

RECORD

December 1, 2007

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Partnerships
needed



General Conference president Pastor Jan Paulsen (centre) and retiring South Pacific Division president Pastor Laurie Evans (right) congratulate SPD president-elect Pastor Barry Oliver.



SAH cancer support awarded

New leaders nominated for SPD

WAHROONGA, NEW SOUTH WALES

The South Pacific Division (SPD) will have new leadership from January next year. Pastor Barry Oliver was nominated president of the SPD at the annual meeting of the SPD executive committee on November 13.

The change in leadership was precipitated by the retirement of current SPD president Pastor Laurie Evans, who has served as president for the past 10 years. Pastor Oliver has served as general secretary for the SPD during that same period and his nomination as president created the need to also nominate a replacement general secretary.

Pastor Lawrence Tanabose was voted to this position on November 14. He has served as president of the Trans-Pacific Union Mission (TPUM) since 2005 and prior to that was general secretary for the TPUM. A Solomon islander, it is believed Pastor Tanabose will be the first Pacific islander to serve as an administrative officer of the SPD.

The nomination of division officers was overseen by General Conference (GC) president Pastor Jan Paulsen. A division president is also a vice-president of the GC and, as such, the recommendation of the

(Continued on page 7)



We are all in danger of falling prey to our prejudices.

The price of racism

GRIEF. SHE HAD FELT IT BEFORE. SHE had lost her husband, her country; and suffered fear and doubt in her fight for survival, for freedom. But it was a grief she thought she had banished—left behind in Sudan with the violence and destruction. It was not meant to be this way, here in “the lucky country.” No parent should have to bury their child.

For years, she had struggled to be reunited with her children and now, one had been taken from her. This was the terrible cost of a danger lurking unseen among our society, which seems so advanced—far above petty hatred. As family and friends crowded into the Dandenong Seventh-day Adventist church, Matha Ojulo mourned for her son, murdered teenager Liep Gony, with whom she had barely been reunited after fleeing war-torn Sudan.

Liep had recently graduated from Nunawading Christian College, one of our Adventist schools in Melbourne.¹ This was a boy from our community—not a faceless delinquent or some victim of a gang turf war. Yet the monster lurks within us all. It is like a cobra under the basket, waiting to strike. The apple shines appetisingly but the core is rotten and filled with worms.

Racism is an ugly word that we all tend to avoid. When it rears its ugly head the overwhelming chorus answers back with “Not me, not me.” Yet as human beings we tend to have a distrust of things that are different. We may know and get along with immigrants in our workplaces, our

churches and our schools but there is a tendency to dismiss the unknown, to conform to stereotypes and conditioning.

Our region is made up of a multitude of different nations. Whether we are from Australia, New Zealand, Samoa or Fiji, or any other nation, we all have preconceived attitudes toward different groups in society. It is not just a condition that affects white people. We are all in danger of falling prey to our prejudices.

As Christians, it is our duty to break down these divisions. Unfortunately, Christians have promoted and aided prejudices for too long. African-American theologian James Cone notes, “In the old slavery days, the Church preached that slavery was a divine decree, and it used the Bible as the basis of its authority.”² It is time we looked into our own hearts and made a change. “Everybody thinks of changing humanity, but nobody thinks of changing himself,” said Leo Tolstoy.³

Every Christian knows the golden rule—to love our neighbour—yet how often do we put it into practice? Jesus advocated radical action—not passive inaction. In the story of the Good Samaritan, we see an example of two men from different cultures, raised with constructed hatreds and prejudice. However, the hero of this parable is the demonised “other,” the Samaritan, who becomes the saviour of the Jew. There are so many lessons to be learnt from this parable, yet Jesus asks the lawyer to draw his own conclusion on who was

neighbourly. Likewise, we must make our own decision to place aside hatred. The lawyer answers correctly as to who acted as a neighbour: “The one who had mercy on him” (Luke 10:37*)

We need to recognise all people as our brothers and sisters—Jesus died for them all. “There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus” (Galatians 3:28). Ellen White wrote, “No distinction on account of nationality, race, or caste, is recognised by God. . . . All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple, that every soul may have free access to God.”⁴

Individually, it is not just our relationship with others that can be affected by prejudice but also our relationship with God. It is our decision to make. Do we overturn our sinful nature, our conditioning and our fear? It is our battle and the challenge that Jesus leaves with us. Now, “go and do likewise” (Luke 10:37).

1. *The Age*, September 29, 2007.

2. James Cone, *Black Theology and Black Power*, Orbis, 1997, page 74.

3. Rusty Wright, *Christianity and Racism*, <<http://www.probe.org/content/view/full/833/162/>>.

4. *Christ's Object Lessons*, page 386.

*Bible quotations are from the New International Version.

Jarrod Stackelroth



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

Mission offerings to take Hope to Lae

LAKE, PAPUA NEW GUINEA

The Mission Extension Offering on December 8 will help fund the transmission of Hope Channel to the Morobe Province in Papua New Guinea (PNG).

"It's no surprise that electronic media has played a major role in nurturing a positive image of the Seventh-day Adventist Church in PNG, and contributing greatly to its growth," says communication director for the Papua New Guinea Union Mission (PNGUM), Pastor Matupit Darius.

"In the 1980s, the production of a series of videos on health and hygiene, widely distributed and aired on local television, enabled the church to enter many homes that had been closed to our message."

Last year, the PNGUM produced *O Papa God, Why Na Em Oksem*, a DVD on HIV/AIDS, directed by the late Martina Darius. The PNGUM health department has sold thousands of copies since it was launched. Other Christian denominations have adopted the DVD as the major teaching tool to combat the spread of HIV/AIDS in PNG. EMTV, the local station, aired the DVD in June this year, with many people requesting it be replayed.

PNGUM is making plans to bring Hope Channel to the residents of Lae. According to

Pastor Darius, people brought into the Adventist faith in the city often return to their villages to start new congregations.

"Hope Channel is an effective medium to reach the population of Lae. It will enter and pacify homes that are hostile to our message," he says. "Because of their animistic culture, the people of PNG take religion very seriously and readily accept religious broadcasts."

The Hope Channel in Lae will reach a population of more than 200,000 people, and including the tower, transmitter, antenna and setting up, the facility will cost around PNGK50,000. Pastor Darius says, "We have secured a piece of land on a hill where the local television has its tower and hope the station will go on air by the middle of next year. We also have a committee that has laid out plans for raising money toward this project. We will be very grateful for the help we will receive from the December offering."

"Our plan for Hope Channel in Lae is ambitious. Six months after the station has gone to air, we hope to start airing local content."

Previous mission extension offerings given to PNG have been directed to rebuilding the Kambubu High School boy's dormitory, a classroom block at Sonoma College, security fencing for the North East Papua Mission compound, housing for the South West Papua Mission, and essential tooling



Actor John Soti and cameraman Rayner Paul prepare to shoot a scene in *O Papa God*.

equipment and standby generator for the Aviation Service.

Pastor Ray Coombe, director of Adventist Mission for the South Pacific Division, says, "Last year, the mission extension offering collected in the South Pacific Division totalled \$A123,000 and was directed to the new University church in Suva, Fiji. Now on December 8, we have the opportunity of extending God's kingdom through the ministry of Hope channel in PNG."

"These are very worthwhile projects that help to extend the mission activity of the church. But the erection of a transmission tower and broadcasting of Hope channel to the city of Lae is real evangelism, which will touch the lives of many. It will result in hundreds of new interests turning up at Adventist churches on Sabbath."—Ray Coombe/Matupit Darius



◆ The **Hurstville City Council**, Sydney, NSW, has recently developed a community garden on Wright Street, where **Hurstville Adventist School** is situated. Year 3/4 teacher **Sam Lett** and his class are in charge of **planting** and **aring** for this special project. The school was fortunate to receive an assigned plot from the council. It is a great opportunity for com-

munity involvement. Acting principal **Neva Taylor** is in full support of the program. "All involved are excited about this project and keen to maintain our plot, even in the wet!" The school's participation was featured in the local newspaper. —**Claudia Martin**

◆ The **Springwood church, Qld**, recently sent a copy of its book, *Journey of Hope*, to every Adventist pastor in Australia and New Zealand. "At South Queensland camp, **Pastor Gary Webster** [ministerial secretary for the South Pacific Division]

saw the resource and encouraged us to make it available to others," says senior pastor **Andre van Rensburg**. *Journey of Hope* is a month-long series, consisting of sermons, small group materials and daily devotionals, focused on the hope we have in Jesus. More than **420 books** were sent out to pastors, making the series available to run in their local churches.

—**Travis Manners**

More @ www.journeyofhope.org.au

◆ A long held dream of **Pastor John Lang**, president of the



North New South Wales conference, along with **Deidre** and **Dr Alan Lindsay**, was realised at the dedication of the **prayer chapel** located on **Stuarts Point Campgrounds, NSW**. The chapel is designed in an early Australian country style, providing simple but tasteful ambience. It can seat 40 people. —**North NSW Conference News**

Literature leader ordained in WA

PERTH, WESTERN AUSTRALIA

On October 20, Pat Downey was ordained as a minister of the Adventist Church. The service took place at the North Beach Adventist church, with local leaders involved in the ordination. Pastor Cyrus Adams gave the official welcome into ministry. Tonnie and David Wilson provided special music, and Ken Mulholland offered the pastoral prayer.

The story of Pastor Downey's spiritual journey was shared by Pastor Steve Goods. Pastor Downey was brought up in a strict religious family and attended boarding school at St Bede's in Christchurch.

Pastor Downey's wife, Frances, initially began the journey of faith, which led her to the Adventist Church, when attending Bible and archaeology lectures in Christchurch in 1982. Pastor Downey didn't go to the meetings but wanted to meet the presenter, so Pastor Bill Otto and his wife were invited to the Downey home. After some small talk, Pastor Downey asked a question and always remembered Pastor Otto's reply—"I can tell you from experience or I can tell you from the Bible." Pastor Downey



Pastor Downey and his wife, Frances.

said he wanted to hear from the Bible, and the next four and a half hours were spent exploring God's word.

Following his baptism, Pastor Downey felt called to enter the publishing ministry, selling Christian books. In the 17 years he worked in this branch of ministry, he was invited to be a pastor on eight occasions and finally took up the offer in 2001 in Perth.

The address at Pastor Downey's ordination was taken by Pastor Lynn Burton, who used the leadership shown in the Battle of Trafalgar to illustrate that leadership in the church needs to stand up and be counted, as well as inspire confidence in those they lead.

Pastor Glenn Townend, president of the Western Australian Conference, charged him to serve faithfully as a minister of the gospel.—*Steve Goods/NewsWest*

SAH cancer support centre awarded

WAHROONGA, NEW SOUTH WALES

The Sydney Adventist Hospital's cancer support centre and residential accommodation facility, Jacaranda Lodge, were awarded a special commendation by the Australian Private Hospitals Association, during a congress in Melbourne in early October.

The award was presented to cancer support centre manager, Margaret Adams, and hospital CEO, Dr Leon Clark.

The award was made in recognition of the outstanding humanitarian work undertaken by the centre, benefiting and engaging the local community in the provision of its unique and broad range of services, education, counselling and facilities. The services of the centre are available, free, to anyone, regardless of whether they have been treated at the hospital or elsewhere. Cancer patients, their carers, family and friends can use the drop-in centre and access information, resources and private or group counselling.

Executive director of the Australian Private Hospitals Association, Michael Roff, said the awards highlighted the valuable community support provided by private hospitals around the country.—*Leisa O'Connor*



◆ More than 60 students from Central Coast Adventist School (CCAS), Erina, NSW, had the opportunity to showcase their musical talent at a recent **music performance night**. The evening was coordinated by **Barton Raelthel**, and featured both primary and secondary students from CCAS. One of the highlights of the evening was the debut per-

formance of the stage band. The newly formed ensemble presented pieces from the swing era. The audience enjoyed an improvised, collaborative presentation by three senior music students, **Lachlan Campbell** (saxophone), **Zack Passfield** (bass guitar, pictured) and **Kale Dyson** (drums). These students decided to deviate from the program and indulge in a public "jam session," which was enjoyed by all attending. These students are studying music as part of their Higher School Certificate (HSC) study program.—*Brenton Luchow*

◆ On November 3, **Dr John Ashton**, author and scientist for the Sanitarium Health Food Company, spoke at **Lakeside church**, NSW, on "**The Hidden Hazards of Alcohol—What the beer ads don't tell you.**" Dr Ashton showed how alcohol reacts with different parts of our body, adversely affecting our health. He gave evidence of the link between alcohol use and the increased risk of cancer. This author of multiple books shared the latest scientific information about major harm caused by alcohol abuse in our community. The program

was advertised to the community through the *Lakes Mail* and the *Lake Macquarie News*. **Pastor Clive Nash** moderated a valuable question and answer session at the conclusion of the lecture.—*Lakeside church*

◆ **Peter Kilgour**, director of education for Adventist schools in Greater Sydney, graduated September 27 with a **PhD in mathematics education** from Curtin University, WA. Dr Kilgour entitled his dissertation, "The classroom environments of Seventh-day Adventist schools

DAYS AND OFFERINGS: ◆ DECEMBER 8—MISSIONS EXTENSION OFFERING

Cambridge church celebrates centenary

CAMBRIDGE, NEW ZEALAND

On October 20, the Cambridge Seventh-day Adventist church celebrated 100 years of worshipping in Cambridge. Around 200 people gathered over the weekend, to recount experiences of the past.

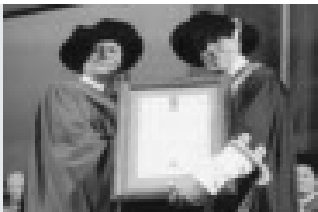
Pastor Ben Timothy, who served in Cambridge for three years, conducted the service and encouraged members to continue being a sweet savour for Christ (see 2 Corinthians 2:14, 15).

Following lunch, a historical “journey” was enjoyed by attendees, as descendants of the church’s families recounted special experiences. This was accompanied by a PowerPoint presentation of historical photos, depicting church people and their community outreach in Cambridge over 100 years.

Former members who could not be



Old Adventist school on Bracken Street.



secondary mathematics classrooms as affected by academic streaming.” He received support from the Australian government for his studies and six months study leave from the church. —*Intrasyd*

◆ **Melissa Otto**, a member of the **Boolaroo church**, NSW, has just released her first music album,

present sent messages from different parts of the world. Those attending expressed thanks to those who prepared the program and made the day so memorable.

A special centenary cake was cut by four people who were part of the group of church children photographed almost 70 years ago, and attended the centenary celebrations—Ian McGruer, Roy Lewin, Lois Rikard (nee Williamson) and Sefton Boyle.

The evening consisted of a musical concert by descendants of the pioneers and the celebration ended with an old-fashioned games evening.

There are still four original Adventist families with descendants living in Cambridge—the Richards, Lewins, Jacksons and Smarts.

In 1898, two Adventists came to live in Cambridge and by 1903, a group were worshipping in the Anderson family home in Cook Street, Leamington.

Over the next few years, the Reid family living on a farm encompassing Roto-O-Rangi Road and up to Redoubt Road, sold 168 acres to the church headquarters for the establishment of a four-storey, 54 room training college, where young people could come from throughout New Zealand to be educated.



(From left to right) Ian McGruer, Roy Lewin, Lois Williamson and Sefton Boyle at the centenary’s cake-cutting ceremony.

On February 3, 1908, 30 young people gathered in the uncompleted halls to begin the school year. Many families moved to Cambridge to allow their children to attend school. A schoolroom was built on Mr Richards’ property on Roto-O-Rangi Road for the younger children to attend and this was used as a church on weekends. The college was sold in 1912 and the education of young people was moved to Longburn College, so many families moved away from Cambridge.

From there, the church’s portable building was moved to Bracken Street, where it was used until 1973, when a new construction to house the congregation opened on the corner of Shakespeare and Browning Streets.—*Leonie Lewin*

Opened. The 23-year-old, who is currently studying music and teaching at **Avondale College**, wrote all the music and lyrics on the 13-track album. “The songs are about recognising my weakness and that God’s love is perfect,” says Ms Otto. “My music’s purpose is to reveal God’s true heart.” Ms Otto says inspiration for the first song she wrote for the album, “It’s alright,” came after she finished praying at the end of high school and was going through a period of not knowing what to do. Ms Otto’s siblings provided backing vocals

and played instruments. Her brother, **Jonathan Otto**, is also the producer of the album. Ms Otto first started writing songs when she was in Year 5. She has been singing since a very young age.—*Melody Tan*

◆ **Stanborough Park**, site of the headquarters of the **British Union Conference**, celebrates its centenary this year. The spiritual heartland of **British Adventism**, it has been the home for schools and a health food company. The



decision to centralise was made after **Ellen White’s** advice about the work to be done in London and the advantages of a rural setting. Originally a beautiful natural property of around **75 acres**, portions of the park have since been sold off, so the remaining land is only one-third of the original size.—*Messenger*

Ballarat's "new" church celebrates 50 years

BALLARAT, VICTORIA

The Ballarat Adventist church celebrated its 50th anniversary in its current location in late September. In 1957, the church was moved from Sturt Street to Drummond Street South.

The celebrations, attended by more than 50 guests, as well as current church members, featured presentations about church history from families involved in the church, interviews with special guests and messages from former members and ministers unable to be present.

The Ballarat church pastor, Brian Lawty, gave the sermon for the day, and spoke about social changes and the church's struggle to keep abreast of them.

He went on to say every church needs to evaluate its own customs and traditions, so they do not become barriers between itself and the community it seeks to serve. The very first Christians were similarly challenged and altered some of their customs. The Adventist Church in 2007 needs to be constantly in a process of self-appraisal, yet still be seeking direction.

Pastor Wayne Stanley, general secretary of the Victorian Conference, was one of the guest speakers and travelled from Melbourne to represent the conference president, Pastor Denis Hankinson. He led the congregation in a meaningful and uplifting



Pastor Wayne Stanley with Richard and Hazel Schneider.

re-dedicatory prayer, acknowledging those gone before who had laid the foundation for achievements, noting what is happening in the church now, the contributions being made in the present and trusting the future to God's hands.

The remainder of the afternoon was spent viewing a presentation of nostalgic photographs of church members and "happenings" through the years, with a commentary from the church's resident "historian," Ross Matheson, and on-the-spot reflective interviews by Roger Thomas; or browsing the photographic displays and acquaintance with others.

Refurbishments have recently been completed at the church, including the installation of air conditioning, a new sound system and general refurbishment of the church interior.—*RECORD staff/Merrilyn Hastings*

Awards for quality at SAH

WAHROONGA, NEW SOUTH WALES

Continuous quality improvement at Sydney Adventist Hospital (SAH) has been recognised during a recent awards ceremony at Epping.

The "San Baxter Awards" are a joint initiative of the hospital and Baxter Healthcare, and were announced on October 30.

The hospital had submitted award nominations for 16 internal quality improvement projects. Awards were given for single- and multi-department quality improvement projects for clinical and non-clinical areas.

The winners included: the patient monitoring project by patient services/information services; the digital radiography project by SAH radiology; the pre-natal education birthing DVD project by physiotherapy/audiovisual/maternity education; and the acute care lanyard cards project by SAH College of Education.—*Leisa O'Connor*



The San Baxter Award recipients.

◆ Protestant leaders in Lublin, Poland, have condemned a poster campaign denouncing **Martin Luther** as a **blasphemer** and **heretic**. The posters were captioned, "The blasphemy and heresy of Martin Luther" and pictured a devil whispering in the reformer's ear. They were displayed to advertise lectures by **Ryszard Mozgol**, held on October 15 and 31, the **490th anniversary** of Luther's **Protestant Reformation**. The lectures were planned by the Organisation of Polish Monarchists. Founded in 1989, the group seeks to establish a "Catholic state" within Poland.

Of Poland's 38 million people, 95 per cent are Catholic. The Adventist Central church, Warsaw, was the only Protestant church in the country to organise a celebration of the 490th anniversary of Reformation, said church sources in Poland.—*ANN*

◆ The **Iraq war** has claimed many victims but perhaps the least known is a small religion that scholars say is the last remaining link to ancient faiths, which flourished during the time of the Roman Empire. **Mandaeanism**, a monotheistic belief that follows the

teachings of **John the Baptist**, has called Iraq home for almost 2000 years. Sectarian violence and political strife have placed its followers in jeopardy, forcing many of them to flee. With only **60,000 members**, Mandaeanism risks extinction, closing the history books on a unique belief.—*Religion News Service*

◆ **China** has reacted angrily to reports in the European press that the government will **ban Bibles** during next year's **Beijing Olympics**. According to a story by the Reuters news service, the reports were picked up by the Catholic

News Agency and spread to US media sites. "The Chinese government has not come up with any such rule," says a foreign ministry spokesman. Reuters said organisers have already promised religious services will be offered during the Games. Foreigners can bring in religious objects or materials for personal use, and there would be no change to this during the Olympics. The country has large Christian, Muslim and Buddhist communities, who may only worship at **state recognised** churches, mosques and temples.—*Australian Christian Channel*

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

New leaders nominated for SPD

(Continued from page 1)

SPD executive committee is submitted to the GC executive committee for ratification.

Pastor Paulsen expressed appreciation to Pastor Evans for his leadership. “We have worked closely together, and I have always appreciated Laurie’s experience and creative participation in the work of the global church,” he reflected. “And I think the work in this division has been looked after well.

“I am also extremely delighted with the recommendation that is now being brought,” said Pastor Paulsen in congratulating Pastor Oliver on his nomination.

Fifty-six-year-old Pastor Oliver has worked in pastoral, evangelistic, academic and administrative roles in Australia and Papua New Guinea. “I have always been amazed at how I have been content working in a role and God has—seemingly out of the blue—moved me

to a different place of service,” he says.

Pastor Oliver shared the reaction of his wife, Julie, to the news of his appointment with committee members. “She said to me, ‘We’ve always believed that where the Lord calls and what He asks us to do, He will help us to do it. And this is no different,’” he said. “I will covet your prayers and will pray for you.”

Pastor Oliver says he is excited about the possibilities and particularly the people of the church in the South Pacific. “We need to keep doing the things we’ve done well, and find better ways to do things we have not done as well as we could have,” he commented. “I want the church to be open to where God is leading us, and to be ready and willing to go there. I would like to see the church utilising its full potential, using the diversity in the church and our various gifts to further our mission together.”—**Nathan Brown**

Adventists celebrate 25 years of promoting women leaders

SILVER SPRING, MARYLAND, USA

In spite of strides made to include women in ministry within the Seventh-day Adventist Church during the last 25 years, more needs to be done to include the demographic comprising 70 per cent of membership, some church members say.

Members of the Association of Adventist Women (AAW) say they were considered by some to be rabble-rousers 25 years ago when they first advocated including women leaders in all levels of the Adventist Church.

Many of the activists’ recommendations have been realised—a department dedicated solely to women’s ministries on all levels of the church, women executives and ordained women elders at local churches. Despite the gains, AAW members say their independent advocacy is still needed.

“Our hope is that in the Christian community, there are no people who have greater favour than others,” said AAW president Verla Kwiram, during the organisation’s

25th anniversary conference, which ran from October 24 to 28 in Silver Spring, Maryland, near the General Conference (GC) headquarters.

Some have hoped the church would match the gains women have made in other parts of society. “Many women are being used but not by the church,” said Pat Habada, retired assistant director for the GC Sabbath School and Personal Ministries department.

“They’re in business and in politics,” she said. “Some have wanted to serve but have been frustrated at not being able to.”

AAW was founded out of a desire to advance the issue of women’s ordination, which would give women pastors equal privileges as their male counterparts.

But when brought to the world church GC Session, the idea was defeated in 1990 and again in 1995. Still, current GC President Jan Paulsen and others continue to encourage a greater inclusion of women in ministry on all levels of the church.

—**Taashi Rowe**

Young people light up Fed Square

MELBOURNE, VICTORIA

Adventist young people from across Melbourne worked together to host a benefit gospel concert in the heart of Melbourne for the Adventist Development and Relief Agency (ADRA) Australia on October 27.

The free concert, held in Federation Square, aimed to raise awareness of the issues of poverty and provided an opportunity for people to donate to ADRA Australia’s humanitarian work. It was attended by more than 2500 people.

“This concert showed the support young Victorian Adventists have for helping the poor and supporting ADRA,” said the Victorian director of ADRA Services, Rebecca Auriant. “Without the support of the youth and schools, this event wouldn’t have been possible.”

Many of the young people also volunteered their time to entertain the audience as part of the musical performances. Adventist artists included Adventist Brass Band, Tusitala Sisters, Strive, Brothers in Christ, Jola and the Statewide Youth Choir.

The concert also featured the ARIA-award winning Choir of Hard Knocks, made up of approximately 50 disadvantaged and homeless people.

Throughout the night, young people and other volunteers provided activities, such as face painting, free showbags and a bucket collection. Overall, \$A3000 was raised for ADRA.—**Rebecca Auriant**



The Choir of Hard Knocks performing at the benefit concert.

The cringe

BY JAMES COFFIN

HAVE YOU EVER EXPERIENCED “THE cringe”? You know, that feeling you get when someone says something totally inappropriate? Or something totally jarring because it’s at cross-purposes with everything you believe? It happened to me recently when I was reading *Time* magazine.

The cringe-inducing statement was: “I do not know what we did. But we must have sinned for God to be angry like this.” Those words came from a survivor of an earthquake that struck Indonesia, killing some 5000, injuring many more, flattening whole villages and leaving hundreds of thousands homeless.

Now don’t get me wrong—such statements don’t come as a surprise. Unfortunately, huge numbers of people subscribe to the thinking this woman expressed. But sheer numbers and frequent repetition don’t make such thinking any more palatable or any more correct. I find it appalling for God to be portrayed as the Great Heavenly Disciplinarian, who uses randomly administered lethal force to spank humans into line.

When I was a youngster, I received my fair share of spankings. (Actually, “fair share” is only a cliché—I probably deserved far more!) My father was a firm believer in the spare-the-rod-and-spoil-the-child school of discipline. And while I might disagree with his philosophy in general or its propriety in any given situation, never did I have any question about why I was being spanked.

Never was I standing around minding my own business, only to have my father

appear on the scene and whale on me for no apparent reason. The nature of my infraction and my inescapable guilt was always clearly established. Only then was the discipline administered.

Similarly, my father never whipped every child in sight, just because I’d done something he didn’t like. And I certainly wouldn’t have respected him had he done so. But humans seem quite comfortable attributing such behaviour to God.

I find it amazing that behaviour we would consider deplorable were it to be done by any human being can be laid at God’s door

The single most important fact of the universe we need to come to grips with is the character of God.

so casually. More amazing still, when we attribute such behaviour to God, we portray it as a virtue! Too many of us never stop to think about the impact on others when we depict God in such a manner.

In a recent interview with *Time*, columnist/humorist Art Buchwald said: “Yes, I believe there is a God, but he’s not the one all the religions claim. . . . There’s a God out there, but not the one that causes all the trouble in the world.”

The famed agnostic philosopher Robert Ingersoll would have related well to Buchwald’s comments. Ingersoll respond-

ed to the God-is-spanking-us school of thought with the statement: “In nature there is neither reward nor punishment; there is consequence.”

Sin has brought changes into our world. Bad things happen. People get hurt. Gentle rain falls on both the just and the unjust—and so does hail. I believe God weeps with us as He waits for the time when He can eradicate pain once and for all.

How ironic that the universe’s greatest hater of human suffering should so routinely be portrayed as its prime source.

And that is perhaps why “the cringe” is a feeling I often get when I read descriptions of why Jesus died on the cross. But first, a little background.

I would argue that the single most important fact of the universe we need to come to grips with is the character of God. If we have the wrong picture of God, we’re going to have the wrong picture of what humanity should be. Not only were we created in God’s image but we grow into the image of the God we perceive. So how we view God has enormous consequences.

That’s why I’m uncomfortable with the dualistic, angry-God/loving-God depictions about the respective character of God the Father and His Son, Jesus. Needless to say, when I read in an Easter presentation that Jesus “made peace on behalf of humanity with an angry God,” I felt “the cringe.” Maybe even some anger. You have no right to talk about my loving heavenly Father that way, I wanted to scream.

So I’m doing it now.

I have no question that God hates sin.



Hugo Maes/Dreamstime

He hates the state of alienation that leads to bad behaviour. He hates the bad behaviour itself. He hates the appalling results that spring from the bad behaviour. Indeed, God must be angry about all that has happened in the course of the great controversy that's raging between good and evil. But God loves humans. He loves those who are both affected and infected by sin. And that's all of us.

God doesn't need to be convinced to love us or accept us. The father of the prodigal son was ready and waiting. It was the wayward son who needed convincing. It was when he came to his senses that the love of the father could actually make a difference in his life. Before then, all the fatherly love in the world was useless.

So why did Jesus come to this earth? Was it to make peace with an angry God on behalf of humanity? Or was it to make peace on behalf of a loving God with a rebellious and angry humanity? The question has huge implications about the character of God.

The Bible employs a long list of metaphors to give us confidence and certainty. Jesus is the Good Shepherd, solicitously caring for His sheep. Jesus is the faithful relative, who pays an enormous debt on our behalf so we can have a new start. Jesus is the mother hen, who protects her chicks. Jesus is the one who bears our punishment, so we can go free. Jesus is all this and much more.

But when we so slavishly apply a metaphor portraying an angry God who has to be appeased—who demands so much punishment for so much infraction—I think we've missed the clear intent of Scripture. Sin separates us from God and from each other. God's love unites us with Him and with each other. It's our only hope.

Jesus came to convince us to accept God—not to convince God to accept us. **R**

Adapted from Conversations With My Church by James Coffin, Signs Publishing Company, 2007, paperback, 118 pages. Available from Adventist Book Centres, price \$A19.95; \$NZ24.50.

James Coffin is a former editor of RECORD and currently pastors the Markham Woods church in Longwood, Florida, USA.



Timo Tedaldi/Image Source

Prayer keys: Partnerships needed

BY JULIE WESLAKE

ONE OF THE GREATEST SPIRITUAL resources we have as parents is the wisdom of grandparents, extended family and church family. We would see a major transformation in families today, if we asked and empowered them to pray for our children.

My own four children have always been blessed with grandparents who continually uphold them in prayer. They have been blessed by church leaders, who have nurtured and mentored them.

But, as they grew older, I realised I needed to be more intentional in linking each of them to a prayer warrior. All it took was a card, written to four godly people, with an invitation to pray for the named child. Each of these people agreed, and so began a journey where I know my children have been blessed and upheld before God.

Ensure your children have a prayer warrior. Find someone who will plead with God for their physical, emotional and spiritual safety.

Keep your whole family spiritually accountable by inviting an elder or an older godly person to help you. Ask them to contact you monthly and ask:

- How many times have you prayed together as a family this week?
- How many times have you worshipped together as a family this week?
- Have you recently done a service project as a family?
- How much time have you spent in God's Word this month? What have you

learned about God as a result?¹

God intended the different generations to support each other. Psalms 78:4 is an inspiration for older generations: "We will not hide them from our children; we will tell the next generation the praiseworthy deeds of the Lord, his power, and the wonders He has done" (NIV).

Instead of ignoring or criticising the

So began a journey where I know my children have been blessed and upheld before God.

children in our churches and extended families, we need to take personal responsibility for their spiritual growth. What a blessing it would be if every child in your church knew that someone was praying for them. Invite children to pray for the older generation. God is waiting to answer the prayers of His children.

"Every person needs to cry out to God for the next generation; one generation being the intercessors for the next, one generation being a mighty band of warriors for the next."² **R**

1. From Mark Holman, Faith Begins At Home.

2. Daphne Kirk, Born For Such A time As This.

Julie Weslake is director of children's ministries for the South Pacific Division.

Revisiting *Questions on Doctrine*

BY RICK FERRET

WHEN WE DO OUR THEOLOGY, do we grow in understanding? Are our former ideas and perceptions challenged as we learn more? Is it ever appropriate for Seventh-day Adventism to reflect on its self-identity and theological journey, as it is challenged by a changing world?

If we respond affirmatively to these questions, we are in good company—not only with our pioneers but by those who sought to present Adventism to sceptical evangelical Christians during the 1950s. During the last week in October, the *Questions on Doctrine* 50th Anniversary Conference brought together pastors, students, academics and interested onlookers—each with a common interest in Adventist history, thought and practice—to consider this landmark in Adventist history.

Throughout Adventist history, there have been significant periods when the church has sought to examine its theology and identity. These periods include 1844 and the Great Disappointment, 1888 at the Minneapolis General Conference, 1915, following the death of Ellen White, the 1950s with the formulation and publication of *Questions on Doctrine*, and the 1980 conference at Glacier View.

In 1957, the book *Seventh-day Adventists Answer Questions on Doctrine* was published as a result of a series of discussions between a group of General Conference representatives and two evangelical leaders in the United States. George Knight provided the context for the *Questions on Doctrine* conference in his introductory paper, describing *Questions on Doctrine* as “undoubtedly the most divisive book in Seventh-day Adventist history.”

In the lead-up to the publication of this book, a group of General Conference representatives—L E Froom, R A Anderson and W E Read—met face to face with two fundamentalist evangelicals, D G Barnhouse and W Martin. Barnhouse was the editor of *Eternity*, a leading evangelical publication at the time. Martin was a well-respected author on cults, preparing to publish a book

titled *The Rise of the Cults*. The book was to include a section on Adventists, who were considered by evangelical Christians to be a cult. Martin, however, wanted to communicate directly with Adventists, so as not to misinterpret their views.

During the process, Martin and Barnhouse formulated a number of questions regarding Adventist theology they believed warranted further explanation. However, their concerns majored on two pivotal points: that the atonement of Jesus was not completed on the cross; and that Jesus took man’s sinful nature at the incarnation. Essentially, the evangelicals wanted to know whether the “Adventist emphasis on the heavenly sanctuary and investigative judgment meant that Adventists believed in an incomplete atonement at the cross.”¹ Because Adventism had taught these beliefs, among others they considered questionable, Martin and Barnhouse deemed Seventh-day Adventism to be non-Christian.

The Adventist representatives insisted that Adventism had matured in its understanding of the major points of theological contention—and was continuing to do so. In other words, the Christian world did not fully appreciate or understand Adventism’s current theological position or the theological language Adventism used to express those beliefs. The General Conference representatives insisted that Adventists have never adopted a formal creed and that revision is both critical and necessary.

Eventually, 150,000 copies of *Questions on Doctrine* were published and Barnhouse wrote in *Eternity* that Adventists, despite some perplexing doctrines, should be accepted into the Christian family. Opposition to the publication was vehement. Robert Johnston notes that Martin and Barnhouse were denounced by fellow evangelicals as having been duped by the Adventists.² On the Adventist side, the reaction was similar. M L Andreasen, the outspoken Adventist critic, believed Adventism had “sold out” to those in “Babylon.”

Andreasen had been a leading Adventist theologian but due to personality conflicts

and other issues, he was not consulted in any way concerning the Adventist–Evangelical dialogues or the publication of *Questions on Doctrine*. Hindsight suggests this was a painful mistake by the General Conference representatives. The fact that Andreasen was sidelined caused immense consternation, which coloured all future discussion with Adventist leaders.

Richard Rice noted the irony that a book intended to summarise Adventist beliefs for those outside Adventism should prove to be so divisive inside the church, exposing “serious rifts among Adventists on a range of important theological issues but nowhere was the ensuing controversy more acute than over its description of the nature of Christ.” This has much to do with Adventist identity, including the vindication of God and remnant perspectives in relation to “final generation theology.”³

Andreasen and other critics supported 97 per cent of the book’s contents. But he considered the section on the atonement entirely reprehensible and in obvious error, thus negating the influence of the entire publication. Andreasen supported a “final generation” theology, which he insisted had always been the historic Adventist position. His theology proposed that a remnant people living in the last days of earth’s history will vindicate God in the great controversy by living sinless lives, as a prerequisite to the Second Coming.

Roy Adams states that Andreasen divided the atonement into three parts, “of which only the second involved Jesus’ suffering and death. In the first part (comprising His earthly life and ministry), Christ demonstrated that sin could be completely resisted and overcome; that complete victory is possible.”⁴ The third phase of atonement, occurring in the heavenly sanctuary, involves the purification and cleansing of the remnant people, and Christ demonstrating that sinlessness can be repeated in their lives. Andreasen was incensed and argued that “no Adventist can believe in a final atonement on the cross and remain an Adventist,” for the belief in a final atone-

ment at the cross “automatically cancels any other final atonement in 1844.”

Thus, from his perspective, Adventism stands or falls on the question of the atonement.⁵ But behind Andreasen’s doctrine of salvation lay a larger concern—the delay of the Second Coming.

According to Mark 4:29, the harvest comes when the grain is ripe. The “harvest principle”—to use Herbert Douglass’s terminology—tries to explain why Christ has not come. Christ cannot come until God’s purposes for this world have been fulfilled.⁶ Christ is waiting for His remnant people to reach the point where they live “above sinning” before He can return to earth, because only then will the great controversy be settled. Ultimately, Andreasen was concerned that *Questions on Doctrine* was emphasising the cross of Calvary at the expense of the investigative judgement and final generation theology.⁷ Adams sounds a warning, arguing that “to bend theology to fit our eschatological goals and objectives is neither sound nor prudent.”⁸

Adventists continue to wrestle with these issues today, particularly through a plethora of independent ministries, and fracturing continues to occur as two theological streams within Adventism continue to flow side-by-side. While many Adventists may not have heard of *Questions on Doctrine*, the theological issues remain part of the Adventist fabric, psyche and lifestyle. One side acknowledges the importance of the cross but focuses on the sanctuary. The other diminishes or denies sanctuary atonement while focusing on the cross. The first insists Christ took the human, sinful nature of Adam to become our perfect example. The latter focuses almost exclusively on Christ as our substitute, insisting He took the sinless nature of Adam. Perhaps both sides are correct in what they proclaim—but wrong in what they deny.

The publication of *Questions On Doctrine* 50 years ago forced Adventism to refine its theology of atonement, its understanding of the divine-human nature of Christ and the experience of salvation. But the task of theology is never complete. Appropriate theological assessment reflects on the past in an attempt to answer current questions, while always mindful of the future. If Adventists truly believe in their historical position of not having a fixed creed or a confession of faith, they must also conclude that theo-

logical reflection and the search for biblical truth will lead to new insights.

Irrespective of the shortcomings of *Questions on Doctrine*, including the process leading to publication, the book represented an attempt to undertake serious apologetics. Denis Fortin suggests that the evangelical world today is still asking the same questions as those posed 50 years ago. Seventh-day Adventism has much to contribute to the religious world and many people struggle with the same issues as Adventists do. We can learn from listening to their discussions and, perhaps, share some of our insights, gleaned over 50 years of discussion.⁹

Yet, after attending the conference, I still have questions. I wonder what all this means to Adventist young people around the world. And what does it mean for the majority of Adventists worldwide, who live in Africa and South America, who have never heard of *Questions on Doctrine*? Will these issues impact their understanding of salvation or is it simply a Western Adventist issue?

General Conference president Jan Paulsen attempted to place the issue in perspective in a recent address: “I just cannot imagine a postmodern person in Europe, a businessman in Asia or Latin America, any more than a farmer in Africa, will care one iota whether Christ had the nature of man before the fall or after. The realities of the world in which we live have other concerns and other priorities which occupy us.”¹⁰ While this doesn’t mean the *Questions on Doctrine* issues are obsolete, it does provide some needed perspective.

Ultimately, there may be more than one right way to think! George Knight is correct in stating that none of us are 100 per cent wrong and none of us are 100 per cent correct in our theology all the time. Perhaps this is why we will be granted eternity to study and marvel at those things least understood in this life. We need not decry but applaud those who seek to understand the intricacies of the Adventist journey.

Too often our dialogue has been distorted by overzealous passion, where the atmosphere of trust and Christlike love has dissipated. This is why the communion service that concluded the conference hinted at future possibilities of unity through diversity. Dave Larson shared a lasting impression from that Sabbath meeting:

“Angel Rodriguez, director of the General Conference Biblical Research Institute,

was standing behind the bread and wine of the Lord’s Supper. Colin Standish, the president of Hartland Institute, who is an eloquent spokesperson for the school of thought that finds [*Questions on Doctrine*] objectionable, stood beside him to the right. George Knight, a retired historian of Adventism and prolific writer, who is an equally persuasive advocate of much of [*Questions on Doctrine*] despite the historical shortcomings that he has confirmed, was at his other side.

“‘Dave Larson and I wept unashamedly as we received communion together, ministered from the front by Angel Rodriguez, Colin Standish and George Knight,’ wrote Jon Paulien, dean of the School of Religion at Loma Linda University. ‘I have long prayed to experience a day like this. Were our tears for the needless pain our church has suffered since that publication of *Questions on Doctrine* 50 years ago, or for the visible prospect that it is ending? Both.’”

Only time will tell! **R**

1. Roy Adams, “The Theology of Questions on Doctrine: Issues Surrounding the Nature of Christ and the Atonement.” Unless otherwise noted, references are to papers presented at the Questions on Doctrine 50th Anniversary Conference, Andrews University, October, 2007.

2. “Questions on Doctrine 50th Anniversary Conference: A Personal Reaction,” <<http://www.atoday.com/node/3068>>.

3. Richard Rice, “Questions on Doctrine and Questions about Christ.”

4. Adams, *op cit*.

5. Andreasen, *The Living Witness*, in Roy Adams, *op cit*.

6. Rice, *op cit*.

7. Julius Nam, “The Questions on Doctrine Saga: Contours and Lessons.”

8. Adams, *op cit*.

9. Denis Fortin, “Questions on Doctrine and the Church: Where Do We Go From Here?”

10. Adventist News Network, <<http://news.adventist.org/specials/2007/annual-council/paulsen.html>>.

11. David Larson, “Questions on Doctrine, Bulletin Five,” 30 October, 2007, <http://spectrummagazine.typepad.com/the_spectrum_blog/2007/10/qod-conferenc-4.html>.

The 21 papers presented at the Questions on Doctrine conference will be available at <<http://qod.andrews.edu>> in January, 2008, with video recordings of the sessions.

Rick Ferret pastors in Mackay, Queensland, and attended the Questions on Doctrine conference held at Andrews University, Michigan, USA.

Creation every day

BY JOHN KNIGHT

THE STORY OF CREATION IS BEAUTIFUL. SOME MAY HAVE difficulty grasping it but I don't. To me, it is probably the most plausible story in the Scriptures. The amazing fact is that it will not go away—and the principle still exists. What's more, it is a wonderful "faith booster," especially if you are down and need some encouragement.

I have spent my life as a doctor and, in my younger days, delivered hundreds of babies. That gets you thinking. From almost nowhere—two microscopic cells—a baby develops. Then all of a sudden, it is born.

Out comes a tiny blue object, neatly folded and covered with white greasy stuff. Silence. The cord is cut and tied. Then out of the blue, there comes a tiny squawk. The "breath of life" enters the tiny frame. Within a minute or so, blue turns pink, everything unfolds and a yelling new life has suddenly been "created." It's the same "breath of life" God breathed into Adam.

We take it for granted. It is part of the ecosystem, we say. But it is nevertheless a miracle, repeated about 260,000 times a year in Australia alone. The same little bundle of wonder will keep on breathing for as many as 100 years or more. The heart beats, the engine works. It is alive and grows into adulthood, ready to take its place in society. This cannot just happen. It is creation before our eyes.

Then take a walk down the road or look out the window. Winter time is pretty drab. But with spring, rain and warm days, unseen seeds suddenly sprout, push through the soil, turn green and grow. One grain of wheat develops several stalks to produce hundreds of new heads of grain later in the year. Vegetables, fruit trees and flowers grow, reproducing in abundance for yet another season. Many provide us with visual delight, as well as "our daily bread." One piece of potato grows into a mass of spuds. A tiny, barely discernible seed will produce a mass of flowers—and later more seeds for regeneration again.

Is this just by chance? Is it good luck? Of course, it is all put down to nature. But nature and life must have a source. And that source is God.

These wonderful reminders are with us constantly, so constant that we often take them for granted—and forget how it happens. Make the most of every day. Thank our good Lord for His gift of life, energy and vitality, and a brain that works, allowing us to think and be happy.

But better still—apart from those tentative first and last breaths—Christians also have the generous hope of life eternal. And what could be better than that? **R**

John Knight is a medical doctor, who writes from Sydney, New South Wales.

Record Roo's Kids Corner



Hi kids,
Many people are looking forward to the resurrection, when they will be reunited with their loved ones.

During Jesus' earthly ministry He raised His friend, Lazarus, from the dead. How happy Lazarus' family and friends were to have him back!

RR

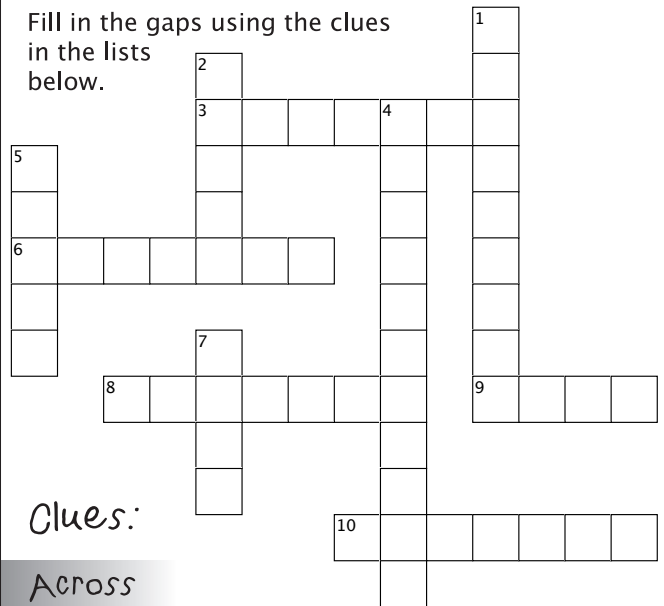
Fill in the blanks

Now a certain man was sick, _____ of _____, the town of Mary and her sister _____ . John 11:1 NKJV

... He cried out with a loud _____, Lazarus, come forth! And he who had died came _____ ...
John 11:43, 44 NKJV

Crossword

Fill in the gaps using the clues in the lists below.



Clues:

ACROSS

- 3. Jesus raised this man from the dead
- 6. Mary and Martha's relation to Lazarus
- 8. An amazing event
- 9. Another word for ill
- 10. Where Lazarus was from

Down

- 1. Jesus' followers
- 2. Opposite to dead
- 4. A word meaning raised from the dead
- 5. The Son of God
- 7. To talk to God

Positions vacant

▲ **Employment promotions officer—Seventh-day Adventist Church (SPD) Ltd (Wahroonga, NSW)** is seeking expressions of interest from suitable individuals to facilitate and coordinate the Adventist Employment function of the Church in the South Pacific. For more information, please visit the South Pacific Division's Human Resources website on <<http://hr.adventistconnect.org>>. All written applications, including your CV, 3 work related referees and the contact details of your church pastor, must be forwarded to: Human Resources, Seventh-day Adventist Church (SPD) Ltd, Locked Bag 2014, Wahroonga NSW. 2076 Australia; email <hr@adventist.org.au>; fax: (02) 9489 0943. Applications close **December 7, 2007**.

▲ **Caretaker/Manager—Ankara Youth Camp (South Australia)** is situated at Walker Flat, on the banks of the Murray River. House and car supplied. Available March 2008. Expressions of interest to Garry McIver <gmciver@adventist.org.au>.

▲ **Registrar—Mamarapha College (WA)**, the church's Indigenous post-secondary training institution, is seeking a registrar. The successful applicant will be—a practising, baptised SDA member; encouraging; honest; sensitive to Indigenous people; able to manage cultural pressures and confidentiality; a team player and willing to become part of the total Mamarapha program. The job requires computer literacy; training/experience in finances, academic and library records and processing equipment; and office management. For more details, see <<http://mamarapha.adventist.org.au>>. **Applications in writing** to Director, Mamarapha College, School Rd, Karragullen, WA 6111 or phone (08) 9397 7233. Applications close **December 7, 2007**.

▲ **Associate Director of Education—Curriculum—Adventist Schools Australia (ASA) (Melbourne, Vic)** is looking for a suitably qualified person to provide the necessary direction and support to ensure that the Bible curriculum in Adventist schools reflects the values and beliefs of the Seventh-day Adventist Church. The applicant will also provide management and support of the particular body of practices and teaching that sets Adventist schools apart from all others. For more information, contact Dr John Hammond, National Director, Adventist Schools Australia <schools@adventist.edu.au> or 03 9871 7518. Applications in writing close **December 5, 2007**.

▲ **Program Development Manager/Coordinator (Part-time)—Adventist Development and Relief Agency (ADRA) Australia** seeks a manager or coordinator (dependent on experience or qualifications) to be responsible for the funding development of existing ADRA national program centres and programs (18 hours per week). The successful applicant will have a relevant academic qualification, 3-5 years relevant experience, research and liaison skills, experience in writing funding applications and a passion for social justice. Strong project management and communication skills are essential and the ideal candidate will be up-to-date with the latest industry trends. For further information, visit <www.adra.org.au/getinvolved/careers.htm> or contact Cindy Cox on (02) 9489 5488 or email ccox@adra.org.au. Applications close **December 3, 2007**.

▲ **Sales Representative—Sanitarium Health Food Company (Wollongong, NSW)**. Sanitarium is seeking a highly motivated person to join our NSW sales team. The position requires someone with a high level of responsibility and ownership, a focus on customer service, the ability to introduce and drive products in assigned sales areas, and manage and implement shelf management at store level. The successful applicant will have sound negotiation and interpersonal skills, the ability to work quickly and in detail, the ability to work individually and in a team, as well as computer literacy skills and a current drivers licence. Apply online at <www.sanitarium.com.au/company/employment.html> or send resume to Group Human Resources, Sanitarium Health Food Company, Locked Bag 7, Central Coast Mail Centre NSW 2252. Applications close **December 21, 2007**.

Retirements

● **Derrick Angus**, Sanitarium Health Food Company—Carmel (31 years). ● **Neville Dixon**, Sanitarium Health Food Company—Carmel (41 years). ● **Meryl McDonald-Gough**, Signs Publishing Company (27 years). ● **Allen Robson**, ARV-Greater Sydney Conference (31 years). ● **Elisma Rumnalls**, Sydney Adventist Hospital (38 years).

Papua New Guinea Union Mission

Lae Office

● **Kathy Kiah**.

Trans-Pacific Union Mission

Samoa Mission

● **Iosua Malanga**.

Malaita Mission

● **Allan Ropiti**

New Zealand-Pacific Union Conference

Cook Islands Mission

● **Tara Strickland**

Anniversary

Troubat, Jim and Ivy Troubat of Osborne Park church, WA, celebrated their 50th wedding anniversary on September 18 this year. They were married by Pastor Henri Evard on September 18, 1957, at Rose Hill church, Mauritius, where they both originate from. Congratulatory notes were received from the Governor-General of Australia, Sir Michael Jeffery, Prime Minister, John Howard, Opposition leader, Kevin Rudd, as well as their

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For more positions, check the web on
<www.adventistvolunteers.org>

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local member of Parliament. Jim and Ivy have two boys and two grandchildren.

Weddings

Bone—Richards. Jeffrey Bone, son of Alan Bone (Perth, WA) and Lynette (deceased), and Nerellie Richards, daughter of Norman and Jean Richards (Perth), were married on 4.11.07 in St John's Lutheran church, Perth.

Patrick Marshall

Diaz—Ivkovic. Cristian Alberto Diaz, son of Jose and Rosalia Diaz (Melbourne, Vic), and Esther Ivkovic, daughter of Dusan and Ruza Ivkovic (Melbourne), were married on 6.5.07 in a garden wedding at Portsea Hotel, Portsea.

Richard Araya-Bishop

Kewley—Gredig. Daniel Bert Kewley, son of Jean Kewley (Burpengary, Qld), and Jacqueline Gredig, twin daughter of Brett and Julie Gredig (Toowoomba), were married on 14.10.07 in a garden setting at "The Laurels," Maleny.

Wayne Gredig

Murdoch—Pioreschi. Shannon Lee Murdoch, son of Daryl and Tiani Murdoch (Lilydale, Vic), and Ruthanne Rose Pioreschi, daughter of Richard (deceased) and Barbara Pioreschi (Pasadena, Maryland, USA), were married on 7.10.07 on Dudley Beach, NSW.

Ian Howie

Richter—Walker. Raymond John Richter (Bundaberg, Qld) and Marie Carmen Walker (Kingston) were married on 7.10.07 in the Nerima Japanese Gardens, Queens Park, Ipswich.

Wayne Gredig

Rifo—Cifuentes. Cesar Alexis Rifo, son of Sergio and Maria Rifo (Chile), and Marcela Cifuentes, daughter of Jorge and Mag-

gie Cifuentes (Melbourne, Vic), were married on 25.3.07 at Ferntree Gully church, Melbourne.

Richard Araya-Bishop

Stidolph—Panos. David George Stidolph, son of Clifford and Alma Stidolph (Qld), and Violeta (Violy) Casanao Panos, daughter of Ziola (deceased) and Consuelo Panos (Philippines), were married on 21.10.07 at Shady Creek, Vic.

Tom Turner

Waterson—Mulyani. Steven James Waterson, son of Bob and Wendy Waterson (Orange, NSW), and Novi Mulyani, daughter of Indra and Vera Gunamijaya (Sydney, NSW), were married on 30.9.07 at Anson Street Uniting church, Orange.

Errol Webster

Obituaries

Barton, Erna Sophie, born 26.5.1914 at Christchurch, NZ; died 29.9.07 at Bethesda Hospital, Christchurch. She was predeceased by her husband, John; her son, Peter; and her daughter, Helen. She is survived by her son and daughter-in-law, Brent and Jenny; and her grandchildren, Helen and Michael. Her family, church family and friends at Illam church will cherish her memory. There is joy in their tears because this 94-year-old faithful Adventist trusted in Jesus. When He comes, we will see her again.

James Toogood

Caldwell, David Archibald, born 14.12.1922 in Hobart, Tas; died 7.10.07 at Warners Bay, NSW, following a lingering illness. He was predeceased by his two children in Papua New Guinea. He is survived his wife, Joy; his children and their spouses, Ronnette Caldwell (Valentine), Ivan and Debbie (Niagara Park), Jolie and Frank Freeman (Paxton), and Brian and Helen (Central Coast). After training at Avondale College as a teacher, he joined the medical corps for army service in World War II. He stayed on to continue medical work in PNG, until called to preach. His teacher/headmaster role took him to Toowoomba, Wahroonga, Strathfield, Hamilton, Kambubu, Tonga and Erina. Called the "Cello Fellow," he shared his musical talents to enrich worship services. In retirement, he made five trips to the islands to give dental health lectures. The interment at Avondale Cemetery was a family celebration of music and a life lived to the glory of God. His family and friends look forward to greeting him on Resurrection morning.

Jan Jankiewicz, Tui Rosevear,
Rex Cobbin, Aubrey Shirley

Daley, Rosetta Ethel (nee Summerscales), born 22.8.1925 at Cardross, Vic; died 22.9.07 at Cranbrook, Tas. She was predeceased by

her three husbands, John Dunn, Bill Quintal and Noel Daley. She is survived by her siblings, Albert, William, Peter and Margaret; her four children and their spouses, Colin and Maureen Dunn, Pamela and Peter Van Duyn, Lewis and Karen Quintal, and Lawrence Quintal, also step-daughter, Natalie and Peter French; her grandchildren, Anita, Anj, Megan, Thomas, Simon, Kellie, Yvon, Anthony, Deanna, Michella, Lisa and James. Rose loved her Lord and the church, and loved nothing more than talking about the Second Coming of Jesus, in whom she now rests. *Colin Dunn*

Delamothe, William (Bill), born 23.10.1911 in Sydney, NSW; died 19.10.07 in Gosford Hospital. On 11.12.34, he married Norma Mary, who predeceased him in 2006. He is survived by his children, Frances, Margaret and Malcolm; his seven grandchildren; 12 great-grandchildren; and two great-great-grandchildren. Bill was most respected as a faithful and loyal Adventist, loved by all who knew him. His special talent was music, and he served the church wherever he attended for many years as an organist or pianist. Rest in peace Bill, we miss you and look forward to seeing you in the morning. *Len Barnard, Raymond Dabson*

Ford, Florence (Flo) Mary, born 10.11.1919 at Lismore, NSW; died 27.9.07 in the Hornsby Hospital, Sydney. She is survived by her two sisters, Christina Wright and Jean Wright (both of Lismore) and their respective families. Flo became an Adventist in her late teens, after the premature death of her mother in 1940, and found work in Qld, NZ and the UK, eventually returning to Sydney. Quiet and unassuming, her unselfish life was one that revolved around service to others. For those who knew her, she was loved and respected. She will be sadly missed. *Barry Wright, Ian Wright*

Gibbons, Ada Annie, born 12.8.1913 at Swansea, Wales; died 11.9.07 in Norwood Nursing Home, Oakden, SA. She was predeceased by her husband, Bob, in 1976. She is survived by her daughter, Marion Shields (Surrey Downs); and granddaughter, Catherine Nuttall (Central Coast, NSW). A lovely Christian lady with a great sense of fun, Ada will be sadly missed by all who knew her. Looking forward to Resurrection day. *David McKibben, Wolfgang Stefani*

Goudie, Keith, born 18.1.1923 in Sydney, NSW; died 22.9.07 at Cooranbong. On 18.2.1950, he married Noeleen Florence. He is survived by his wife; his children, John, Jennifer, Eleanor and Laurel; nine grandchildren; and six great-grandchildren. He was a homely person who lived for his wife and family. Much of his time was spent in community service work, especially in the ambulance service and caring for the needy. He spent four years in the air force during World War II and was given a veteran's farewell at the funeral. When he retired, he was president of several organisations. He loved helping people. *Len Barnard, Rex Cobbin*

Govier, John Frederick, born 26.2.1927 at Mumbles, South Wales; died 13.9.07 in Brisbane, Qld. He was predeceased by his

wife, Barbara, in 1994. He is survived by his daughter and son-in-law, Theresa and Keith Elms; his son and spouse, Andrew and Rosemary; his grandchildren, Tracey, Amanda, Daniel, Renee and Alyce; and his great-grandchildren, Jack and Sheridan (all from Brisbane). Jack was bugler in the British army during World War II, blowing "The Retreat" in the square in Athens at the end of the war. Jack was a very practical man, as well as an accomplished artist. He was baptised by Pastor Lance O'Neill in Pine Rivers church, Brisbane, in 1996, and died with a strong conviction of his right standing with God. He will be sadly missed by his family and fellow church members. *Mike Brownhill*

Hemsley, Gwen, born 19.1.1928 in Brisbane, Qld; died 25.10.07 at Wheller Gardens, Chermside, Brisbane. She is survived by her children and their spouses, Stewart and Denise, Cherie and Harvey Loetzsch, Duncan and Penny, and Amanda and Brett Yulie; and their families; as well as her siblings, Edna and Douglas Cramb, and James Whighton. The Red Hill church, Brisbane, enjoyed her organ playing for many years, as did the nursing home in her later years. Gwen awaits the certainty of the Resurrection morning. *Peter Cummings*

Hromish, Femka, born 9.8.1927 at Curug, former Yugoslavia; died 10.10.07 in Brisbane, Qld, after a period of declining health. She emigrated to Australia with her family in 1974. She is survived by her husband, Mihajlo; her four children and their spouses, Rosemary, Wally, Gloria and Maggie; and her eight grandchildren, Jonathan, Benjamin, Rachael, Andrew, Eric, Michael, Tesfa and Tizita. She was loved and will be greatly missed by both family and friends, awaiting the Lord's return. *Dragan Mladjan, Dragisa Vidacic*

Jackson, Mervyn Victor, born August 1922 in Wellington, NZ; died 30.9.07 in Perth, WA. He was predeceased by his first wife, Ruth, in 1996. He later married "Rossie." He is survived by his wife, Roslyn (Perth); and his two sisters, Yvonne and Audrey (Cooranbong). In 1942, Merv was one of the first Australians to be court martialled for being a conscientious objector. He was later freed. This stance made it possible for other Sabbath keepers to have freedom of worship, according to the dictates of their conscience. Merv was farewelled from a packed church at Morley, Perth, during a 2-and-a-half hour memorial service. He used his life for others. We look forward to the Resurrection morning. *John Horvath, Eddie Hastie*

Johnston, Albert Leonard, born 4.6.1921 in South Brisbane, Qld; died 22.10.07 in the Eventide Nursing Home, Sandgate. On 27.4.1946, he married Beryl Maile. He is survived by his wife; his four children, Albert, Richard, Linda and Martina (all of Brisbane); and his grandchildren. Albert served in World War II at Ratus Toobruk. He was discharged after a serious accident. Albert was a quiet, lovable guy who served as a deacon at Redcliffe church. He will be dearly missed by his wife, family and many friends. He loved Jesus and awaits Christ's return, so he can be with his loved ones. *Humberto Rivera*

Kidson, Margaret Elvie (nee Green), born 21.8.1926 at Moora, WA; died 8.10.07 in Hollywood Hospital, Perth. On 2.11.1949, she married Allan John Kidson, who predeceased her in 1987. She is survived by her sons, Garry (California, USA), and Rex (Perth, WA). A lady of great courage. Rest well until morning comes. *Phil Rhodes*

Mathers, Florence Lillian, born 22.7.1914 at Murgon, Qld; died 3.10.07 in Victoria Point Adventist Nursing Home, Qld. She was predeceased by her first husband, Cecil Craig, in 1975, and by her second husband, Jim Mathers, in 1999. Lillian was an employee of the Sanitarium Health Food Company in Brisbane for many years. Although Lil had no children of her own, she had quite a large representation of nieces and nephews, who rendered their respects in the Victoria Point church. A kind, charitable lady, Lillian now rests, awaiting the call of the great Lifegiver at His return. *Neil Peatey, Brian Robinson*

McKie, Agnes Hewitt, born 8.6.1915 at Crosshouse, Scotland; died 14.9.07 in Kilbride Nursing Home, Campbelltown, NSW. "Nettie," as she was affectionately known, was the middle child, having an elder brother, Jim, who predeceased her, and a younger brother, Robert (Woonona). She devoted much of her life to caring for her parents. Nettie, with her brother, Jim, and sister-in-law, Beattie, as well as another cousin, were all baptised into the church in Wollongong on the same day. She now rests in Jesus, waiting for his return. *Kerry Hortop*

Musson, Amy, born 20.9.1917 at Loughborough, Leicestershire, England; died 20.9.07 in the Bulli District Hospital, NSW. She is survived by her husband, Stan (Woonona); her daughter, Margaret Hills (Katoomba); her son, Ivor (Tarrawanna) and many grandchildren and great-grandchildren. Amy and Stan were married for 63 years. They arrived in Australia on her 40th birthday. Amy and Stan were baptised into the church following studies with Pastor Peter Jack in 1970. They have remained true to their faith and have been a wonderful support to the Wollongong church. Amy passed into God's hands peacefully on the very day of her 90th birthday. *Peter Jack, Kerry Hortop*

Ormiston, Fay Veritta, born 1.10.1925 in Brisbane, Qld; died 26.9.07 in the Victoria Point Adventist Nursing Home. She is survived by her husband, Pastor Gordon Ormiston (Victoria Point); her daughters, Carol (Brisbane), Helen and Glenda (Townsville); her sons, Gordon and John (Sydney), and Kevin (Cooranbong); her 20 grandchildren; and her 15 great-grandchildren. Fay was a true mother in Israel, standing solidly beside her husband during his many years of publishing work, and later as he cared for churches and as hospital chaplain. Although greatly missed by her family, they have the blessed hope of being reunited with her on the great Resurrection day, at Jesus' return. *Neil Peatey, Judy Fua*

Penman, William Mackie, born 20.5.1925 at Kurri Kurri, NSW; died 14.10.07 in the

Figtree Private Hospital, Wollongong, after some years of sickness and pain. On 30.4.1953, he married Elaine Davidson at Port Kembla. In 1962, they were baptised by Pastor Allan Probert at Dunedin church in south New Zealand. He is survived by his wife, Elaine (Wollongong); his brother and sister-in-law, Pastor Alex and Raynor (Toongabbie) and their family, John, Robyn Tew and Ross; as well as Elaine's niece, Bronwyn; and nephews, Todd and Jodie Mees. Bill was a much loved and respected church member, who served Wollongong church in various capacities. He also served his country in World War II as a member of the AIF. He loved his Lord and looked forward to the Resurrection morning, when the Saviour returns. *Alex Penman, Kerry Hortop, Ian Tew*

Raulins, William, born 6.11.1929 at Boulder, Kalgoolie, WA; died 19.10.07 in Perth. He is survived by his wife, Lorna; his former wife, Veida; his children, Bill Junior, Raelene, Kelvin and Zofia; and stepchildren, Sue, Stephen and Phillip (all in WA); his 11 grandchildren and one great-grandchild. Bill was active in the church and built many structures, including the Morley church complex. He will be greatly missed. Until the Resurrection. *John Horvath*

Watts, Gertrude Lorraine, born 24.11.1914 at Broken Hill, NSW; died 3.10.07 at Swan View, WA. On 4.6.1938, she married Mervyn, who predeceased her on 26.12.00. She is survived by her sons and their wives, Trevor and Ruth (Swan View), Kevin and Fran (Yunderup), and Allan and Rosmary (Dongara); her six grandchildren; and her seven great-grandchildren. Though sadly missed, Gertrude's gentleness and influence will remain with those who knew her. Her family and friends are both comforted and encouraged by the knowledge that "Beyond the rainbow's end, there lies the land of light and love" (Katherine Nelson Davis) where there will be no more need for grieving, nursing homes or hospitals, and where Gertrude will live again. *Trevor Watts, Lynn Burton*

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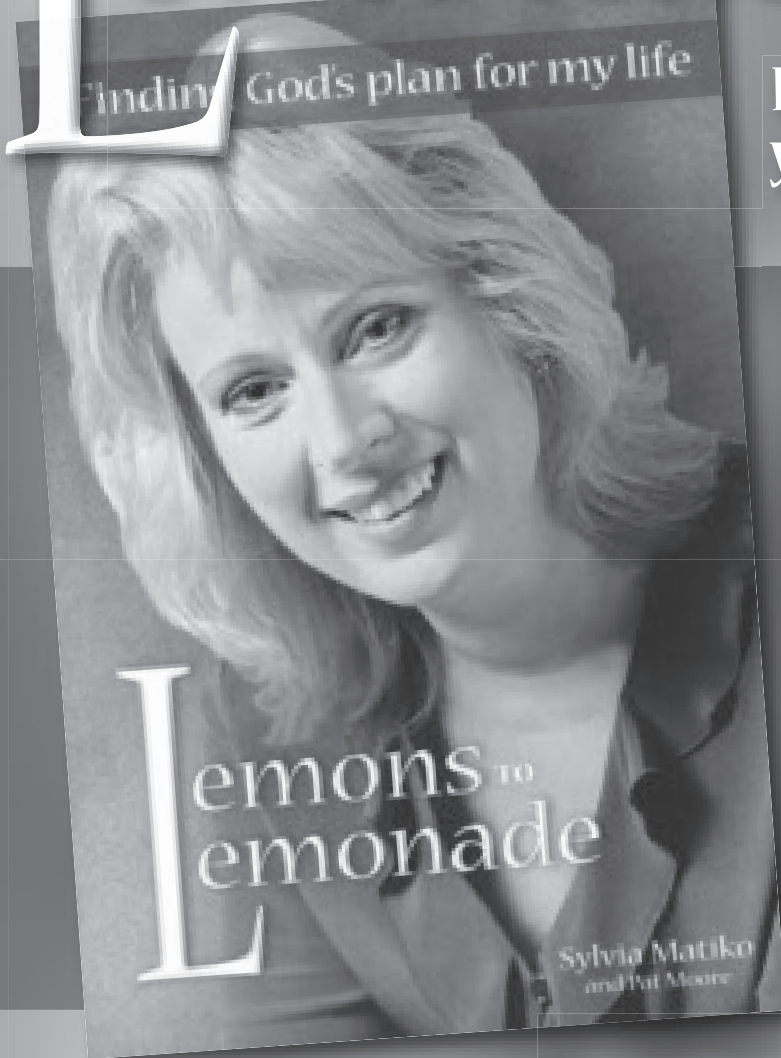
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