.11.1922 at Kindred, Tas; died 7.1.06 in St Vincent's Hospital, Lismore, NSW. On 7.1.46 he married Barbara. He is survived by his wife (Alstonville); his children, Joy Stevens (Sydney), Ross (Newcastle), Ian (Sydney); and his sister, Valda Bates (Ulverstone, Tas). Hilton loved God, his family, gardening and helping Meals on Wheels. He looked forward to his 60th wedding anniversary on the morning of his death.

Ernie Krause

Harold Grosse, Beth McMurtry

Kimber, Marjorie MacGregor (nee Schlein), born 16.5.1930 at Waikerie, SA; died 14.1.06 at Garfield North, Vic. On 30.7.52 she married Howard. She is survived by her husband; her children, Karen, Desrae, Kim, Bronwyn, Peter, Rhys, Emily and Rebecca. Marj's unselfish life of service and compassion to her family, the church and wider community will be remembered by all who knew her, until she rises again at the second coming of Jesus.

Paul Kotanko

Leach, Lilian May Ruth, born 3.10.1915 at Ballarat, Vic; died 6.1.06 at Taree, NSW. In 1936 she married Alf, who predeceased her in 1994. She was also predeceased by her daughter, Shirley, in 1995. She is survived by her sons, Geoffrey, Allan and Ray; and daughter, Lois Hilton; their spouses; her 16 grandchildren; 33 great-grandchildren; and two great-great-grandchildren. Ruth saw her career as a mother figure, homemaker and voluntary worker for charities.

Lyndon Thrift

Liggett, Robert James (Jim), born 7.10.1911 at Dargaville, NZ; died 13.1.06 at Bethesda Rest Home, Auckland. On 8.7.36 he married Eva Lauder, who predeceased him 1.4.93. He was predeceased by his daugh-

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ter-in-law, Fay. He is survived by his sons and their spouses, Keith (Dargaville), Allan and Cherie (Whangarei), Les and Barbara (Dargaville); his daughters, Margaret and Alan Robinson (Christchurch), Norene (Perth, WA) and Loraine and Clive Foster (Auckland, NZ); his 16 grandchildren; and 17 great-grandchildren. Jim was greatly respected in the church and his community for his wisdom, generosity, and steadfastness in his faith. He donated a lot of time to fly'n'build projects and to North New Zealand Conference projects. He awaits the call from the Lord he knew so well.

Ken Curtis

Micklethwaite, Annie Edna Maude (Nan), born 14.11.1911 at Goulburn, NSW; died 25.1.06 at Goulburn. On 16.7.38 she married Eric, who predeceased her. She is survived by her daughters, Wilma Parsons (Goulburn) and Jenny Baird (Brisbane, Qld); her son and daughter-in-law, Jack and Estelle (Goulburn, NSW); her 10 grandchildren; and 12 great-grandchildren. Edna was a lovely Christian person and loved by all who knew her. She and Eric were foundation members of the Goulburn church. She will be missed by not only her family, but also her church family.

Neil Lawson

Millen, Lorna Doris (nee Hook), born 19.9.1914 at Gosnells, WA; died 20.1.06 at Sherwin Lodge, Rossmoyne, Perth. On 26.12.38 she married John (Jack) Millen, who predeceased her. She is survived by her stepson, John Millen (Qld); her sons, Ron (Perth) and Lindsay (Bunbury); her daughters, Shirley Green (Perth) and Wendy Boyd (Killabauch, NSW). Her family salute her as being the very best mother she knew how to be.

Max Smith

Palmer, Alice Agnus (nee Haskins), born 8.6.1917 at Gisborne, NZ; died 18.1.06 in a nursing home near Gosford, NSW. In her early 20s she moved to Australia and for a time worked in the SHF cafe in Hunter Street, Sydney. During WW2 she met and married Arthur Palmer. She is survived by her children, Lorraine, Irene and Robert; her nine grandchildren; and 10 great-grandchildren; also her siblings, Dr James Haskins (USA), Peter Haskins (Christchurch, NZ) and Esther. Alice was an artist and sold many of her paintings. She kept her faith in Jesus right to the end and will be very much missed.

Leonard Tolhurst

Roberts, David, born 10.7.1920 in Sydney, NSW; died 5.1.06 at Port Macquarie. On 19.7.41 he married Gwen Morris and Gwen's father, the late Pastor William Morris, performed the wedding ceremony. During WW2 David served his country in the medical corps, both at home and abroad. As a layman, he was a faithful leader in the SDA Church and was a tireless worker for the Salvation Army and Red Cross. He is survived by his wife; and his brothers, James and George, and will be sadly missed.

Glen Higgins

Smith, Dorothy (Dot) May (nee Larfield), born 21.11.1928 at Rockhampton, Qld; died 5.1.06 at Buderim, Sunshine Coast. Dot was the fifth child in a family of seven. On 22.9.48 she married Ed. She was predeceased by her daughter, Janice. She is survived by her children and their spouses, Selwyn and Robyn, Patricia and Phillip, and Marlene; her five grandchildren; and four great-grandchildren. Dot and Ed were instrumental in the building of the Yandina and Maroochydore churches. She will be sadly missed by so many on the Sunshine Coast.

Eric Hursey, Reg Howell

Sutton, John Lewis, born 12.9.1927 at Aldbury, UK; died 5.1.06 in Logan Hospital, Qld. In the early 1950s he left the UK with his parents and brother to live in Zambia (Africa). On 2.8.55 he married Pamela Hutchings, who predeceased him on 22.8.73. In January 1964 he moved with his wife and family to Australia. He married Kath Rigg on 19.3.80. His brother, Fred, predeceased him in July 1998. He is survived by his wife; his children, Shane (North Turrumurra, NSW), Hazel Graham (Greenbank, Qld) and Graham (Hervey Bay, Qld); his six grandchildren; his stepsons, David and Chris; and stepdaughter, Carolyn. John was a very practical entrepreneur who loved his Lord and will be greatly missed by all.

Adam Cinzio

Williams, Eric William, born 8.1.1919 in Auckland, NZ; died 2.12.05 in Victoria Point Adventist Retirement Village Nursing Home, Qld. On 3.2.48 he married Elizabeth (Betty) Bailey. He was predeceased by his son, Gwynn. He is survived by his wife (Victoria Point); his daughters, Rhyl Cole (Christchurch, NZ), Ula Paton (Forresters Beach, NSW), Ora Williams (Wellington, NZ) and Myr Matheson (Melbourne, Vic); his sons, Vere (Brisbane, Qld) and Vyvyan (Melbourne, Vic); and his 11 grandchildren. Eric was a carpenter and builder by trade, and worked hard and long hours to support his wife and educate his children. After he moved into the ARV he spent 10 years doing maintenance work. Always cheerful and helpful, Eric made many friends in the retirement village.

Selwyn Bartlett, Neil Tyler

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