

# RECORD

March 18, 2006

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*Pastors Derek McCutcheon, Loren Pratt and John Denne with materials, including a special issue of Signs magazine, that will be used in outreach at the Commonwealth Games.*

## “The winning way” launched for Games

**T**he Victorian Conference is using the Commonwealth Games as background to the launch of its 2005 evangelistic thrust, called “The winning way,” a comprehensive program targeting both Victorians and visitors to the state for the games.

Launching its website, <[thewinningway.com.au](http://thewinningway.com.au)>, Pastor John Denne, project manager for “The winning way,” said, “The church in Victoria has a growing passion for those who are strangers to Christ’s love. Pastors, conference office personnel and other members have been dreaming and scheming for the past 18 months about

how they can be more culturally relevant to meet people’s needs.

The website, as part of this initiative, aims to encourage people to be “winners” in Christ. Pastor Denne says its aim is to send the message that to be an Adventist is to be a winner, and to encourage people to see it as their role to “coach” others for Jesus.

The program itself is not limited to the duration of the games, although it features a green-and-gold logo, but will be ongoing. Pastor Denne said the idea was to capitalise on sport, “the ‘god’ of many in our culture,” as did Paul in New Testament times.



This simple act may have been the most important event to take place that afternoon.

# A good afternoon

**T**HE CALL OF THE BELLBIRDS ECHOES across the broad bend in the river and the mild afternoon sunlight filters through the restless gum trees. The small group of people—some still dressed in their Sabbath best, others more Sabbath-afternoon relaxed—includes some of the patriarchs and matriarchs of the local church, as well as younger friends of the baptismal candidate.

As the group assembles at the chosen spot, the family playing cricket nearby on the riverbank choose a tactical retreat and, when I look back, they are gone. But another nearby mother calls her sons away from throwing rocks only out of respect for the group and they continue to play in the shallows just a little downstream.

The younger minister speaks for a few minutes and the quiet of the location allows him to be heard easily above the gentle breeze and the bird calls. Then the local pastor and the about-to-be-baptised brave the uncomfortable chill of the water. It's late summer but these upper reaches of the river are fed by streams from the surrounding mountains and are rarely considered warm.

A few more words are spoken from midstream and the pastor lowers the other below the water. As they make their way out of the river, the group on the bank sings sincerely but somewhat hesitantly. The group breaks up into quiet conversations and slowly disperses during the next half-hour, as friends, family and other church members congratulate the newly baptised,

who is wrapped in a large blanket but is soon warmed by the afternoon sun.

It is a moment of peace and reflection—perhaps slightly less so for those braving the cool water; a time of well-wishing, commitment and warmth. It is a *good* afternoon, in the best and truest sense.

But the tranquillity of the occasion belies its profundity. Reference is made to the angels rejoicing in heaven (see Luke 15:10), but even in the more immediate location something almost unutterably significant has taken place. Despite the absence of pre-publicity, record-breaking ticket sales, stadiums full of energetic fans or live news television coverage, this simple act may well have been the most important event to take place that afternoon across the nation.

In *A Peculiar People*, Rodney Clapp refers to Paul's description of "a new life begun" (see 2 Corinthians 5:17) and describes baptism as an act of civil disobedience. The family, the nation, the market, the employer, the university, the advertiser, the retailer, the opinion-maker are "no longer the primary source of identity, support and growth" for the new believer. As such, Clapp argues, "baptism is profoundly subversive. Anytime the church takes baptism seriously, which is to say on its own terms, the surrounding society cannot help but see it as at least potentially politically threatening."

Clapp isn't focused on *political* as in the "politician" sense that happens in a capital city, election campaign or media debate near you, although it is not entirely dis-

connected. Instead he is highlighting the real sense in which to say "Jesus is Lord" must also be a powerful statement that everything and everyone else is not. To choose baptism is to choose citizenship in a different kingdom—and a different type of kingdom.

Living out of step with the dominant society—creatively and with grace—is not necessarily easy for either party. The mainstream must endure continual prodding. The dissenter must resist the subtle and not-so-subtle pressure to conform.

But that is the call of God, answered at the time of our own baptism and renewed with each baptism we share: "For we died and were buried with Christ by baptism. And just as Christ was raised from the dead by the glorious power of the Father, now we also may live new lives" (Romans 6:4, NLT).

Some would argue it's not quite Rosa Parks refusing to give up her seat on the bus that day in 1955, thereby sparking the civil rights movement. But, on the other hand, perhaps baptism is not so different, an act of civil disobedience in a self-centred and self-destructive society. Seemingly small things can have big consequences and the consequences don't get much bigger than eternity.

It was a *good* afternoon, in the best, truest and most powerful sense—whether we realised it or not.

Nathan Brown



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

# "The winning way" launched for Games

(Continued from page 1)

Pastor Denne said that when Paul wrote about training, running, fighting and winning, his readers clearly understood his language. "It was a method he used to motivate those who received his messages. We believe that we can do the same."

Resources for "The winning way" include "gold" medals inscribed with the words: "You can be a winner—Try Jesus"; a letter-box mailer; a song written by Leanne Deanshaw and maxiPraise; and a DVD sampler of a variety of video topics. "These, when coupled with the friendship of the person that regularly delivers them, will meet a broad spectrum of needs," he says.

All resources are available via "winning way's" website. Once there, people can also access information on seminars, order resources, engage in correspondence courses, make prayer requests and learn about Adventism.

Pastor Denne says he's been delighted to see schools and churches keen to place orders, with demand so strong that a re-order of some products has already been necessary.

He emphasises that the resources are not an end in themselves. "They're designed to be a catalyst to assist the development of friendships. Schools have planned cur-

riculum units and sports events based on the "winning way" theme. Churches have planned seminars on health, family life and prophecy, under the "winning way" banner.

"These will lead to evangelistic series in church worship services, and then to Bible studies, baptism and discipleship. The result, we believe, will bring praise to God and we will see our churches re-joining and growing. This is what really matters, because the church is essentially the local church."

Pastor Loren Pratt, Victoria's personal ministries director, says, "A lot of us are planning on going to our neighbours with a gold medal, the sampler DVD and mailer card, and also with the specially produced *Signs of the Times* Commonwealth Games issue. We'll be telling them that everyone can be a winner. We want to be a positive influence for Christ; we believe that this project can really help us to meet needs for Jesus."

Wayne Boehm, the Victorian Conference youth director, says he also is enthusiastic about the program. He says a youth rally is planned for St Paul's cathedral, in the heart of Melbourne. "Our vision is to beam this to the world on Hope Channel [1100 hrs EADST, March 25]. Through this, Commonwealth Adventists will be able to invite their friends to view a celebration

service at the time of the games. On March 19 we've planned a day-long festival at Brunswick [an inner northern suburb of Melbourne]. There will be a lot of fun activities. In the evening there will be a free BBQ and concert."

Pastor Denne thanked his team for their combined effort, saying, "All of our ministry departments have contributed significantly. There's nothing like a team doing something.

"We also wish to express our appreciation to Signs Publishing Company, Adventist Media, the South Pacific Division and the Australian Union Conference. We look forward to more of that as we proceed to positively reach people's needs in our culture for Christ." — *John Denne/Adele Nash*

More @ <http://thewinningway.com.au> and in the March *Signs of the Times*.



"The winning way" 32-page insert in the March issue of the *Signs* magazine, which will be given to visitors attending Melbourne's Commonwealth Games.



◆ Pastor **Allan Croft**, supported by his wife, **Noelene**, has recently "moved on" after **23 years** as the minister of the **Morphett Vale, church** in South Australia, possibly **one of the longest pastoral stints** for a minister in an Australian church. He commenced at

Morphett Vale in 1983, remaining there until the end of 2005. Pastor Croft said that he felt he had a call to be in that church for an extended period early in his ministry, which, he says, was always **oriented toward people**, using their gifts. He encouraged the church to **experiment with different worship styles**. Recognising that it may be best to move out of the church to allow a new pastor to establish themselves, prior to his coming back and being a part of the congregation, he will be the pastor of a number of smaller churches further south of Adelaide.—*David Peterson*

◆ Several women at **Muswellbrook, NSW**, have operated a **stall at the monthly Aberdeen markets**, raising funds for the Adventist Development and Relief Agency (ADRA) Appeal. At a recent church service, they were paid tribute for their success in 2005, having **raised \$A1100**.



The stall sells a variety of crafts and foods, and shawls and, at Christmas, gingerbread houses. They plan to continue the project in 2006.—*Clive Nash*

◆ The **Western Australian Conference Easter Big Camp** will feature a **photographic competition** for its members. Called "Glimpses of glory," each entry must portray a **symbolic expression** of one of the following texts: 2 Corinthians 1:3, 4; 2:15; 3:3; 4:6, 7, 16. Divided into three age-based sections, entries will be on display at the camp. The first prize in each category is \$A100.

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# Churches to pass on their faith

WAHROONGA, NEW SOUTH WALES

The Children's Ministries Department of the South Pacific Division (SPD) has produced a poster urging people to pass on their faith to the children in their churches.

"When it comes to children, the whole church needs to get involved in passing on their faith," says Mrs Julie Weslake, director of children's ministries. "It shouldn't be left only to children's leaders and teachers."

Research, says Mrs Weslake, has shown that children develop faith in God in the context of relationships and role models. "It's something that parents, the older youth and other adults of the church need to see as their responsibility," she says.

The poster is based on Psalm 78:4, which "is a mandate to the older generation to make sure that they pass on the deeds and commands of God to the next generation," says Mrs Weslake. Using FAITH as an acronym, it also points out key things that children need as they grow their faith

that "hopefully church members will implement."

"Pass on your faith" will also be the theme of the upcoming Australian Children's Ministries Expo, to be held in Sydney's Collaroy Centre from August 18 to 20 this year. Guest speakers will provide children's leaders, parents, pastors, church elders and members with practical skills to pass on their faith during workshops.

The keynote speaker of the expo is Dr Bailey Gillespie, author of *Keeping the Faith: A Guidebook for Spiritual Parenting* and one of the initial planners of the GraceLink curriculum.

"All of us want children to be firm in their faith and committed to God in a lifelong relationship," says Mrs Weslake. "And unless we provide them with opportunities to develop a personal faith in God, all they will ever have is head knowledge."

Children's ministry expos are being planned for the SPD over the next five years. The posters will be sent to children's ministries directors of unions or conferences who will distribute them to churches in the coming weeks.—*Melody Tan*



The "Pass on your faith" poster will help confirm children in their beliefs.

# White River church to expand

HONIARA, SOLOMON ISLANDS

The White River Adventist church in Honiara is about to start work to expand its church building to cater for increasing numbers.

A groundbreaking ceremony was held at the church site on February 26, which was attended by state and mission dignitaries, including the Hon Yukio Sato, MP, the member for West Honiara, and Pastor Benjamin Asa, secretary of Eastern Solomon Islands Mission (ESIM).

At the ceremony, Mr Sato said he was pleased with the role the church played in the White River community through its activities, adding that all churches have a role to play in keeping communities together.

Work commenced in early March and is expected to be completed for five years. It will cost an estimated \$SBD68,000. The chairman of the building committee thanked the ESIM for its help in the redevelopment.

The White River church serves the western portion of Honiara and is the only church on the western side of the city.

A constantly increasing membership has meant that the church has outgrown its original structure, first constructed in 1971, and then expanded in 1980.—

*Solomon Star*

◆ **Lisa Grice, 23, right, of the Kellyville, NSW, church,** recently launched a new ministry with Pastor David Riley at his London, UK, church. She will be its **music pastor** for 12 months. Accepting the invitation as an "opportunity of a lifetime," she commenced in her volunteer role in February. "I would love to see a lot of mentoring going on within the church by the time I



leave," she says. Ongoing **training is so important** within a church to prevent a huge loss when leaders leave. I want to give everyone a sense of ownership and pride in their church.—*Robyn Crabtree*

◆ A **Marmite sandwich** did what Whiskers, water-spraying firefighters and animal-control officers couldn't—**sweet talk a wild cat** out of a **Napier, NZ, palm tree**. The stubborn cat had been stuck for more than a week in the tree until local **Jamie Green** lured the feline felon to safety with a moggy Marmite meal.—*Sanco News*

◆ The South England Conference (SEC) has a "**magnificent seven**" line-up for the **SEC youth leadership convention** to be held September 3-10 in Madrid, Spain. They include youth directors **Gilbert Cangy** (South Pacific Division), **James Black** (North American Division), **Paul Tompkins** (Trans-European Division); **Bailey Gillespie**, director of the Hancock Center for Youth and Family Ministry; **Courtney Rae**, youth pastor of the Miracle Temple Adventist church; **Ron Whitehead**, director for the Centre of Youth Evangelism; and **Steve Case**, president of

Piece of the Pie Ministries. These are seven of the 29 specialists teaching at the convention.—*Japhet de Oliveira*

*More @*

[www.secadventist.org/YD](http://www.secadventist.org/YD)

◆ The **Adventist Review website** has expanded its online listening room, now featuring **CD-quality radio** in 16 languages. Stations include Life-talk Radio Network, Hymns and Favorites and Praise 90.1. In the "TV room," one can view a discussion of the weekly Bible-study lesson at **Sabbath School**

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# Aussie aids African churches

HARARE, ZIMBABWE

Over the course of 2005, some \$US1 million was raised for the construction or completion of four churches in Harare, Zimbabwe, by Melbourne layman Dr John Jeremic.

Building on the success of an initial fundraiser for the Highlands church in early 2005, in which some \$ZM2.7 billion\* was raised, Dr Jeremic returned in late 2005 and visited five congregations, to bring vision and motivate members. Despite low average per capita incomes, high unemployment and inflation of up to 700 per cent in Zimbabwe—its currency is the world's worst performer—church members remain enthusiastic and generous.

In a fundraiser for a city-centre evangelism and conference complex, a congregation of visionary, mostly young business people and professionals pledged some \$ZM14.7 billion.



An artist's impression of the proposed Harare City Centre evangelistic centre in Zimbabwe.

When completed, the multistorey church and outreach centre, with a 1000-seat auditorium, will be the largest such Adventist facility in Africa.



Dr John Jeremic, centre, talks fundraising plans with Dr Jonathan Mosvosi, left, on the site of the proposed Harare Evangelistic Centre, in downtown Harare, Zimbabwe.

It will occupy a site in the elite civic zone of downtown Harare. A groundbreaking ceremony was held on November 6, 2005.

Also benefiting from Dr Jeremic's visit were the suburban churches of Highlands, Mandara, Borodale and Greendale, each of which has grand plans for representative and multifunctional complexes. A total of \$ZM26 billion was raised for the developments.

In thanking Dr Jeremic, Dr Jonathan Mosvosi, the then pastor of the suburban churches, said, "You have probably accomplished more in Africa as a good businessman from Australia in outreach and evangelism than any local or visiting pastor."—*Lee Dunstan*

\*\$A1 = \$ZM25,000

# School students reach out in NZ

CHRISTCHURCH, NEW ZEALAND

A total of 48 members of the Port Macquarie church in New South Wales recently spent their school holidays conducting an outreach program called "God factor" in Christchurch, New Zealand.

The four-night series was conducted over two weekends in the Bishopdale church and featured two teens preaching each night, drama ministry, musical items and activities. Teens from the Bishopdale church also joined the group in preaching.

Response from the teens at Christchurch was enthusiastic. One wrote a letter to the "God factor" team thanking them for sharing God, saying, "Now I believe that God does exist and I'm going to try and spread the good news to everyone."

A number of others who went to the "God factor" meetings are planning to attend the Bishopdale church. A parent of one of the children who attended commented, "It helps them to focus on what's important in life."

Trish Campbell, the program leader, says, "This was designed as an opportunity for teens to answer other teens' questions about God. 'God factor' not only helps those attending, but also those participating."—*Northpoint*

**University**, a 30-minute satellite broadcast produced cooperatively between the General Conference Sabbath School Department and Hope Channel. The programs feature Australian Pastor **Casey Wolverton** as host and moderator, with four interacting, international young adults discussing the topic for the week, offering innovative approaches to the exploration of the topic.—*Adventist Review/Gary Swanson*

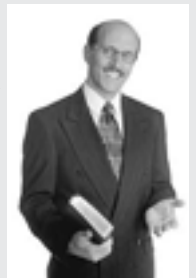
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◆ A film crew from the **National Geographic Media Department** filmed a Sabbath service at the Sacramento Central church, USA, which included an interview with Pastor **Doug Batchelor**, president and speaker for Amazing Facts Ministries. Pastor Batchelor came to the attention of National Geographic as a result of the high level of internet traffic on the Amazing

Facts website, which features the prophecies of Revelation. The interview included questions on the rapture, the tribulation, the antichrist, the battle of Armageddon, and the various apocalyptic symbols of Revelation. Pastor Batchelor says he "sensed the prayers of God's people" as he answered the broad spectrum of questions, **all without his Bible**, because the interviewer did not want read answers. Later the interviewer confided to Pastor Batchelor that his answers had made more sense to him than anything he'd heard before. The

title of the 60-minute documentary, called **The Riddle of Revelation**, includes the conclusions of other religious commentators from around the world. Says Pastor Batchelor, "Please **continue to pray** that as the editing process takes place, the final product will bring glory to God and help people recognise the truth."—*Amazing Facts*



# Underground resurfaces

WAHROONGA, NEW SOUTH WALES

The Underground small-group study guides are about to make a comeback, four years after first being published. This will be in line with the recently launched Elijah Project, a General Conference youth evangelism initiative embraced and adapted by the South Pacific Division (SPD).

"Small groups will play a part in the Elijah Project and the study guides are really good resources based on solid biblical materials produced by the church," says Pastor Gilbert Cangy, director of youth ministries for the SPD. "We did not do a good job in promoting these books four years ago, but I hope it will be different this time round."

According to Pastor Cangy, one of the reasons for the lack of demand for the study guides was the misconception that the books were Underground outreach materials only, and therefore unsuitable for use by other church members. Underground was an SPD Youth Department outreach initiative conducted in 2002.

The study guides feature a contemporary format and deal with topics such as the Holy Spirit, the Sermon on the Mount, how to share one's faith, as well as one for new believers. Although targeted toward



The range of 2002 Underground study guides is surfacing.

youth and young adults, Pastor Cangy says anybody, ranging from teenagers to adults in their 40s, will enjoy using the study guides.

"Church members in small groups are often searching for resources to study and often end up with material from other churches," says Pastor Cangy. "They often do so without realising that the Adventist Church has produced some very good materials that they can use as well."

All study guides have been written and developed by youth workers within the SPD. A fifth study guide, based on prophecy, is currently being written.—*Melody Tan*

Contact your conference Youth Department for the guides or email the SPD department at <ateina@adventist.org.au>.

# Gilson College's record enrolments

TAYLORS HILL, VICTORIA

Gilson College, on Melbourne's western fringe, is experiencing exciting times, according to its principal, Mark Vodell, where, for the 10th year in succession, the enrolment has set a new record.

In 2005, the college extended its library to include a new primary wing, along with a new administration block. The growth of enrolment this year to 620 students has also seen an increase in the number of teachers employed.

This year the college has two new secondary classrooms and art complex under construction, with the project due for completion in late March. The final stage of development, in the primary school, will see two classrooms added to the middle school.

"The completion will alleviate congestion that's presently being tolerated with good grace!" says Mr Vodell.

"Each day [in this area], thousands of people are being introduced to the great hope and joy that we believers so often take for granted. We ask for your continued prayers as we evangelise an urban area that has, per capita, the lowest number of Adventists in Australia." — *Mark Vodell/Adele Nash*

◆ With the help of computers, calf skins and turkey feathers, Donald Jackson is reviving an art form and creating a Bible by hand, at a cost of \$US4 million. The St John's Bible, a seven-volume, illustrated endeavour slated for completion in 2007, is the first handwritten Bible to be commissioned by a major religious institution in 500 years.—*Jason Kane*

◆ Biblically Correct Tours have been led in museums for more than 15 years—countering secular interpretations of history, nature and the origin of life with a literal interpretation of the Bible.

"Museums are the secular temples of our day," founder Bill Jack says. Denver museum chief curator Kirk Johnson believes Biblically Correct Tours' "message is quite backward and intellectually dishonest," though he's pleased that bringing the children to his museum exposes those taught only about creationism to other ideas.—*Crosswalk.com*

More @ [www.creationtours.com](http://www.creationtours.com)

◆ The Christian Medical and Dental Associations, America's largest faith-based organisation of Christian doctors, has announced an initiative to

encourage doctors to give of their time and resources to help the poor. "We are pleased to be introducing the Four-Percent Solution program to doctors around the country," said Dr Al Weir. "What we're asking doctors to do is to consider and commit to specific strategies to use God's blessings to them in a way that blesses someone far less fortunate. A doctor may choose to spend two weeks a year—about 4 per cent of the year—in overseas mission work that directly impacts the health, housing, job skills or nutrition of the poor." Dr Weir explained,

"Some doctors may choose to volunteer about eight hours a month in a clinic for the poor. Others may want to supplement their local church giving by contributing an additional 4 per cent of their net profits to the poor."—*Crosswalk.com*

◆ The US Supreme Court has sided with a New Mexico sect's bid to use hallucinogenic tea, known as hoasca, in religious rituals. Chief Justice John Roberts said the sect's right to religious expression and practice superseded Federal drug-control laws.—*Kevin Eckstrom*

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## Five-star comfort for first settlers

NUNAWADING, VICTORIA

**T**he new wing of the Coronella Retirement Village, in Nunawading, Victoria, received its first residents on February 17.

Victorian Conference president Dr Dennis Hankinson officially welcomed the first residents, likening it to a five-star hotel, saying, "Much effort has been given to creating the overall 'feel' of the new facility. The main dining room looks like a classy restaurant."

He pointed out such design features as its passageways, which include bends so that they don't appear as long hallways. "The building is filled with antique-style furnishings, which, while not adding all that much to the overall cost of the project, adds so much more to the finished feel," he said.

Coronella's CEO, Ruth Welling, says they wanted to give the place "a five-star feel." "Our design brief stated that this facility would not look like a nursing home. Residents were worried about the replacement of the quaint village-style units with a big, ugly building. To make the building 'fit in,' we made the outside look like a row of assorted town houses. We used different bricks for each block and different window shapes. Some residents even chose their room according to the shape of the window."

The wing replaces 20 beds from an older section of the complex and adds 40 more, bringing capacity to 134 beds. More redevelopment plans are already being discussed.—*Scott Wegener*



An interior view of the new Coronella Nursing Home, in Nunawading, Victoria.

## Sanitarium gets Wiggles onside for kids cereal

BERKELEY VALE, NEW SOUTH WALES

**S**anitarium has teamed up with one of Australia's best known children's entertainers, The Wiggles, to launch its new children's breakfast cereal, Weet-Bix KIDS, which has been developed specifically for infants and children.

Weet-Bix KIDS has been specially formulated by Sanitarium, says Cathy McDonald, Sanitarium's Nutrition Service manager. "We're pleased to introduce Weet-Bix KIDS as a healthy breakfast cereal that offers the goodness of wholegrains and the nutrients kids need. Active, growing children need the natural goodness from the 96 per cent wholegrain wheat in Weet-Bix KIDS," she says.

The new product packs contain a Wiggles storybook and stickers for children.

Sanitarium's marketing manager, Rex Sheehy, says The Wiggles are a fun way to help mothers provide their growing children with a nutritious meal. "Weet-Bix KIDS and The Wiggles is a perfect fit to bring health and fun to the family breakfast table," he enthuses. "On behalf of Sanitarium, I would like to thank The Wiggles for their support."

Paul Field, general manager of The Wiggles, said of the partnership, "Like most Australians, The Wiggles have grown up with Weet-Bix and understand its position on the Australian breakfast table."

Weet-Bix KIDS is low in salt and sugar, setting it apart from many other cereals



The Wiggles are encouraging children to eat healthier, supporting Sanitarium's newest breakfast food, Weet-Bix KIDS.

in the supermarket, and, according to Ms McDonald, who is also a nutritionist, children develop their food taste preferences at an early age, which then stays with them for life. "Choosing foods low in salt and sugar may prevent children becoming accustomed to the taste of less nutritious salty or sugary foods," she says.—*Jaemes Tipple*

More @ [www.sanitarium.com.au](http://www.sanitarium.com.au)



## South Australian summer-camp success

WALKERS FLAT, SOUTH AUSTRALIA

**E**ight juniors and 14 teens indicated their desire to prepare for baptism at South Australian Conference's summer camp, held Ankara, Walkers Flat, in January. A number of other youth and juniors also requested Bible studies and prayer. It is tradition

of the camps that a baptism be held each Sabbath, and three young people being baptised.

While Pastor David McKibben challenged juniors under the "Live the life" theme, Pastor Mau Tuaoi talked to teens on the theme of "Living a life that matters," using the story of Solomon.—*South Australian Grapevine*



# The *rest* of your burdens

BY ROBERT GRANGER

While on a ski trip to Queenstown, New Zealand, some 20 years ago I saw some provocative graffiti in a public toilet block. Although it may have crude innuendos to which some readers may take offence, the statement nonetheless succinctly expresses the outlook and feelings of desperation experienced by so many people. It stated, “Gravity is a myth; the earth sucks.”

## Adventism has much to offer this busy world, including the benefits of repose on the Sabbath.

After spending some time in the mortuary, I became confident that gravity is not a myth. During my medical studies, we were encouraged to view at least one autopsy. I randomly picked a day, unaware that the morning’s task for the forensic pathologist was to investigate the cause of death for three men, aged 30-50, who were victims of suspected suicides. Two of the three men had apparently taken advantage of the law of gravity to hasten their demise.

As for the second half of the statement? I would not be alone in acknowledging that our world is no longer a nice place to live, which is why God is so desperate to cleanse and re-create it. In some form or other, gravity will probably persist for eternity. But evil will not, nor will the pressures that compel our friends and loved ones to take such drastic steps to end their lives. That is

our hope and God’s promise.

We are prone to believe that our lives are busier and more full of stress than those living 2000, 100 or even 50 years ago. My belief is that this is not the case. Though technology may have shifted us from kneading our dough to needing our “dough,” there is always much to consume and worry us. What does change from generation to generation is the nature of those things that

consume our time, along with the stressors that provoke us.

Moses had almost ruined his health with the long days and pressures associated with judging the affairs of his people. It wasn’t until Jethro, his father-in-law, offered some sage advice that Moses changed his ways: “What you are doing is not good. You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone” (Exodus 18:17, 18\*).

Due to self-importance, pride, wanting to be seen as a team player, not wishing to be perceived as slothful, and for many other reasons, we don’t like to say no. Productivity and industry must occur at almost any cost. We find it difficult to delegate responsibilities, or in many circumstances have no-one to whom we can delegate or share the load.

Adventism has much to offer this busy world, including the benefits of repose on the Sabbath. Unfortunately, we do not always promote a message of temperance in our own working lives. If anything, a culture of “busy is better” prevails. In church work, it is dangerously appealing to believe that extended working hours is our “sacrifice for God.” Such misdirected beliefs can be easily abused, especially if God is not calling for such sacrifice (see Isaiah 1).

If our business, even for worthy endeavours, causes us to neglect communion with our Creator, then something is wrong. Jesus counsels us in the parable of the sower against becoming seed that is choked out by thorns. “[What was sown] among the thorns is the man who hears the word, but worries of this life and the deceitfulness of wealth choke it, making it unfruitful” (Matthew 13:22).

Jesus teaches that we can be calm and unwavering, even in the face of insurmountable or unchangeable pressures. Here is His astonishing invitation: “Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light” (Matthew 11:28-30). **R**

\*Bible quotations are from the New International Version.

*Robert Granger writes from Hobart, Tasmania.*





# The atmosphere of Sabbath

BY ELEANOR LUKALE

**Y**OU WAKE UP ON SATURDAY MORNING. It's a beautiful day outside, the birds are singing, the warm rays of the sun are beaming through your window. But you miss all this because you are rushing around getting ready for church. Even though you prepared everything the day before, you still somehow manage to be late. You sit through the long 30-minute sermon trying to keep awake. You rush home after church to lay out food for the visitors you invited for lunch. Finally, when they leave, you take a nice long nap. When you wake up, the sun is setting.

This is the Sabbath atmosphere for some people. We anticipate it but somehow rush through it without stopping and really enjoying the experience.

I've often wondered, if I were stuck on an island all alone for months and lost track of the days, would I be able to tell it was Sabbath when it finally rolled around at the end of the week? I mean, there'd be no actual physical signs to let me know that it was. The sun would set every day as usual, there would be no special sign in the sky from God saying: "Today is the Sabbath." So how would I know? Would I suddenly feel relaxed and all my worries disappear as soon as the sun set that day?

There's something about the atmosphere of Sabbath that sets it apart from all the other days. Think about the lead-up to Sabbath in your family. Your life changes gear and starts to slow down on Friday afternoon, with the rush and hectic

business of the week, slowly changing into the relaxed, serene atmosphere of Sabbath: the smell of special Sabbath food wafting from the kitchen; the house vacuumed and tidied up; Sabbath clothes ironed and hung out ready to wear; Heritage Singers playing in the background to set the mood for the coming hour when the sun sets. And when the sun does slowly sink into the west, you gather in the warmth of your lounge room

to open the Sabbath.

Growing up, my family would sometimes sing a few hymns, then my dad would read something from the Bible and then pray. After worship and tea we'd slip in a tape (yes, Heritage Singers, their 30th Anniversary Reunion) and we'd all sing along (well, mostly my dad since he likes to pretend he can sing just as well as them) or maybe a Doug Bachelor tape or something like that. These are the traditions I've become used to in my family that define and set the Sabbath apart from the other days of the week.

But, as I was saying before, if you were stuck on an island or didn't have traditions to follow that helped distinguish the Sabbath, how would you know? Would there be an overwhelming sense of peace that washes away the stresses of a hectic

week? Would the tension in your muscles relax and that pounding headache cease as if to say in one big sigh, "Ahhh yes, it's the Sabbath, I can feel it. It's time for some R&R!"

It is a Sabbath afternoon and starting to get a little bit dark outside as I sit here writing. All I can hear is silence, except for the occasional chirp and whistle of birds that somehow enhance the peacefulness I feel.

**I've often wondered,  
if I were stuck on an island . . .  
would I be able to tell it was Sabbath?**

It's hard to find a quiet place to take time out and reflect these days, especially if you live in the city. Sure, a place can help establish a more serene atmosphere for the Sabbath, but the peace that you experience on this day shouldn't be influenced only by your surroundings; it should come from within. It should be the sort of peace that can come only from the Lord of the Sabbath. John 14:27\* tells us, "Peace I leave with you; my peace I give you. I do not give to you as the world gives." I hope that the atmosphere you create on your Sabbath is one where, even if you were stuck on an island, you would undeniably know that it was God's holy day. **R**

\*New International Version.

*Eleanor Lukale writes from  
Cooranbong, New South Wales.*

# I was there

BY KRISTINA BEEBY

**T**HERE WERE SOME WISPY, WHITE clouds scattered across the otherwise blue sky. A gentle breeze blew and the sun shone brightly. A perfect day—or was it? Something seemed wrong in the atmosphere. It was almost like the earth knew something that I didn't know. As I walked through the city on the way to my house, everyone I passed seemed agitated. I had been away for a few days, so I began to wonder what I had missed. What was going on?

Everyone seemed to be heading in the same direction, so I decided to follow the crowd. I tried asking someone what was going on. He just grunted at me and said, "Where have you been?" I started to explain that I had been away for a few days, but he wasn't interested. He turned away from me and disappeared into the crowd.

It seemed that people were lining the main street leading out of the city. It must be for some parade, although I've never known a parade to happen at this time of the year. Something seemed to be happening in the distance. The crowd was becoming more aggressive, some even preparing to throw stones and rotten fruit.

"What is happening?" I asked no-one in particular. As the procession came closer I could see that the person in the midst of the crowd was struggling to walk. He was trying to carry a large object but he didn't seem in any condition to walk, let alone carry anything.

Ever so slowly the procession moved down the street to where I was. I had managed to squeeze through the crowd so I was in the front row. I could see everything now. But what a shock, as I looked at the man. He was covered head to foot in blood. I was almost sick, yet I could not take my eyes off him. What had he done to deserve that kind of punishment? I was trying to see if I could recognise him. He must be that man who caused so much strife over the past few years—that murderer.

I looked into his eyes as he struggled to raise his head. Though there was pain in his eyes there was also something else. Was it compassion? Authority? Love? It was like

looking into a deep ocean. He just stared at me, like he was looking deep into my soul. Then he smiled at me. Through the pain he smiled at me! It broke my heart and I felt tears run down my cheeks. The soldiers pushed him on—toward that horrible hill. I could not go there, yet I felt I must.

I remembered him. I had looked into those eyes before. This man was not a violent murderer. He was the one who seemed to have an endless supply of bread and fish. He was the one who had healed my best friend. I'd heard so many stories about this man and they were all good. Sure, he may have been a bit unconventional at times, but he didn't hurt anyone. I ate the bread that seemed to come from his hands. It was the best bread I've ever eaten, and it satisfied me. I wasn't hungry anymore, except for more of that bread. Where did he get it from?

The crowd seemed to carry me along, but I was oblivious. This man consumed

## No-one had a kind word to say about this gentle man who struggled under the weight of the cross he was carrying.

my thoughts. Why were they killing him? I heard snippets of conversation around me: "Claimed to be a king . . .," "... won't cause any more trouble now. . .," "... destroy the temple . . .," "... rebuild it in three days! Ha!" And on it went. No-one had a kind word to say about this gentle man who struggled under the weight of the cross he was carrying.

Soon we came to the top of the hill where I witnessed things I never want to see again. The hatred and cruelty toward this man were beyond words. Finally, he was lifted up and every eye was drawn to him. His arms outstretched over the whole gathering. Although in excruciating pain there was something else weighing him down. I can't describe it; there was just something else.

A small group that I recognised as those who had been closest to him were at the

foot of the cross, gazing up into his face, unable to control their tears. I heard him give the care of his mother over to his closest friend. I heard him ask for water. They gave him sour wine. I heard him speak to the other men suffering there with him, promising life to one. How could he do such things?

I noticed then that dark clouds had gathered and it seemed that a huge storm was about to hit. It was almost as dark as night. Then I heard him cry out to God, asking why God had abandoned him. The tears rolled down his cheeks, mixing with the blood from that awful crown, and dropped to the ground. He then cried out: "It is finished!" *What had finished?* I wondered. And then his whole body shuddered and he stopped breathing. He was dead.

At that moment the sky went black, lightning flashed and thunder roared. People screamed as the elements seemed to be pouring out their anger on the earth. The

ground rumbled and quaked. What was happening? Who was this man?

It seemed that at the moment he died something died in me. I felt different. There was something about this man. As I walked away from that place, and through the next few days, I went back over all the things I had heard and seen about this man—Jesus—trying desperately to understand what I'd just witnessed.

What was it that John the Baptist had said? "After me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptise you with the Holy Spirit and with fire" (Matthew 3:11\*). When Jesus came to be baptised it seemed that the heavens opened and the very presence of heaven was on Him. I'd never felt anything like it before or since. There was something special about Him.

And I remember the time He was

sitting with crowds on the mountain. He spoke to them in a way that seemed plain, yet hard to understand. He spoke great promises and expanded the law of Moses. He talked about salt and light. What does that mean? The things He spoke were a whole new way of living. Who had ever loved their enemies and prayed for those who persecuted them? But this Jesus did. I saw it the day He died. Somehow He loved those people who tormented Him. I heard Him as He asked God to forgive them.

Then there were all those reports of people who had been healed of all kinds of sicknesses. Even the demon possessed were healed. How did He do that? He even raised people from the dead. My friend was there when Lazarus walked out of his grave. He remembers there being such a peace about Jesus that day.

Jesus said so many times that He only did what He saw His Father doing. How did He see what His father was doing? Who was His Father? When He taught His disciples to pray He started out by saying, "Our Father in heaven . . ." (Matthew 6:9). He must have heard God. The prophets talked with God, but He was more than a prophet. God was His Father!

All these thoughts and many others kept going through my mind for days and days. I heard reports that He had disappeared from the tomb where they had laid Him. No-one seemed to really know what had happened. Some said He was raised from the dead, others said that His followers stole the body. The disciples seemed to have disappeared altogether. I wanted to find them and ask them about Jesus. Why had He died? Why had they punished Him so violently? But the disciples were nowhere to be found. I kept pondering these questions and praying to God that somehow I could find out. Since Jesus said to pray to God as our Father, I decided I would.

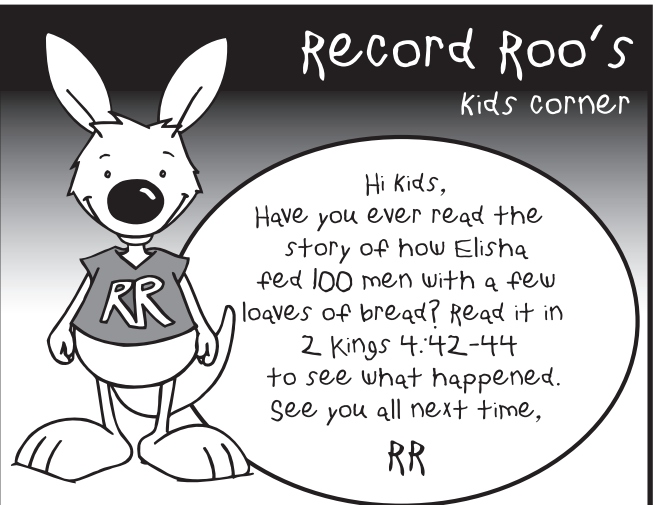
I was walking through Jerusalem some days later, when I heard a noise in a house down the road. It was like a great wind had hit just the house. Suddenly the front door burst open and all these people ran out yelling and calling to people to listen to them. I ran closer and someone grabbed my arm and told me that Jesus had been raised from the dead. He was the Messiah that we had been expecting—the one about whom Isaiah had prophesied. This Jesus died for my sins!

I listened to Peter as he spoke of Jesus. He had been there. He knew. But now he seemed to be a different person. He spoke with such boldness and authority. I was captivated and wanted to know more. How could I know this boldness, this Holy Spirit? I had seen Jesus. I had watched Him die. I remembered how He looked at me—that smile that broke my heart. I felt a love and compassion in me I had never felt before. Jesus loved *me* and on the day when He was suffering most He told me with His eyes. Such joy filled my heart, and yet such remorse for what we had done to Jesus. What could I do? Peter said, "Repent and be baptised, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit" (Acts 2:38).

That was enough for me. With tears I was baptised and joined this group of people, as did many others. And there started a journey that will never end. I praise and thank God for His goodness and mercy toward us, for His love that we will never understand, and for allowing us to be filled with His Holy Spirit. Amen! **R**

\*Bible quotations are from the New International Version.

*Kristina Beeby writes from Concord West, New South Wales.*



### Fill in the Blanks

"So he set it before them; and they \_\_\_\_\_ and had some \_\_\_\_\_, according to the \_\_\_\_\_ of the \_\_\_\_\_."

2 Kings 4:44 NKJV

### Unscramble the Words

All the jumbled words below have something to do with bread.

See if you can unscramble the letters to form the proper words. If you are having trouble, you can find the answers at the bottom of the page.

VESLOA \_\_\_\_\_

RAING \_\_\_\_\_

OURLF \_\_\_\_\_

KEAB \_\_\_\_\_

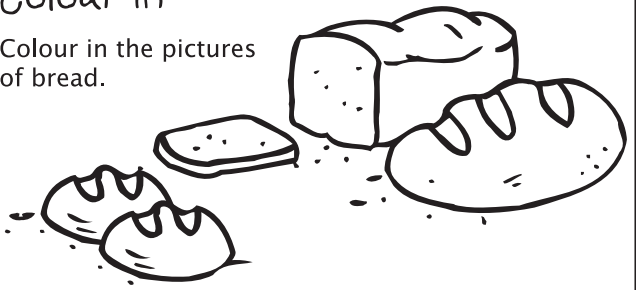
DEESS \_\_\_\_\_

LICES \_\_\_\_\_

BRUMCS \_\_\_\_\_

### Colour in

Colour in the pictures of bread.



loaves, grain, flour, bake, seeds, slice, crumbs

## A broader view

JOHN RALSTON, SA

Mark Friend (Letters, March 4) longs for a church that focuses on Christ as Creator, Saviour and Redeemer rather than on “other teachings.” Are not these “other teachings” the inspired instructions of Jesus, the Word?

To focus on Him as Creator involves His claims of sovereignty over our lives and His right to direct us—the Ten Commandments.

To focus on Him as a Saviour involves our past sinful lives that lead to future destruction, and His ability to save us from it (forgiveness, justification by faith).

To focus on Him as Redeemer reveals our inability to overcome the inherent sinful selfishness and His ability to deliver us from it (surrender, trust, sanctification).

So it's evident that we can't simply talk about the “story of redemption” without accepting His instruction, why it's necessary, and how it's applied.

It is impossible to honour Jesus as the Author of our salvation while disregarding all His instruction about it. It is His “doctrine.”

## A 3ABN story

JAN KNOPPER, NSW

If you like to patronise your local ABC, buy the book *Mending Broken People*, written by Kay Kuzma and published by Pacific Press. It is the remarkable story of 3ABN.

In case you have lost your faith in modern-day miracles, this book will restore that faith to more than 100 per cent. The Lord is still working in mysterious ways.

## Our youth

LEESA FOWLER, WA

Each year I am pleasantly surprised that here in Western Australia, youth willingly give their time to serve on advisory committees and various other teams to make events happen. Our Youth Advisory Committee plan and run youth rallies and Friday-night fellowships monthly.

The youth take on the responsibility of

carrying out STORM Co trips year after year. We adults are there to mentor and guide them. These kids want to serve; they want their voices heard and their vote to be counted. Maybe they just need us to ask them.

## Ministry to ministers

NAME WITHHELD

I am amazed by the effort and energy that goes into ministering to our churches. The dedication of our pastors makes me wonder what I can do to help. Imagine praying over the phone each week or sending flowers to the spouse who spends evenings alone.

Maybe I could send a card of appreciation or share that with the pastoral couple over a meal together. A special gift of thanks to the kids could be in order.

There is so much I can do! I praise God

## I've seen agnostics and professed atheists change into seekers of Christ through the story of redemption.

for the dedication of our ministers and their families. Do you think there could be something you can do?

## Keeping uni youth

PHILIP SMITH, QLD

I am inspired by the concern expressed in “Stemming the Adventist brain drain” (News, March 4) about the pattern of departure demonstrated by young Adventists graduating from university. It's time this aspect of apostasy is thoroughly investigated.

I suggest starting by looking in Adventist homes. Parents who display overtly materialistic tendencies and place too great an emphasis on worldly success are setting their teenagers up to leave the moment they get to uni. It isn't just that a university environment can destabilise a young person's faith because of spiritual, philosophical or even emotional challenges that they are not mature enough to face.

I've seen many graduates—my peers—who, like me, assumed leadership positions in QUSDAS and ASA, who retained a seemingly firm commitment to the church while studying, and yet when they entered

the workforce as young professionals, rapidly drifted away from the church, swept up in a tide of worldly expectation.

While apologetics is important, the key to stemming the brain drain is to make Adventist homes more Spirit-filled havens, and gear the ministries for university students to manage the transitions from high school to uni, and uni to employment.

The workplace brings a whole new set of pressures on young people, especially genuine Sabbath-keeping Adventists, who often have to choose between a path to prosperity or the sacrificial road to redemption.

ROB THOMSON, QLD

Adventism has given only token support to the young Adventist university students unable or unwilling to attend Avondale College. They are effectively de facto second-class Adventist students and, apparently, not worth putting resources into.

Anyone in business knows it costs infinitely more to gain a new customer than to keep an old one. I hope those responsible pay more than lip-service to this long-running tragedy, and that action will be taken to correct it. The very future of the church may depend on it.

## God's Spirit given

LEONIE DONALD, NZ

It really is a fear-fed society we live in—threats from terrorists, pandemics and extreme world weather conditions (Editorial, January 28).

One of my favourite scriptures is 2 Timothy 1:7: “For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind” (KJV).

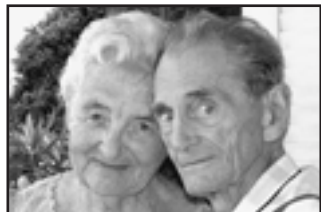
**Note:** Views in Letters do not necessarily represent those of the editors or the denomination. Letters should be less than 250 words, and writers must include their name, address and phone number. All letters are edited to meet space and literary requirements, but the author's original meaning will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

## Anniversaries

*Reibelt*, Laurie and Mavis never imagined they would reach their 70th wedding anniversary when they were married on 31.12.35 at Tenterfield, NSW. They were just teenagers when they eloped, but 70 years later they celebrated the occasion with family and friends. Laurie and Mavis are foundation members

of the Warwick (Qld) church and even now hardly miss a Sabbath.

*Ward*, Charlie and Ruth still hold hands when they walk down the road together, 60 years after their marriage. The couple met when they were both members of the Youth Hostel Association at the end of World War II. Almost 15 years after their marriage Charlie became a Seventh-day Adventist at



Ryde church in Sydney, NSW. A year or so later Ruth was also baptised. And since then a dozen of their relatives have also been baptised. Charlie is well known for his model of Noah's ark. He has taken lectures on the ark in every mainland conference in Australia. Charles and Ruth have retired just north of Brisbane, Qld, and are foundation members of the new Bribie Island church.

## Weddings

*Lawson—Young*. Ben Lawson, son of Grant and Jill Lawson (Cooranbong, NSW), and Kate Young, daughter of Greg and Alison Young (Thailand), were married on 12.2.06 at Mosman, Sydney, NSW.

*Lyell Heise*

*Ormiston—Knight*. Kevin Ian Ormiston, son of Gordon and Fay Ormiston (Redland Bay, Qld), and Faye Lynette Knight, daughter of Jessie (Brisbane) and the late Lenard Schumann, were married on 14.2.06 at the Seventh-day Adventist Community Centre, Cooranbong, NSW.

*Graeme Loftus*

*Purtell—Peach*. Linton Purtell, son of Robert Hughes (Melbourne, Vic) and Christina Purtell (Hobart, Tas), and Rosanne Peach, daughter of Barrie and Rose-li Peach (Wishart, Qld), were married on 4.11.05 at Lindesay House, Darling Point, NSW.

*Roger Govender, Eddy Johnson*

## Volunteers!

*Youth Pastor—Tauranga Church (New Zealand)*. Duties include: The youth worker will, by daily commitment to God: 1. Create an environment within which the church youth can make Christ-centred decisions. 2. Attend and encourage the youth to attend all organised church functions. 3. Provide genuine friendship to the youth. 4. Be a good role model. Term: 12 months, commencing asap.

Email:

<volunteers@adventist.org.au>  
For more positions, check the web on  
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*Taylor—Zhao*. Damien Douglas Taylor, son of Douglas and Ruth Taylor (Maitland, NSW), and Liying Zhao, daughter of Shui Tu Zhao and Xiufen Song (China), were married on 19.2.06 at the Community of Christ Church, Wallsend, NSW.

*Ray Dickson*

*Vaotuuu—Daly*. Darren Luteru Vaotuuu, son of Tagisia Krouse (Qld) and the late Tautai Vaotuuu, and Naomi Ann Daly, daughter of Garth Daly and the late Kumuku Vai, were married on 15.2.06 at Tamborine Botanical Gardens.

*Adrian Ebens*

## Retirements

*Graeme Bradford*, Avondale College (41 years). *Barry Dean*, North New South Wales Schools (36 years). *John Eaton*, Western Australian Conference (30 years). *Donald Fiegert*, SHF Adelaide (45 years). *Colin Fisher*, South Pacific Division (46 years). *Graeme Hauke*, Victoria Schools (39 years). *Maurice Ibbott*, Sydney Adventist Hospital (27 years). *Morris Krieg*, Victorian Conference (35 years). *Bernice Krieg*, Lilydale Adventist Academy (20 years). *Tom Ludowici*, Sydney Adventist Hospital (43 years). *Gwenyth MacGregor*, SHF Brisbane (16 years). *Colin McFaul*, SHF Western Australia (41 years). *Esther Robertson*, WA Schools (32 years). *David Woolley*, SHF head office (41 years).

## Obituaries

*Bapty*, Alvina (Allie) Grace (nee Walters), born 1.9.1929 at Caboolture, Qld; died 5.2.06 at Nambour, Qld. She is survived by Frank, her husband of over 56 years; her children, Janice, Vicki, Gary, Keith and Ian; their spouses; her eight grandchildren; and 14 great-grandchildren. Allie loved fishing and painting. She was a down-to-earth, practical, compassionate Christian who loved her Lord. She was much loved by her family

## Positions vacant

▲ *Administrative Assistant—Macquarie College (Wallsend, NSW)* is seeking a person with skills and experience in office management, technology, public relations and event management who would be responsible to the Principal. The position description and selection criteria may be obtained by emailing <office@macquariecollege.nsw.edu.au>. **Applications in writing** (including a CV and the names and contact details of at least three referees) should be forwarded to the Principal, Macquarie College, PO Box 517, Wallsend NSW 2287. Applications close **Wednesday, May 3, 2006**.

▲ *Senior Engineer, SDI—Sanitarium (Cooranbong, NSW)* is seeking a Senior self-motivated Mechanical or Electrical Engineer for the SDI (Sanitarium Development & Innovations) Group. The successful applicant will have relevant tertiary qualifications at degree level or higher in Electrical/Mechanical Engineering; demonstrate practical design ability in their relevant discipline; proven ability in project management; think creatively and suitably apply; ability to lead while maintaining a team environment; and a minimum of five years relevant industrial experience, preferably in the food industry. **Applications in writing (including résumé)** should be forwarded to Group Human Resources, Sanitarium, Locked Bag 7, Central Coast Mail Centre NSW 2252; fax (02) 4349 6099; email <humanresources@sanitarium.com.au>, by **Friday, March 24, 2006**.

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

who will sadly miss her. Allie fell asleep, confident in her soon returning Saviour.

*Lionel Smith*

*Dunstan*, Walter Robert, born 19.5.1917 in Brisbane, Qld; died 15.1.06 in Yeppoon Base Hospital. At the beginning of World War II he married Adelaide Guyomar. Their marriage was interrupted because Walter, an army lieutenant 2nd AIF, was away from home for six years. He was predeceased by his grandson, Roger, some years ago. He is survived by his wife; his daughter, Greer; his son and daughter-in-law, Sydney and Nola; and his grandchildren, Nadine and Amy. Adelaide was terribly afflicted with rheumatoid arthritis and was confined to a nursing home, where Walter and his family have faithfully visited and have cared for her needs during the last 13 years. Walter was a good man, and his wife and family look to the Resurrection for a grand reunion.

*Arthur Bath*

*Evans*, Elsie May, born 1.9.1919 at Adamstown, NSW; died 31.1.06 in Hillside Nursing Home, Mount Hutton, Newcastle. She is survived by her brothers, Max (Mount Hutton) and Glenn (Christchurch, NZ). Elsie was a nurse who worked in Australia, New Zealand and the United Kingdom. Until her health prevented her, she continued to care for the sick as a volunteer worker, in hospitals and the Hillside Nursing Home.

*Alwyn Gersbach, Colin Renfrew*

*Gosling*, John Charles, born 20.9.1909 at Marrickville, NSW; died 24.1.06 at Mullumbimby. On 7.4.37 he married Ivy Irvine, who predeceased him. They were appointed as pioneer medical missionaries to the newly built Aymes Memorial Hospital in the Western Solomons. Escaping the Japanese in 1942, he pastored the Manly church until 1945 when they returned to the Solomons. In 1950 he worked as hydrotherapist in Sydney, the Warburton (Vic) Sanitarium, and from 1960 at the Wairoonga Sanitarium until retirement. He will be sadly missed by his children, Jim (Ocean Shores), Jenny Ensley (Colac, Vic) and Jayne Eastwood (Buninyong); his 10 grandchildren; and nine great-grandchildren. He had a keen interest in the eternal

destiny of all and was known for his love, service, hospitality and faith. His wish is to "See you in the morning."

*Gary Kent*

*Harvey*, Marjorie Eunice, born 9.9.1916 at Ashfield, NSW; died 20.2.06 at Wynwood Nursing Home, Wahroonga. She is survived by her daughter, Kim Harvey (Hornsby). Marjorie loved the remnant message and its broad family. She will be remembered for her 50 years of loving, hospitable care as a member of the Epping church. Her hope was built on meeting Jesus on the resurrection morning.

*Wal Taylor*

*Highley*, Fredrick Keith, born 15.5.1915 at Taradale, NZ; died 11.2.06 at Cambridge. In 1936 he married Edith, who predeceased him. He was also predeceased by his daughter, Carol; and his son, Ray. He is survived by his daughter, Rosemarie Hitchins (Christchurch); his son, Errol (WA); his seven grandchildren; and his great-grandchildren. Keith served in the NZ Air Force in World War II. He was a dedicated Christian, who loved the Lord. He had great faith and knew his Bible well. He was also generous of heart and died in the blessed hope of the soon coming.

*Mark Turner, Ian Sutton*

*Hopkins*, Owen William, born 28.5.1922 at Lake Eildon, Vic; died 3.2.06 in Bethany Nursing Home, Port Macquarie, NSW. He is survived by his wife, Melsie; his children and their spouses, Bronwyn and Wayne, and Trevor and Julie. From the moment that Owen was baptised into the SDA Church in 1971 he was active in working in the church that he loved and sharing his faith. Owen's decision to follow Jesus affected his entire family, as his wife and two children were baptised with him. Owen loved working the land and looked forward to the day when he would once again enjoy planting and harvesting in the earth made new.

*Danny Milenkov*

*Jenkins*, Pastor Douglas Ivor, born 21.5.1918 in the Malay States, to expatriate British/Welsh parents; died 18.2.06 in the Esther Somerville Nursing Home, Sydney, NSW. He was predeceased by his wife, Elva (nee

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Steed), in April 2005. He is survived by his children and their spouses, Denis and Jill, and Elwyn and Glenda (all of Sydney); his five grandchildren; and two great-grandchildren. Doug served faithfully in various capacities in Australia, New Zealand and the Pacific islands, and was responsible for the introduction of the first 5-Day Stop Smoking Plan held on April 1, 1963. This program originally came from America and was supported by his brother-in-law, Pastor Ernie Steed. Encouraged by its success, he conducted over 60 programs throughout his working life. He will be remembered as a tireless worker and as one who prepared many for the kingdom of God.

*Barry Wright, Darron Pratt*

**Lister**, Clyde Cameron, born 23.3.1917 at Ringwood, Vic; died 14.12.05 in Hornsby Hospital, NSW. On 7.8.46 he married the love of his life, Betty Chaseling, who predeceased him in 1998. He is survived by his siblings, Olwyn, Lynette and Don; his children, Grant and Merridy; his five grandchildren; and his four great-grandchildren. Clyde served at Monamona Mission as a builder in 1956 and became its last serving superintendent until its closure in 1962. He was also closely involved in the business of the Albury church; and the designing of the Albury church school. He also designed the current Kuranda church building. He conducted outreach activities in Mareeba, Palm Island and Kuranda. Clyde led a rich and challenging life. He lived with faith and courage, good humour and contentment as he looked forward to the earth made new.

*Roger Henley*

**Lomman**, Cecil Louis, born 8.12.1916 at Kensington, SA; died 3.2.06 in Malala Community Hospital. On 22.12.37 he married Thelma, who predeceased him in 1975. He is survived by his son, Michael (Sydney, NSW); his daughter, Christine Simpson (Blakeview, SA); his sisters, Jean Haynes and Ruth Maywald (both of Adelaide, SA); his 10 grandchildren; and 10 great-grandchildren. Cec was a meticulous, honest worker, a woodturner by trade; also a market gardener; a man of many talents. He possessed a strong faith and knew what he believed. Cec served as a deacon for 30 years at Prospect church; then attended Elizabeth church for 10 years.

*Lee Bowditch-Walsh*

**Marjoram**, Owen Morris Sydney, born 1.6.1927 at Lithgow, NSW; died 12.12.05 in Sydney Adventist Hospital, Wahroonga. He met and married the love of his life, Joyce, 54 years ago. He is survived by his wife (Castle Hill); his children and their spouses, Richard and Jill, Wayne and Debbie (all of Lithgow), and Trevor and Kerry (Dural); his eight grandchildren; and five great-grandchildren. Owen formalised a long relationship with the SDA Church when he was baptised at Waitara church on 13.12.80. He and Joy had both been employees at Sydney Adventist Hospital.

*Roger Henley*

**Mitchell**, Isabella Jessie (Grace), born 2.11.1919 at Owaka, NZ; died 4.2.06 in Box Hill Hospital, Vic. She was predeceased by her husband, Pastor John Mitchell, whom she married on 31.1.46. She is survived by her children and their spouses, Beverley and Max Hogg

(Pleasant Hills, NSW), Heather Mitchell and Chris Rowe (Trentham, Vic), Marilyn and Mark Brinsmead (Albury, NSW), and Wayne and Margo (Melbourne, Vic); and her 12 grandchildren. Grace is remembered as a quiet, shy woman who was dearly loved by all of her children and grandchildren; and by others who knew her.

*Tony Campbell*

**Novelly**, Pastor Victor, born 26.3.1908 at Quirindi, NSW; died 1.2.06 in Sunnybank Hospital, Brisbane, Qld. On 17.11.43 he married Ilene Bruce. He is survived by his wife (ARV, Victoria Point); his sons, Bruce, Evan (both of Perth, WA), Myron (near Tamworth, NSW) and Haydyn (Ipswich, Qld). In 1942 Vic started in ministry and served in several conferences: South Australia, New South Wales, North New Zealand and South Queensland. He also served as a camp superintendent and at times a conference committee member. After his retirement in 1973 he cared for a number of churches on a voluntary basis. A warrior of the Lord has now gone to sleep to await the Saviour's call.

*Robert Possingham, Selwyn Bartlett*

**Osmond**, Lorna Jean (nee Laird), born 20.5.1917 at Bickley, WA; died 21.2.06 at Toronto, NSW. On 22.9.41 she married Harry, who predeceased her in 2000. She is survived by her daughters, Valma Calahan and Marlene McLaughlin (both of Sacramento, USA); her son, Robert (Hilldale, NSW); her two grandchildren; and two great-grandchildren. Lorna was a loving Christian person with an unwavering trust in her Lord.

*Clive Barritt, Claude Judd*

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**Schimpf**, Ruth (nee Graf), born 22.1.1916 in Argentina; died 4.2.06 at Sherwin Lodge, Rossmoyne, Perth, WA. On 15.9.37 she married Jorge (George). She was predeceased by her daughters, Carolina Petrone in 1995, and Mirta Massi in 2001. She is survived by her sons, Edmond, Hilario (both of Perth), Mario (Brisbane, Qld) and Hector (Jindabyne, NSW). Ruth was a pioneer member and helped build the first SDA church in Argentina. Ruth and George were also very devoted members in Australia since 1972.

*Phil Rhodes*

**Sheppard**, Stanley, born 3.9.1912 on the river bank of Granite Creek, Mareeba, Qld; died

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in his sleep 4.2.06 in hospital at Gordonvale. He is survived by his daughter, Ellen Taylor; and his son, Theodore. The service was held in the Cairns church.

Roger Ward, Brent Jones

**Wong Yee**, Daryl Leslie ("Ozzie"), born 16.7.1950 in Sydney, NSW; died 7.2.06 at home in Douglas, Townsville, Qld. He is survived by his former wife, Dagmar (Adelaide, SA); his sons, Phillip and Geoffrey (Melbourne, Vic). Daryl was a long-time active member of the Aitkenvale Seventh-day Adventist church. He was also very involved in the Scout movement. He will be sadly missed by his family, his church and the community.

Cranville Tooley

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**Adventist Aviation Association—North NSW.**

The Annual General Meeting of the Adventist Aviation Association will be held on Sabbath, March 25, 2006, at the Cooranbong Community Centre, Cooranbong, commencing at 6 pm. The program will include reports of current evangelistic outreach, a basket tea and close of Sabbath—followed by the election of officers and executive committee members for the following year. All members and those interested in this ministry are very welcome.

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