

RECORD

March 15, 2008

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Student leaders discuss discipleship at the Adventist Students' Association's annual leadership-training weekend.

ASA encourages students to "link in"

COORANBONG, NEW SOUTH WALES

The Adventist Students' Association (ASA) has recently enjoyed many opportunities for networking, spiritual growth and outreach, and is encouraging tertiary students across Australia to link in and share these experiences.

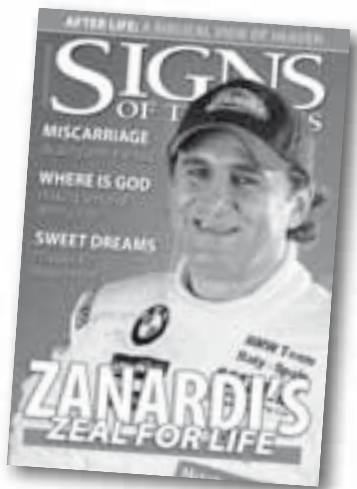
At the beginning of February, local ASA leaders from around Australia met on Queensland's Sunshine Coast for the annual leadership-training weekend. Derek Rippingale, an Adventist businessman from Victoria, reflected on effective Christian leadership, and shared both the highs and lows from his own experience through a series of keynote presentations. ASA lead-

ers participated in workshops ranging from discipleship training through to organising large on-campus events.

They also engaged in community outreach, handing out Sanitarium-sponsored products at the local skate park and creating a prayer wall, which they and community members filled with prayers.

The leadership training weekend was followed by the ASA convention, where about 50 students joined the team. The theme for the convention was "Danger—High Voltage! Where are you getting your power?"

(Continued on page 4)



Australia's oldest magazine?



If the gospel is the “best news ever,”
sharing it deserves our best . . .

Evangelism

EVANGELISM IS AN INTEGRAL PART of what it means to be a follower of Jesus—Jesus Himself said so.

His final instructions to His closest followers at the end of His time on earth included what has become known as the Great Commission (see Matthew 28:19, 20). Luke’s version emphasises a different aspect of Jesus’ command: “When the Holy Spirit has come upon you, you will receive power and will tell people about me everywhere . . . to the ends of the earth” (Luke 1:8*).

From these instructions, the sequence is obvious. People spend time getting to know Jesus, the Holy Spirit injects power into their lives and, as a result, they are witnesses to their knowledge and experience of God. At its simplest, that’s evangelism—each of us sharing our faith with the people with whom we share our lives.

But Jesus also laid the foundation for the church as a community of believers and, thus, as a community of witnesses. And within that community, various individuals have different and complementary gifts and abilities that, used together, make up a body that can be more effective than that of the individuals alone (see 1 Corinthians 12).

Skip forward 2000 years and, with the development of mass communication, we have adapted evangelism into many forms. Many Christians recognise and respond to the call, challenge and possibility of taking the gospel “to every nation, tribe, language, and people” (Revelation 14:6). In doing this, they have recognised the efficiency of large

public events, publishing and broadcasting. With countless sermons, books, pamphlets, Bible studies, websites, TV ministries and radio stations, the world has never been so filled with Christian “content.”

And, in one sense, this is how it should be. If the gospel is the “best news ever,” sharing it deserves our best attention, best creativity, best imagination, best investments, best technologies and best efforts. But the temptation is thinking that the command to evangelise urges “any means possible.”

In *Evangelism After Christendom*, Bryan Stone generalises in describing this challenge to contemporary Christianity: “Those who think theologically rarely think about evangelism, and those who think about evangelism rarely take the discipline of theology very seriously. . . . Those who produce the literature on evangelism are particularly reluctant to think critically about the theology pre-supposed in their practice.”

The need is for a theology of evangelism, not just an evangelism of theology. Rather than seeking “any means possible” to somehow communicate our formulation of theology, how we go about the spiritual practice of evangelism is itself an expression of how and what we believe. And what we believe must inform what means or methods we will or will not employ—regardless of how efficient or effective they might seem.

Remarkably, God *does* work through our misguided attempts at evangelism, our earnest impositions on our neighbours and even our super-slick, hyper-marketed

“gospel presentations,” in whatever form or media we choose. That is an amazing testament to the power of God and the gospel. But, as a church, how might we do evangelism differently if a rigorous theology of evangelism was allowed to critique our evangelistic programs or strategies—whether “traditional” or “innovative”?

Can we really market our church as just another consumer “product”? Can we authentically share the love of God by putting a bumper sticker on our car or a sign on our church wall? Can we adequately nurture another’s salvation relationship with God in an impersonal context? Can we argue Creationism without joining in with those in our communities with an urgent concern for our environment? Can we share the good news of God’s judgments with prophetic mathematics but without an active concern about injustice today?

Are we prepared to sacrifice “easy” and efficient evangelism for the sake of being faithful witnesses?

The treasure Jesus has entrusted to us demands we give evangelism our careful, thoughtful and faithful best. “How beautiful on the mountains are the feet of those who bring good news of peace and salvation, the news that the God of Israel reigns!” (Isaiah 52:7).

**Bible quotations are from the New Living Translation.*

Nathan Brown



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

Vol 113 No 09
Cover: Adventist
Student Association

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www.record.net.au

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Phone: (03) 5965 6300 Fax: (03) 5966 9019
Email Letters: editor@signspublishing.com.au
Email Newsfront: record@signspublishing.com.au
Email Noticeboard: editorsec@signspublishing.com.au
Subscriptions: South Pacific Division mailed within
Australia and to New Zealand, \$A43.80 \$NZ73.00.
Other prices on application. Printed weekly.

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

Church mourns passing of Aboriginal leader

KEMPSEY, NEW SOUTH WALES

Australia's first ordained Aboriginal Seventh-day Adventist pastor, George Quinlin, passed away on February 13, after a short illness. Pastor Quinlin was 68 years old. He died at the Sydney Adventist Hospital, where he had been recovering from an operation when complications arose. Friends and family were shocked by the sudden death, which came at the end of the national day of reconciliation.

His funeral was conducted in his hometown, at the Kempsey Adventist church on February 22. More than 1000 people attended the funeral, with around 50 Adventist pastors in attendance. Many spoke with emotion about the ministry of Pastor Quinlin. The funeral was led by Pastor Eric Davey, former director of Aboriginal and Torres Strait Islander Ministries (ATSIM) for the Australian Union Conference.

Pastor Davey says, "It's a very sad loss, not only for our Aboriginal and Torres Strait Islander ministries but also the church as a whole in the South Pacific. He had a tremendous influence on the development on our Aboriginal ministries program. He was a unique person—it's not only a loss to the church but also to the community he lived in. People from Kempsey respected him

highly and saw his death as a loss to the whole community.

"He was not only a colleague but a special friend. We travelled together, camped together and worked closely for a number of years—22 years all up."

Pastor Quinlin ministered for more than 30 years to Aboriginal and Torres Strait Island people. He began his ministry in 1975, and led congregations in Kempsey and Mirriwinni Gardens in New South Wales, Mareeba and Kuranda in northern Queensland, Tennant Creek in the Northern Territory, Willuna, Meekatharra, Cue and Karalundi in Western Australia, and the Sydney suburb of Redfern.

Pastor Quinlin was also a Thunghutti elder from the Macleay Valley in New South Wales. He was born on September 8, 1939, and raised on the Bellbrook Aboriginal Reserve. He married Esther Scott on June 30, 1964.

Pastor Don Fehlberg, associate director—western for ATSIM, says, "I've known him for a long time. We were impressed with his genuine Christianity. To be with him and hear him pray, it was truly impressive. When he was out in Finke in 2006, he said to folk that he'd retired but told us that while he lived, he'd point our folk to Jesus.

"When he heard he had cancer, he had that calm assurance that all was well with



Pastor George Quinlin.

him. He was a man who was consistent in his ministry and his commitment to the church. He and Esther were always consistent. I remember when they first called him to ministry and he always had the work on his heart. He knew his God and whatever happened, it'd be alright."

Pastor Quinlin had recently prepared a tract called *Jesus is for Our Mob* and had it printed with the help of ATSIM. It aimed to help introduce Aboriginal people to Jesus.

During his lifetime, Pastor Quinlin spoke at numerous conferences in Australia and overseas. He also represented his people on a number of occasions, in meetings with Federal and state government ministers.

Pastor Quinlin was also a regular contributor to the *Good News for Aboriginals and Islanders*, the ATSIM magazine.

Pastor Quinlin was the only Aboriginal minister for a number of years. There are currently nine Aboriginal ministers in Australia.—Adele Nash



◆ Hills Adventist College has experienced substantial growth in 2008, with the addition of the high school to the popular primary school. The Year 7 class consists of 23 students, who are excitedly adjusting to the new structure and workloads of high school. Each Year 7 student is a foundation member of Hills Adventist College's secondary program. This year has also introduced the start of middle

school, commencing with children in Year 5, and the new uniform for the middle school is being worn proudly. The largest kindergarten class ever has also commenced, with a total of 47 students in two separate classrooms. Principal of the college, Greg Hinze, is enthused about the new year, "Our first day of school was truly a significant day in the history of our college. We are proud to be part of such wonderful progress."

—Claudia Martin

◆ Over the school holiday period from January 14–25, the three



young winners from the ichoose 2drugfree Adventist schools competition had the opportunity to work in the Greater Sydney Conference office. Kiera Fray, 13, Linda Galia, 13, and Natalie Hankus, 14, created a drug-free resource program for senior primary school students (Years 5–6). Currently, Darren Marton, manager of the "No-Way" campaign, and Malcolm

Rea, Greater Sydney Conference Health director, offer a two-and-a-half hour drug-proofing presentation to Year 6 students. The kit is a complementary education tool, enabling the schools to receive two presentations—one for Year 5 students and one for Year 6 students. The program involves activities, such as dramas, interactive games, PowerPoint presentations and special guest speakers, all stressing the same points. The program focuses on being proactive and drug-proofing our future teenagers.—Claudia Martin

Reconciliation theme for “sorry” Sabbath

COORANBONG, NEW SOUTH WALES

The apology to the stolen generations will bring healing to Indigenous Australians, an Aboriginal woman told Avondale College Seventh-day Adventist church members on February 16.

Cathy Garlett’s mother and grandmother, removed from their families at ages five and seven, saw each other only twice during their lifetime. So, while the apology was a time to rejoice, it was also a time to cry.

“Mum was sad for her mum and dad,” Ms Garlett told senior minister Dr Bruce Manners, “and I was sad for her.” However, the recognition “is a strong step toward reconciliation.”

Ms Garlett and her mother travelled to Canberra for the apology. They watched proceedings from the Great Hall in Parliament House, a decision that heightened emotional intensity. “I was drained the next day,” said Ms Garlett.

Dr Manners introduced his worship service interview with Ms Garlett by referring to the film, “Rabbit Proof Fence,” which portrays the trauma of removing Aboriginal children of mixed lineage from their families, to assimilate them into white culture. The scene where a government welfare officer chases two distraught sisters in his car “changed my whole perception



Cathy Garlett talks to Avondale College church pastor, Bruce Manners.

of Australia,” said Dr Manners. “My head and my heart agreed. This is awful and it is our problem.” He described the apology as the Christian thing to do, adding, “It’s never wrong to do the right thing.”

Reconciliation served as the theme for Dr Manners’ sermon, which he based on The Lord’s Supper as described in Matthew 26:17-30. He used the breaking of bread and the crushing of grapes to make wine, as an analogy for the physical pain Jesus endured at the crucifixion before repeating the phrase, “Crushed and broken, Jesus makes us whole.” Dr Manners concluded with this challenge: “Be reconciled with God, be reconciled with each other.”—**Brenton Stacey**

ASA encourages students to “link in”

(Continued from page 1)

Pastor Bobby Bovell from London, and a music team from Nambour Adventist church, inspired attendees with engaging presentations. The program also included social activities and service projects.

In December 2007, ASA members also participated in the third annual ASA UNICO (university campus outreach) trip to China, which was organised by former ASA president, Dr Sven Ostring.

The team of 15 spent most of its time in Hangzhou for a cultural exchange program at Zhejiang University and networking opportunities with Chinese students.

The team participated in language classes, sightseeing and the on-campus English club. In the evenings, team members broke into small groups with Chinese university students, to play sport and read the Bible together. The team also hosted an Australian night for about 60 students at Zhejiang University, with Vegemite tasting and some dramatised renditions of Australian lingo.

The team also spent two Sabbaths with a Chinese Adventist church in the area. —**James Etwell/Alana Etwell/Cassie Lawton/Ruth-Ellen Marks/Lachlan Rodgers/Kristophor Lawson**



◆ **Waitara Pathfinder Shelley Kurtz** was recently presented with the **Adventist Youth Gold Award**. The award was presented by **Peter Fowler**, Northern District director, and **Pastor John Wells**, youth director, and is given to a young person 16 years and older, who has demonstrated mental, physical and cultural development. To qualify for the Gold Award, Shelley had to

complete five divisions—physical fitness, skills, expeditions, service projects and cultural improvement. —**Lesley Kurtz**

◆ **Avondale Schools**, Cooranbong, NSW, recently opened its gates on a Saturday—and it was not just a one-off event. In fact, students, family and members of the local community gathered on the campus for the launching of **Gateway church**. The shift on February 16 from the **Cooranbong Community Centre** to the school’s larger multi-purpose centre left the church members excited by the numbers



that attended the launch, and looking forward to a future of growth and spiritual connection. The day’s vibrant fellowship and focus on Jesus made for an outstanding launch. —**Susan Rogers**

◆ After extensive newspaper advertising, personal invitations and a dinner lecture by Australian television evangelist **Geoff**

Youlden (March 1), **Lakeside church pastor Clive Nash** recently began a study of the prophetic book of **Daniel**. A capacity audience has attended each night in the **Bonnells Bay Youth and Community Centre**, NSW. After six nights, more than 30 people of various ages are still attending. The series is moving to the Lakeside church hall. The shift of



DAYS AND OFFERINGS: ◆ MARCH 15-22—YOUTH WEEK OF PRAYER

Signs of the Times one of Australia's oldest continuous magazines

WARBURTON, VICTORIA

With the January closure of Australia's oldest and longest-running magazine, *The Bulletin*, the search for the next-oldest magazine has begun. *Signs of the Times* has been noted as one of the oldest magazines to be continuously published in Australia.

The first issue of *Signs of the Times* was published by the Echo Publishing Company—which later became Signs Publishing Company—in North Fitzroy, on November 2, 1885. In its early years, it was known as the *Bible Echo and Signs of the Times*.

Signs is a subscription-based publication, printed 11 times each year, with a monthly circulation of around 45,000.

Managing editor of *Signs* magazine, Lee Dunstan, says, "I'm proud to be associated with the strong tradition of this magazine and its legacy. It was really the core of our church in the days when it started. It may not be the longest, continuously-published magazine but it's our oldest institution as a church in Australia, and dates back to the first year of Adventism here. Our church was built on the distribution of magazines."

Mr Dunstan adds, "According to the *Spirit of Prophecy*, publishing will still be there when every other institution has come to an end."

Pastor Bruce Manners, former editor of

the *Signs*, recently completed a study into the history and impact of Christian publishing in Australia and New Zealand, with particular focus on the Adventist Church.

"The Adventist Church has always been a print-driven church," says Pastor Manners. "I'm amazed that when the Adventist church came to Australia, they brought a printing press with them in order to create an outreach magazine. It was like they said, 'We're going to conquer the world!' and someone told them, 'You'll need a printer to do that.' Within six months of arriving here, *Signs of the Times* was started and had an immediate impact.

"My study of print in the Adventist Church in Australia and New Zealand reveals that it's had a significant impact for the church in our societies. It's amazing to think it still continues, while commercially-driven productions, such as *The Bulletin*, are gone. It's good to see *Signs* has gone on for so many years."

Associate editor at Signs Publishing Company, Pastor David Edgren, says the magazine not only has an impressive past but also an exciting future.

He adds, "At the heart of our company's mission statement, it says our purpose is

'to show people how the teachings of Jesus Christ can revolutionise their lives.' I think *Signs* does that really well. The practical articles about health, relationships and Christian living combine with the articles about practical theology in a way that's useful to people across a broad spectrum.

"*Signs* presents a positive view of Adventism to the wider community. Our holistic approach to Christian faith is both reflected and modelled by *Signs*. When I want to give people a quick snapshot of what it means to be an Adventist, I give

them a *Signs* magazine."

The Bulletin was launched in late January, 1880, and was printed for nearly 128 years with the same title on a weekly basis. Although there are many magazines in Australia that have been published for many decades, name changes make it hard to track which magazine is the oldest.

Most of the oldest and still-running magazines and publications in Australia are periodicals from churches and schools, as well as major newspapers. The Salvation Army's *Warcry* is another of Australia's longest-running magazines, and began in 1883.—**Adele Nash**



Signs of the Times is one of Australia's oldest continuously-published magazines.

venue will give more room for the attendees to work at their lessons. Participants receive a free binder, colour lessons and a Bible to keep after attending 10 lessons.—**Record staff/Clive Nash**

◆ The ability of the **London Ghana church, UK**, to raise money hit a record high recently, with members raising over **\$A210,000** during the church's annual fundraising program. Dubbed "The **Annual Harvest**," members are encouraged by church leadership to count

their blessings over the past year and offer a harvest to God for His protection, healing and blessing. With nearly 500 members, they have recently made tremendous financial contributions to acquire their own place of worship, opened this year. The church's financial records indicate that over the past five years, there has been a steady increase of nearly 30 per cent every year. "With the unity and love that has prevailed in this church over the years, we can do more than we are doing now to the glory of God," says sen-

ior pastor, **Dr Emmanuel Osei**. —**Messenger**

◆ The **Adventist Development and Relief Agency (ADRA)** is continuing its response to the civil unrest in Kenya, providing emergency food and non-food items for an estimated **81,000 Kenyans**, after violence stemming from the country's recent controversial presidential elections forced hundreds of thousands from their homes. ADRA's office in Kenya is working with the Seventh-day Adventist Church, the

Kenya Red Cross, the Catholic Church, and other local non-governmental organisations and community-based organisations, to help displaced persons return home, while providing additional assistance, including food, water and sanitation, clothing, blankets, medical supplies and post-trauma counselling. The Kenyan government estimates that more than **600 people** have been killed, and more than **500,000 people** have been displaced or otherwise affected.—**Nadia McGill/AR staff**

Children's ministry reaches around the world

COORANBONG, NEW SOUTH WALES

After the global success of the Australian Abide Family Ministries' show, *Arnie's Shack*, Abide and Hope Channel have recently completed a series of 13 episodes of the puppet-based stories, promoting Christian values for children.

This followed the Abide team passing on their first 30-minute DVD to Pastor Calvyn Townend, the Australian Hope Channel coordinator. He was impressed with the content and sent the DVD to Hope's headquarters in America. They were anxious to develop the program to meet the needs of their global audience, which resulted in the DVD series.

Arnie's Shack has featured on the Hope Channel, TBN's "Smile of a Child" network in North America, and on the Australian Christian Channel, and the release of the DVD series caps off a successful 10 years for Abide.

"We've been doing children's ministry since the day our kids were born," says Abide's director and producer, Rob

Houliston.

This led him to a position in the North New South Wales Conference campmeeting's primary division in 1997, where Arnie was "born."

"I thought it would be good to have a puppet for the 'God's country' theme we were developing for camp, so we made Arnie and I gave him a silly voice," he says.

Following this, Abide Family Ministries was

formed when a group of families in

Cooranbong, New South Wales, combined their passion for ministry to children with the skills they each had to offer.

A number of families from the Cooranbong area—including the Venegas, Pakoti, Pratt, Clebedon and other families—have

been instrumental in shaping Abide.

The team has also travelled around Australia with their *Arnie's Shack* presentation,

as well as releasing the DVD and songs from the show on CD, with sheet music for use in children's classes.

"There's something about it that's beyond us," says Abide manager, musician and website designer, Kim Houliston, "We're amazed at what God has done through us."

There are a number of characters featured in the series, with Arnie as the main character. He's described as a "wise old man from outback Australia," and lives with his wife, Doreen. His favourite pastimes are talking to

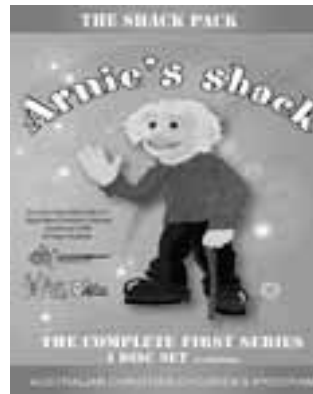
God and reading the Bible.

The other characters are Arnie's friends and relatives. There is also a feature called "Balloon Kaboom," with Pastor Darren Pratt as "Balloon Man."

Topics covered include such things as the environment, sharing Jesus, creation and prayer.

"As a group of families working together, we have achieved our dream," says Abide's cinematographer and video editor, John Clebedon.—*David Edgren*

More @ <http://abide.com.au>



The "shack pack" release of all 13 episodes of *Arnie's Shack*, released by Abide and Hope Channel.



Arnie in his "shack."

◆ Egypt's Supreme Civil Court has permitted **12 Coptic Christians**, who had **converted to Islam**, to revert to their **original faith**—the second such recent victory for religious minorities in the predominantly Muslim nation. The ruling allows the men to carry government identity papers, indicating their religious choice. Egypt's secular courts often defer to Shariah or Islamic law, which forbids conversions from Islam. "The state should not be in the business of controlling religious conversion," said **Joe Stork**, Middle East director at Human Rights Watch. "This court

decision will have repercussions for all Egyptians who wish to change their faith without facing administrative or criminal punishment." —*Religion News Service*

◆ The new president-elect of **South Korea**, **Lee Myungbak**, is a committed Christian. Mayor of Seoul in 2004, Myungbak was born into a devout Christian family and later became an elder in his church. His unconcealed Christian faith could have undermined his presidential candidacy, as South Korea historically has a huge **Buddhist population** in spite of the

aggressive evangelism outreach of Christians, seen in its recent history. The president-elect attends the Somang Presbyterian church. Some non-Christian detractors are already complaining, saying that the new government should be called the "Somang government" after the name of the church but ironically, the word "somang" means "hope" in Korean. Pray that this new president will allow God to use him to achieve His purposes. —*Australian Prayer Network*

◆ The first revision of the traditional Chinese Union Version

of the Bible in 86 years, called the **Revised Chinese Union Version**, will be promoted to Chinese Christians and churches in Australia during February. The promotional tour will include four people who have all been involved in the project, which the **Hong Kong Bible Society** has been working on since 2000. Starting on February 22, the group will speak at Chinese-language churches and congregations in Sydney. The entire Bible should be published in **2010**.—*Bible Society NSW*

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

Adventists honoured in Australia Day Awards

PERTH, WESTERN AUSTRALIA

Two Seventh-day Adventists, John and Bev Lowe, were surprised to be on the Australian honours list, announced on Australia Day on January 26. The Australian government broke with tradition and awarded two Order of Australia medals to the Western Australian couple.

Mrs Lowe was awarded for her 57 years of community work, which she started at the age of 10. Mr Lowe has provided more than 30 years of community work and is currently involved in a breakfast program, providing breakfast to around 650 school children each week.

When younger, Mrs Lowe raised funds for the Spastic Association in Western Australia, then went on to set up the first Deaf and Blind Association in the state in 1980, as well as dedicating many years to the Adventist Development and Relief Agency. One of her favourite achievements was starting a children's choir.

In 1996, the Lowes started a soup kitchen to feed the homeless people in Perth. Mr Lowe says that when the couple began the kitchen, he had no idea how much of a positive impact it would have on the lives of the poor. "You only have to spend a moment and chat with them, and look into their eyes to realise that the kitchen is not



John and Bev Lowe were honoured in the Australia Day Awards.

only nourishing them—it's also brought dignity and respect back for them," he explains.

More than 800 people use the services provided by the soup kitchen every week. They also serve two lunches on behalf of the Salvation Army every week.

The Lowes have also fostered 12 children, in addition to raising their own six children.

The Lowes are "humbled" by the recognition they have been awarded and say it's providing them with new opportunities, including people calling them to offer donations to help with the work they do.

They will receive their medals at Government House in Perth on April 4. —*David Gibbons*

NZ pastor works on French resources

WAHROONGA, NEW SOUTH WALES

A pastor based in New Zealand has been asked to translate 32 training videos for pastors and church members into French.

Pastor Emile Maxi has pastored churches in Canada, Jamaica and the Cayman Islands for 16 years. The General Conference has asked him to translate seminars for the 1.2 million French-speaking Adventists around the world.

Many church members need to lead out in local congregations, particularly where there is no full-time pastor. The videos

will provide some of the training typically required to do the jobs pastors would do.

The practical video presentations are called "Seminar in a Box" and teach viewers how to prepare a sermon, conduct a Bible study and reclaim missing members.

Some of the other 32 topics include how to conduct a funeral service, conduct a communion service and help a grieving family.

Pastor Maxi expects the first eight topics in the seminar to be completed by May. —*David Gibbons*

More @ <http://adventist.org.au>

Printing mistake leads to success

WANGANUI, NEW ZEALAND

The Wanganui church's Adventist Development and Relief Agency (ADRA) Care department, which provides free clothing to the local community two days each month, as well as a variety of other services, has enjoyed success following a printing error by their local newspaper.

"Last November, one of our midweek papers mislaid our pre-paid \$NZ10 advertisement," says Gloria Greenfield, the church's ADRA Care leader. "To correct this, the main daily newspaper, the *Wanganui Chronicle*, said they'd give us a free ad. We were surprised to see a much larger, two-column ad the next day. However, it wasn't the only one—it was repeated for the following three days, for free."

The church members wondered if there'd be enough stock to cater to the needs of the people but Mrs Greenfield says, "God had it in control, as always."

A local second-hand clothing store was closing down and the lady who owned it gave 119 large bags of clothing to the ADRA Care department. More than 200 people came for clothing after the advertisement was featured and the large donation helped cater to their needs.

In December, the department was running low on baby and toddler clothing. "Part of our prayer was for baby clothes," says Mrs Greenfield, "and I was given a note to call at an address for a bag of baby clothes. The lady brought out one bag, said, 'Wait,' and then continued to bring out bags until we couldn't fit any more in the car. We thank God for once more supplying our needs." —*RECORD staff/Gloria Greenfield*



Wanganui church pastor, Toa Lutu, with some of the donated clothing.

Helping the blind see Jesus

BY IRENE RELIHAN

CLOSE YOUR EYES TIGHT AND COUNT to 10 before opening them. What would you miss if you could never see clearly again . . . until Jesus comes?

What a privilege it is for us at Christian Services for the Blind and Hearing Impaired (CSFBHI) to help the blind see Jesus. This ministry operates from the South Pacific Division, having commenced in Australia in 1973 by founder, Ron Vince.

Our sister organisation, Christian Braille Foundation, from which we stemmed, started in 1899, operates from Lincoln, Nebraska (USA), under the name of Christian Record Services.

Since blindness or visual impairment is largely a problem associated with advanced years, naturally the greater part of the library ministry is directed to the elderly. However, camps for blind children, called "New Vision" camps, are also held regularly in a number of conferences.

We do face challenges, such as the need to convert from analogue to digital recording. This will be time consuming and costly but it is necessary to address with technological changes that occur over time.

In order to complete this major change and continue our ministry, we need your help. You, too, can help the blind see Jesus. (Refer to the back page of RECORD on how to make a contribution to this ministry.)

We wish to thank you for the offering received in 2006, which reached a record amount of more than \$A102,000. Also, to those who made bequests and donations totalling approximately \$A48,000 during the past two years: thank you.

We also pay tribute to the many who have been part of this ministry in the past, including our volunteer readers. One who made a significant contribution was Les

Pascoe, a reader of more than 350 books. Recently, he passed to his rest, aged 102.

We remember our former members, including Mrs Laura Kent, aged 108, who also passed away during the time of writing this article. She had been a member of our library for many years. And my own mother, also vision impaired, passed away a few weeks ago, aged 101.

Yes, we at CSFBHI want to continue providing this service to those who need it. If you know of someone who can benefit from our service, please contact us. If you yourself can benefit from this service, our

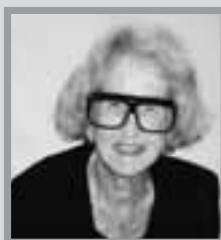
contact details are on the back page.

The Bible says of Jesus, "Look, he is coming with the clouds, and every eye will see him" (Revelation 1:7, NIV). Will you give the blind a chance to see Jesus? **R**

For more information about Christian Services for the Blind and Hearing Impaired, visit <<http://adventist.org.au/services/csfbhi>>.

Irene Relihan is departmental assistant for Christian Services for the Blind and Hearing Impaired, based in Wahroonga, New South Wales.

A memories album has been created at our office as a reminder of those who benefit from the ministry of Christian Services for the Blind and Hearing Impaired. The following are personal testimonies of what CSFBHI means to those who enjoy the service.



"I just want to say thank you for making it possible for me to listen to such wonderful stories. You do a marvellous work and God bless you all."—*Eleanor Andrews, a member since 1981.*



"May greatly enjoys the Sabbath-school lessons and the tapes. Thank you for your great service. May God continue to bless you all."—*M Miller, on behalf of May Henning.*



"Thank you so much for sending me these lovely tapes. Words cannot express how much I have been enjoying them. I listen to them in the night when I cannot sleep. I have really enjoyed the ones on Mrs White's history. They mean so much to me."—*Pearle Hart*



"Evelyn Firth was brought up an Adventist but as a teenager, left the church. She says she could never understand why her parents said the Bible was so interesting. I introduced her to your service. As she listened to the tapes, she became convicted and felt she must be rebaptised. Now, she rarely misses church and never misses her daily studies, using the tapes. If it were not for the tapes, she doubts she would have ever found her way back to Christ. Now she witnesses to anyone she meets and praises the services you offer greatly."—*Judy Gilchrist.*

Christian Services for the Blind and Hearing Impaired Offering—Next week, March 22

THE HEALTH FOOD COMPANY

Sanitarium®

nutrition
healthy for life service™

Food additives and hyperactivity in children

THE USE OF ADDITIVES IN FOODS IS A contentious issue, especially among parents who are worried that artificial additives are causing behavioural problems in their children. New research, published in the highly-respected *Lancet* journal, suggests that certain artificial colours and preservatives may increase hyperactive behaviour in some children.

The study gave a mix of different additives to children in amounts representative of a child's typical daily intake. These included red, yellow and orange artificial colours, and the preservative sodium benzoate. While the study was unable to show exactly which additive caused the hyperactive behaviour, it found that the mix did increase these behaviours in the children tested.

In Australia and New Zealand, the use of additives is regulated by Food Standards Australia and New Zealand (FSANZ). Before FSANZ approves an additive for use in our food supply, they determine whether there is any risk to the general population. They are also responsible for setting limits on the maximum amount of additives to be used in products to avoid any adverse reactions.

What's our response?

Here at Sanitarium, we have carefully considered the results of the study and we are committed to removing the additives in question from the few of our products that contain them. We are taking this step even though FSANZ still considers these additives safe for the general population and the levels in our products are lower than what was found in the research. This

is a process that may take a little time but we want to help lead the way in health and nutrition, and we need to respond to what the latest scientific research tells us.

What can we all do?

The additives used in the study are found mostly in confectionary, soft drinks, cordials and flavoured milk, as well as in cakes and biscuits. So the best way to minimise the consumption of additives is to avoid using large amounts of these foods and to base most of what we eat on whole foods that are minimally processed. This means plenty of fruits and vegetables, wholegrains, legumes, nuts and seeds. For some great-tasting whole food recipes, call us in Australia on 1800 HEALTH (1800 432 584) or in New Zealand on 0800 100 257.

Read ingredients lists

While it's important to focus mostly on whole foods, due to convenience, we are also likely to consume some processed foods. We recommend checking the ingredients list to find out exactly what is in the product. Choose food products that have only a short list and include items such as wholegrain wheat in the first few ingredients. **R**

For a free copy of our Everyday Essentials Cookbook, call Sanitarium on 1800 HEALTH (1800 432 584). We'd love to hear from you! Cookbook offer available only in Australia.

For more information or if you have a nutrition question for SNS, email us at <nutrition@sanitarium.com.au> or <nutrition@sanitarium.co.nz>.

**Sanitarium Nutrition Service,
Berkeley Vale, New South Wales.**



Mini vegetable frittatas

2 teaspoons oil
1 onion, finely chopped
1 large carrot, grated
1 large zucchini, grated
½ cup canned corn, drained
¼ cup grated low-fat cheese
½ cup wholemeal self-raising flour
½ teaspoon salt (optional)
3 eggs, lightly beaten
¼ cup oil
2 tablespoons sunflower kernels

1. Heat oil in a frypan and saute onion until soft. Place in a large bowl.
2. Add carrot, zucchini, corn, cheese, flour and salt to the bowl.
3. Combine eggs and oil, and stir into vegetable mixture.
4. Spoon mixture into lightly greased muffin pans. Sprinkle with kernels and bake in a moderate oven, 180°C, for 30 minutes.

Makes 12.

Per Serve: 560kJ (130cal). Protein 5g. Total Fat 8g. Saturated Fat 1g. Carbohydrate 8g. Total Sugars 1g. Sodium 220mg. Potassium 120mg. Calcium 47mg. Iron 0.8mg. Fibre 3g.

The courage of Jesus

BY LYMAN RITCHIE

IN HIS LIFE ON EARTH, JESUS GAVE many outstanding displays of courage. To spend time reflecting on them provides us with encouragement, an example and ultimate assurance.

His first display of courage was when He was confronted by Satan in the wilderness. In the third temptation, Satan took Jesus up to a high mountain and “showed him all the kingdoms of the world and their splendour. ‘All this I will give you,’ he said, ‘if you will bow down and worship me’” (Matthew 4:8, 9*).

Knowing what was ahead, Jesus is offered an easy way out. But Jesus responds with courage: “Away from me, Satan! For it is written: ‘Worship the Lord your God, and serve him only’” (Matthew 4:10).

In this, His first courageous confrontation, Jesus did not contest Satan’s claim of ownership but refused his right to receive worship. Satan ruled as a usurper, having wrested from Adam and Eve their God-given domain. Jesus was courageous in standing up to this claim.

In the second demonstration, speaking for God as His Father, Jesus declared His right to administer the affairs of the temple. It was the time of preparation for the Passover and Jesus visited the temple in Jerusalem. There He found a roaring trade going on, with animals—oxen, sheep and doves—being bought and sold, and the moneychangers doing brisk and profitable business.

“So he made a whip out of cords, and drove all from the temple area, both sheep and cattle; he scattered the coins of the money changers and overturned their tables. To those who sold doves he said, ‘Get these out of here! How dare you turn my Father’s house into a market!’” (John 2:15, 16). In this bold action, Jesus also lays unqualified claim to divinity.

A third display of Jesus’ courage sees Him confronting—and subduing—the forces of nature. The disciples had become familiar with His power over all manner of

sickness and disease but now, Jesus demonstrated His power over wind and sea.

Late at night, out on Lake Galilee, their small fishing boat and their lives were endangered by a sudden and furious storm. But Jesus was asleep.

“The disciples went and woke him, saying, ‘Lord, save us! We’re going to drown!’ He replied, ‘You of little faith, why are you so afraid?’ Then he got up and rebuked the winds and the waves, and it was completely calm. The men were amazed and asked, ‘What kind of man is this? Even the winds and the waves obey him!’” (Matthew 8:25-27).

Every time Jesus performed a miracle, His credibility was at stake. Suppose He had failed just once; what would people of His day have thought? What would have happened to His credibility down through the ages? But when called upon to help, Jesus steps in with power.

After cleansing the temple in Jerusalem, a delegation of scribes and Pharisees came to confront Him with the charge that He was breaking down the religious requirements. Jesus silences them by revealing their hypocrisy.

“You hypocrites! Isaiah was right when he prophesied about you: ‘These people honour me with their lips, but their hearts are far from me. They worship me in vain; their teachings are but rules taught by men’” (Matthew 15:7-9, quoting from Isaiah 29:13). Jesus attacks these Jewish leaders with fearless courage, allowing the Scripture to do the convicting.

In the second cleansing of the temple, Jesus declared the temple to be “My house” and, as its rightful owner, He exercised His authority to determine what use should be made of its sacred precincts: “Jesus entered the temple area and drove out all who were buying and selling there. He overturned the tables of the moneychangers and the benches of those selling doves. ‘It is written,’ he said to them, ‘My house will be called a house of prayer,’ but you are making it a



‘den of robbers’” (Matthew 21:12, 13).

By making the sacred symbols of the Lamb of God a source of personal profit, the rulers were making sacred things common, and robbing God of the honour and glory due to Him alone. And Jesus stood up to this.

But of course, Jesus’ greatest test of courage was as He approached His death. It is impossible for us, as sinful human beings, to comprehend the intensity of our Saviour’s anguish as He bore the weight of the sins of the world. The disciples had never witnessed Him in such a state of distress before.

Matthew describes His earnest prayers in this way: “Going a little farther, he fell with his face to the ground and prayed, ‘My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will’” (Matthew 26:39). Jesus repeated the same prayer a second and a third time, finding

His disciples asleep when He looked to them for support.

The humanity of the Son of God trembled in that trying hour: "He prayed not for His disciples that their faith might not fail, but for His own tempted, agonised soul" (*The Desire of Ages*, page 693).

The most outstanding courage Jesus displayed was when the soldiers and chief priests came to arrest Him in the garden of Gethsemane. By then, it was late at night and the mob of soldiers and servants were armed with torches and weapons. Of still greater hurt to Jesus was the betrayal by one of His closest followers. Yet Jesus restrains the violent response from His disciples and even questions the mob, seemingly calm despite knowing His imminent fate.

"Jesus, knowing all that was going to happen to him, went out and asked them, 'Who is it you want?' 'Jesus of Nazareth,' they replied. 'I am he,' Jesus said. (And Judas the traitor was standing there with them.) When Jesus said, 'I am he,' they drew back and fell to the ground. Again he asked them, 'Who is it you want?' And they said, 'Jesus of Nazareth.' 'I told you that I am he,' Jesus answered. 'If you are looking for me, then let these men go'" (John 18:4-8). Even in this darkest moment, Jesus demonstrates His courage, power, submission and compassion.

The captain and officers bound Jesus and brought Him before Annas, and then before Caiaphas for questioning. In a hostile and illegitimate court, Jesus still responds with a gentle courage that highlights the evil of those who sought to destroy Him: "I have spoken openly to the world,' Jesus replied. 'I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret. Why question me? Ask those who heard me. Surely they know what I said.' When Jesus said this, one of the officials nearby struck him in the face. 'Is this the way you answer the high priest?' he demanded. 'If I said something wrong,' Jesus replied, 'testify as to what is wrong. But if I spoke the truth, why did you strike me?'" (John 18:20-23).

Amid the greatest opposition, ridicule and the most cruel treatment, Jesus maintained His courage and purpose.

After a mock trial, Pilate handed Jesus over to be crucified. John 19:17, 18 says, "Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha). Here they crucified him, and with him two others—one on each side and Jesus in the middle."

Pilate's lack of courage to release Jesus stands in stark contrast to Jesus' determination to fulfil His Father's will. He had said to Peter, "Put your sword away! Shall I not drink the cup the Father has given me?" (John 18:11). All heaven was filled with wonder when the prayer of Christ was offered amid His terrible suffering—"Father, forgive them, for they do not know what they are doing" (Luke 23:34).


Jesus bowed His head and died a conqueror. He was of good courage despite His cruel treatment and humiliation.

He has left us a wonderful example and—by His courageous sacrifice—assurance of salvation. **R**

*Bible quotations are from the New International Version.

Lyman Ritchie is a retired pastor who writes from Echuca, Victoria.

Record Roo



Hi kids!
 The Bible tells us that God planted a special garden.
 Do you know what it was called?
 Read Genesis 2:8 to find out.

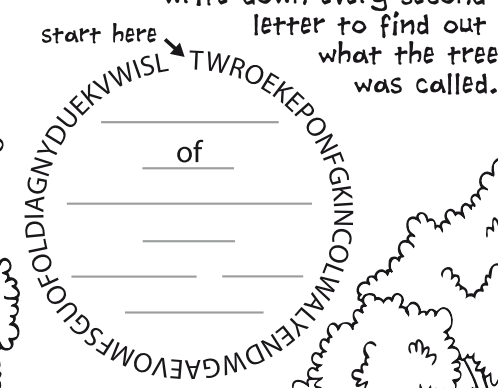
Bible Text

Now the Lord God _____ a _____ in the east, in _____; and there He put the _____ He had formed. And the Lord God made all kinds of _____ grow out of the _____ - trees that were pleasing to the eye and good for food...
Genesis 2:8,9 NIV

Bible Text

God planted lots of different kinds of trees in the garden. The name of one special tree is hidden in this letter wheel. Working clockwise, write down every second letter to find out what the tree was called.


start here →



_____ of _____


Unscramble

Unscramble the names below. One has been done for you.

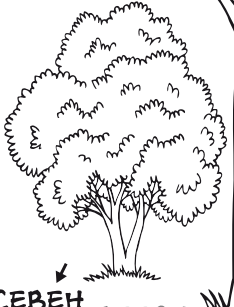


INPE

PLORAP _____



FICNEOR



CEBEH

BEECH

LECPUAYSPTU

Answers: Tree of Knowledge of Good and Evil; Unscrambles: Poplar, Pine, Conifer, Eucalyptus

Peta Taylor

By arrangement

NAME SUPPLIED

“30, single and seeking” (Editorial, February 16) could be one of the most influential editorials ever to grace the pages of RECORD!

I’m not in the category myself but being a parent of single, adult children, I am interested. My personal feeling is that there is a place for the biblical idea of parental help in arranging marriages. And the tale of the two single, 30-something seekers strengthens my case.

If parents find it difficult, could RECORD help, perhaps with assistance from Adventist Singles Ministry, through promoting a system of networking?

The problem is not just social. The church should be rightly concerned that highly eligible young people not be tempted to look for spouses outside the church out of frustration.

The hard questions

NAME SUPPLIED

I was disgusted and disappointed with “A woman’s church?” (Letters, January 26), as I have been about so much written about women in letters over recent times. It disappoints me to think that our understandings of gender, ministry and abuse are so superficial for issues that are complicated.

To trivialise abuse by arguing that women start it is no more than finger-pointing—a shallow discussion of an extremely complicated argument about the nature of victimisation, grooming and codependency that lead to physical violence. No matter who starts it, it is never OK to use physical violence or emotional abuse on another person—male or female.

We must ask the difficult and important questions: how does brokenness allow abuse? What gender teaching in the church would facilitate abusive behaviour? How do we keep our children and vulnerable people safe? How can we be agents of hope in helping victims heal? How do we allow perpetrators to experience the consequences of their behaviour, while supporting them, as people, toward wholeness?

It should be everyone’s church, which

means looking at why more women attend church than men but, also, why almost all leadership is male.

It is my prayer that we grapple with the difficult questions with intelligence, honesty and openness. It must be our goal to be the best reflection we can be of God’s kingdom here on earth.

It disappoints me to think that our understandings of gender, ministry and abuse are so superficial.

Learning from Nelson

PAMELA SHELL, NSW

Congratulations to The Haven church (“Local church: The Haven, Nelson, NZ,” Feature, February 16). Our family visited the church at Nelson two years ago and were excited by their vision. Their bravery and determination are paying astonishing dividends. Their focus is outside their own church and they are networking with community organisations.

I pray that RECORD readers will look more deeply into the success of this church and follow their lead. The children feel part of the church when they sing children’s songs and have a story with all the worshippers, then exit the church for their own unique “kids church.” This works well and it’s also easy to do.

The music ministry will grow, as the worshippers relax and enjoy precious time together. I thank God sincerely for the prayer ministry and those who have stepped in to lead when encouragement was needed.

Targeting ministry for men and boys is brilliant. Bringing men together in community and having fun pays rich rewards. The caravan ministry, counselling centre, the mum’s group and preschool will all feed church growth. Mentoring young men will pay handsome dividends.

The Nelson church is connecting. They are inclusive and value differences.

Give and grow

ROGER CHRISTIAN, NSW

I have been reflecting on “Losing our religion” (Letters, February 2) and the ponderously slow growth of the church

in some parts of the South Pacific Division. In Acts 2:42-47 and 4:32-5:14, there appears to be a close relationship between obedience to Christ’s command to “sell everything you have and give to the poor, and you will have treasure in heaven” (Luke 18:22, NIV) and the spectacular growth of the early church.

Jesus’ command is in line with the Old Testament demand to seek and maintain justice for the poor, oppressed and afflicted, which—if obeyed—would make Israel the light of the world (see Isaiah 58:8, 10).

In this new era, our grateful response must be to a gospel in which the justice of God has been revealed, bringing salvation to a ruthless, oppressive, overfed and unconcerned world (see Ezekiel 16:49). Thus a remnant “who obey God’s commandments and hold to the testimony of Jesus” (Revelation 12:17) will necessarily obey this command to sell their possessions and give to the poor.

By contrast, Laodicea is a church that says, “I am rich; I have acquired wealth and do not need a thing” (Revelation 3:17), and serves its possessions rather than God.

This is a call for the church to seek and maintain justice and, if obeyed, may well result in exhilarating growth of the body of Christ.

Another loss?

RON MCGRATH, WA

Much has already been said regarding the closure of the flying school at Avondale College.

Hopefully this won’t be the future of the theology department, which I understand to be another department at Avondale running at a loss.

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.

Positions vacant

▲ **Events Planner**—*ADRA New Zealand* is looking for someone with event-planning skills to join our marketing team. This position requires working with local churches, and assisting them with organising and running fundraising events such as the ADRA Charity Run. The successful applicant will have experience in event planning, be confident in public speaking, have excellent organisational skills, be passionate about health/fitness and willing to travel. Please forward applications or enquiries to <clinton@adra.org.nz> or (09) 262 5640. Applications close **March 21, 2008**.

▲ **Manager/Caretaker**—*Pascoe Park (Christchurch, New Zealand)*. The successful applicant will be able to competently operate, market and maintain the campground. Duties include marketing the campground, accommodation bookings and rent receipting, servicing and cleaning, lawn mowing and grounds maintenance, upkeep of buildings and equipment, liaising with, and filing reports to, the campground's administrative committee, and playing an active role in plans to further develop the campground. The manager will live in the conference house on the property and remuneration will be in accordance with the South Pacific Division wages schedule. Applications, including church membership details, should be sent to Pastor Greg Evans, General Secretary, South New Zealand Conference of the Seventh-day Adventist Church, PO Box 5186, Papanui, Christchurch, 8542, New Zealand, or email <gregevans@adventist.org.nz>. Applications close **March 28, 2008**.

▲ **Customer Service Officer**—*ACF Investments (Wahroonga, NSW)*, is seeking a full-time customer service officer, who will be the first point of contact to all clients. You will be expected to maintain the highest standard of customer service by providing prompt response to customer needs and exceeding the customers expectations. You will be computer literate, proficient in Word and Excel and have prior cash-handling experience. Applications should be sent to the General Manager, PO Box 502, Wahroonga NSW 2076; or email <acfi@avondale.org.au>; phone (02) 9989 8355. Applications close **March 31, 2008**.

For more employment options go to
hr.adventistconnect.org



Wales Conference (23 years). ● **Lois Johanson**, Adventist Retirement Village—Avondale (26 years). ● **Ida Millist**, North New Zealand Conference (47 years). ● **Peter Moffatt**, Sydney Adventist Hospital (28 years). ● **Wilfred Pinchin**, Avondale College (39 years). ● **Alan Savage**, Sanitarium Health Food Company—Christchurch (43 years). ● **Lyn Weber**, Western Australian Conference (29 years).

New Zealand Pacific Union Conference

Cook Islands Mission
● **Upokoima Katu**. Widow of Uma Katu.

Trans-Pacific Union Mission

Solomon Islands Mission
● **Evelyn Lazarus**.

Fiji Mission

● **Saula Sauniveikau**. ● **Narayan Gaunier**.
● **Iliana Raibono Mototabua**.

Vanuatu Mission

● **David Johnson**. ● **Robert Silas**.

Papua New Guinea Union Mission

Madang Manus Mission
● **Joshua Raah**.

Eastern Highlands Mission

● **Tipa Totoe**.

of Mark and Ann Porter, were married on 20.1.08 in a garden wedding at Swan Function Centre, Caversham, WA.

Richard Araya-Bishop

Strahan—Kent. Andrew John Strahan, son of Dr Martin and Jeanne Strahan (Bundaberg, Qld), and Candice Eve Kent, daughter of Pastor Gary and Robyn Kent (Sydney, NSW), were married on 20.1.08 in the Wahroonga church, Sydney.

Gary W Kent

Timmermans—Farmer. Adrian Timmermans, son and stepson of Kerry and Chris Loveless (Millgrove, Vic) and son of David Timmermans (Mt Evelyn, Vic), and Cherie Farmer, daughter of Warren and Susan Farmer (Upper Kedron, Qld), were married on 10.2.08 in an outdoor ceremony at the University of Queensland (St Lucia campus, Brisbane). The couple will be living in Cooranbong, NSW, where they are students at Avondale College. *Ray Roemfeldt*

Tuitama—Auva'a. Faiese Steven (aka the Fish), son of Faiese and Helen Tuitama (both deceased, New Lynn, NZ), and Faitoai Maria Auva'a, daughter of Rev Pueata (deceased) and Selesa Auva'a (Vic), were married on 27.1.08 in Parramatta church, Sydney. Family and friends from Australia and New Zealand attended.

Francis Pule, Roland Talamaiyao-Mase

Weddings

Dawson—Middlecoat. Neil Joseph Dawson (Sunshine, NSW) and Cherry Anne Middlecoat were married 2.2.08 at Shur's property, Cooranbong.

Wayne French

Els—Mortimer. Julian Nicholas Els, son of Marius and Rosemarie Els (Glenhaven, NSW), and Anike Maree Mortimer, daughter of Robert and Michelle Mortimer (Lismore), were married on 16.12.07 on the balcony of the Byron Bay Surf Life Saving Club, overlooking Byron Bay beach.

Anthony Kent

Enoch—Moseley-Callaghan. Brian Clinton Enoch, son of Brian Fraser Enoch and Judith Gail Grogan (Kuranda, Qld), and Kiana Elizabeth Moseley-Callaghan, daughter of Gavin Patrick Callaghan and Lillian Jane Moseley (Kempsey, NSW), were married on 13.1.08 in Port Macquarie church.

George Quinlin, Johnny Muirson

Johnson—Rogers. Eric Robert Johnson, son of Robert and Robyn Johnson (Murwillumbah, NSW), and Monique Renee Rogers, daughter of Terry and Marcelle Rogers (Phillip Island, Vic), were married on 6.1.08 in the Good Shepherd Lutheran church, Witta, Qld. They plan to live in Victoria, before returning to Avondale College.

Wayne French

McBryde—Williamson. Garry John McBryde, son of Kelvin and Doris McBryde (both deceased), and Julie Mary Williamson, daughter of Walter (deceased) and Mary Harris (Toowoomba, Qld), were married on 6.1.08 in Laurel Bank Park, Toowoomba.

David Lamb, Alan Small

Murua—Porter. Andrew Jesse Murua, son of Sergio and Haidy Murua (Perth, WA), and Rebecca Ann Porter, daughter

Obituaries

Aaitui, Teremoana (nee Mareta Ria), born 28.10.1937 at Rarotonga, Cook Islands; died 24.1.08 at Auckland, NZ. She married Sam Aaitui in Christchurch 45 years ago. She is survived by her husband; her two daughters and their husbands, Vaine and Sifa Fukofuka (Auckland), and Il-oga and Sholan Ivaite (Rarotonga, Cook Islands); and her grandchildren, Amelia, Sam, Tony, Teremoana, Maeono and Leta. Mama Tete, as she was affectionately known to many, loved her family, her church and her Lord. She actively served in Sabbath school and Women's Ministries, and was often the centre of social and spiritual activities. She will be sadly missed by her family. "Hold on to Jesus" was the title of her favourite song and the motto of her life.

Stephen Davies, David Taiwairanga

Bambury, Floramay "Mary" (nee Browne), born 18.7.1924 in Kenya, to American missionary parents; died 29.12.07 in Nambour District Hospital, Qld. On 26.6.1944, she married Aubrey "Jack" Bambury at Malamulo Mission, Malawi (formerly Nyasaland). The Bamburys saw mission service in East Africa, then continued pastoral evangelistic and teaching service in South Africa, New Zealand and Australia, before retiring to Buderim, Qld. She is survived by her husband; her children, Irma Baldwin, Gordon and Joan Bambury; four grandchildren and one great-grandson; and her sister, Irma Jewell, and family in the USA. During Mary's brief final illness, she committed her loved ones and herself into God's care until Jesus comes.

E Hursey, J Rabbas, D Edgar, N Tyler

Anniversaries

Hyde, Reg and June, celebrated their 60th wedding anniversary with family and friends on 27.1.08. The couple were married at St Paul's Anglican church, Stockton, NSW, on 26.1.1948. They were joined by four of their six children, Lyn, Pam, Gary and Chris (Neal (Portarlinton, Vic) and Alan (Philippines) were unable to attend); 11 of their 26 grandchildren; eight of their 16 great-grandchildren (with two more due soon) and respective spouses; other members of Reg and June's extended families and old school friends. Celebrations



were held at the home of Lyn and Barry Miller (eldest daughter) at Tanilba Bay, NSW. Congratulations were sent from Reg's brother, Colin (Gold Coast) and their granddaughter, Callie (England). A surprise reunion with all six children had been held at Tanilba Bay last October.

Lawson, David and Fern (nee Hick) were married in Central church, Brisbane, Qld, by Pastor E E Reye on 7.1.1958. Their 50 years have been spent in pastoral ministry, public evangelism and administration in 16 countries of the South Pacific, Northern Europe and West Africa. They celebrated their anniversary with a 10-day cruise on the "Pacific Sun" to Vanuatu. While in Vila, they spent time organising

the extension of the "Motorbike for district directors" to that mission, and visiting the Yamaha distributor to endeavour to obtain a special price for the bikes. On January 8, members of the Lawson clan put on a surprise get-together, which was greatly appreciated.

Appreciation

Helsby, Geoff. Enid, together with sons, Ken and Alan, and their families, would like to thank all those caring friends who sent cards, letters and phone calls when we lost Geoff, our faithful husband, father, father-in-law and grandfather.

Townend, Irene. The Townend and Maberly families wish to thank all those who sent messages, calls, flowers and cards at the sad passing of Mum and Nanna. We also appreciate the care given by the staff at Charles Harrison Nursing Home. Please accept our heartfelt thanks.

Retirements

● **David Bryce**, South Queensland Conference (26 years). ● **Dr Terrance Butler**, Loma Linda, USA (36 years). ● **Graham Chester**, Expat—Pacific Adventist University (39 years). ● **Bryan Craig**, South Pacific Division (43 years). ● **Robert Douglas**, Greater Sydney Conference (42 years). ● **Robert Drewer**, Avondale College (43 years). ● **Laurie Evans**, South Pacific Division (46 years). ● **Lorraine Ferris**, South Queensland Conference (23 years). ● **Alan Foote**, North New Zealand Conference (33 years). ● **Kerry Hortop**, Greater Sydney Conference (35 years). ● **Dudley House**, Victorian Conference—Schools (39 years). ● **Raymond Jerrard**, North New South

Brownhill, Pat (nee Kelly), born 6.10.1925 in Trangie, NSW; died 11.1.08 at Lismore. She was predeceased by her husband, Tom, in 1983, and her firstborn son, Pete, in 2003. She is survived by her four sons and their wives, Mike and Dawn (Brisbane, Qld), Jim and Jenny (Valla Beach, NSW), Bill and Gwen (Coraki), and Mark and Cindy (Newcastle); as well as four grandsons and eight granddaughters. She was a much-loved mother and grandmother, and we'll miss her heaps.

Mike Brownhill

Buckland, Thelma May (nee Tate), born 29.10.1922 Sydney, NSW; died 5.2.08 at Lismore. In March 1943, she married Eric Chapman. Her son, Ronald, was born the next year but her marriage failed and she had to work hard to support them. In 1952, Thelma was baptised and joined Stanmore church, where she met and married Earle Buckland in 1957. She held many church offices but suffered ill health. In 1984, she moved to Alstonville, then to Lismore in 2007. She is survived by her son and daughter-in-law, Ron and Lesley (Peakhurst, NSW); her grandson, Peter; her sister, Nancy Page (Lismore); her niece, Lorraine Byrnes (Kirwan, Qld); and her extended family. Thelma's life was lived in faith, trust and obedience. She knew Jesus experientially and was a living testimony to him.

Beth McMurry

Coulston, Debra Marie (nee Warren), born 9.4.1959 in Sydney, NSW; died 5.2.08 at Nambour, Qld. On 16.8.1981, she married Evan Coulston. She is survived by her husband (Sippy Downs); her maternal grandparents, Bob and Alma Jackson (Bli Bli); her father, John Warren (Narrabri, NSW); her mother, Daphne Stanbury, (Coominya, Qld); her siblings, Gary Warren (Adelaide, SA), Rick Warren (Christchurch, NZ), Mark Warren (Brisbane, Qld), Karen Richter (Springfield), Steve Warren (Philippines), Robyn Weising (fostered) (Brisbane, Qld); her children, Natasha, Dion, Aliasha and Blake (Sippy Downs); and her partner, David McLucas (Nambour). Debbie was a wonderful and loving mother, sister, aunt, daughter and a good friend to many people. She was very outgoing, very popular, very fun-loving and always helpful, particularly with Pathfinders and other church events. She also loved her Lord and now eagerly awaits His coming to take her back with him.

Neil Tyler

Edwards, Grace Olive, born 30.11.1920 at Inverloch, Vic; died 30.1.08 in the Coronella Adventist Retirement Village, Nunawading, Vic. On 26.10.1948, she married Dr Cecil Edwards, who predeceased her in 2002. She is survived by her sons, John (Numurkah), Geoffrey (Melbourne) and Russell (Melbourne); and her daughter, Deborah Morgan (Brisbane, Qld). Grace was known as one with a phenomenal capacity for work. As well as caring for her four children and household duties, she assisted her husband, managing the business side of his practice, as well as relating to the patients as a caring and hospitable person. She is remembered with great fondness by her family and friends.

Darrell Croft

Forrest, Esmæ Eston (nee Dodge), born 8.11.1923 at Bracknell, Tas; died 6.2.08 in

Angliss Hospital, Ferntree Gully, Vic. In 1950, she married Derrick Heyde, who predeceased her on 15.8.1967. In 1973, she married Colin Forrest. She is survived by her husband (Croydon); her children and their spouses, Erwin and Sally (Croydon Hills), Georgina and Ken Farrell (Lysterfield), Wendy and David McDougall (Ringwood East) and Tony and Jenny (Mt Evelyn); her stepchildren and their spouses, Trevor and Susie (Kerang) and Caroline and Trevor (Warragul); her 14 grandchildren and one great-grandchild. A gentle, Christian woman, who raised her four children after the death of her husband. She died peacefully, trusting in Jesus.

Edwin Totenhofer

Hall, Nancy Cloonan, born 21.12.1935 in Adelaide, SA; died 13.1.08 in the Bentley Hospital, WA. She is survived by her husband, Gary; her daughter, Michelle Ganaway (Yanchep); and her four grandchildren. Nancy was raised a Seventh-day Adventist and had connections with the church throughout her life. She was well-educated and intelligent, and held top positions in chosen fields of work. In fact, Nancy holds the distinction of being the first woman employed by the WA government on a male pay scale. Socially, she had a soft spot for the down-and-outs and did her best to help them get back on their feet.

David Hall, Lynn Burton

Helsby, Geoffrey Bernard Ellis, born 1.3.1921 at Echuca, Vic; died 19.1.08 in Freeman Nursing Home, Rossmoyne, WA. On 12.12.1950, he married Enid Alison (nee Richter). He was predeceased by his daughter, Judith Gaye Helsby, in 1978. He is survived by his wife (Rossmoyne); and his sons, Kenneth and Alan (Perth). Geoff used his fine singing voice to the glory of God and was a tireless, super-conscientious worker in mission service, church administration, aviation ministry, country appeal trips and community welfare work. Geoff earned his rest.

Phil Rhodes

Hossack, Edwin Joseph, born 15.2.1920 at Warburton, Vic; died 28.1.08 in Coronella Retirement Village, Nunawading. On 12.2.1967, he married Djim Nio (Susan) Tan in Jakarta, Indonesia. He is survived by his wife (Croydon, Vic); his sister, Kath Ascroft (Vic); and nieces and nephews in Australia and Indonesia. What more can we say? A true Christian.

Ken Mead, Trevor Rowe

Koren, Mabel Joyce (nee Gray), born 17.12.1932 at Bouganville, PNG, the daughter of missionaries Henry and Mabel Gray; died 20.1.08 in the Charles Harrison Nursing Home, Cooranbong, NSW. In 1952, she married Ivan, who predeceased her. She is survived by her children, Mary Phillips/Lewis, Joy Taplin, May Spinks (Africa), John, Paul, Grace and Ann; her 23 grandchildren; and three great-grandchildren. Also, Joyce had two brothers, David and Walter. Joyce now rests in the Avondale Cemetery, and the family looks forward to the day when the graves will be opened and Jesus returns to

claim his own. *Lindsay John Laws*

Moss, Baden John, born 23.8.1937 at Roebourne, WA; died 17.1.08 at Ferntree Gully, Vic. In 1961, he married Marlene at Warburton, Vic. He is survived by his wife (Upwey, Vic); his sons, Anthony, Baden, Douglas and Duncan; his daughter, Kate; and their spouses, Lily, Jessica, Tiff, Olga and Kevin; his eight grandchildren; and Baden's siblings, Daph, Rosemary, Douglas and Clem, and their families. Baden loved his family, his sport, a wide range of music and played in the Perth Advent Band, as well as the Melbourne Advent Brass Band. He also loved his cars and enjoyed driving them. Baden's grandfather, "Mossy," is mentioned in Ion Idriess's classic novel *One Wet Season*, an early 20th-century saga of the great North-West. Over all of these things, Baden was a true and loyal soldier of the cross, and was laid to rest at Wesburn, Vic, in the sure and certain hope of the Resurrection. See you in the morning, Bade.

Morrie Krieg

Phillips, Mavis Lillian, born 11.3.1915 at Ringwood, Vic; died 3.2.08 at Boronia, Vic. On 11.10.1939, she was married to Stan Slade, who predeceased her on 30.4.1968. On 2.11.1969, she was married to Merton Phillips. She is survived by her husband (Melbourne, Vic); her children, Ray (Melbourne) and Dawn Laughlan (Ocean Shores, NSW); her siblings, Ron and Jack Mackay (Ballarat, Vic), and Jean Ditterich (Morwell, Vic); and her grandchildren and great-grandchildren. Mavis was a founding member of the Nunawading church, where she was active for decades in children's and youth ministry. She was an inspiration to all who knew her.

Tony Campbell

Roberts, Vyron Vern, born 7.5.1912 at Mumble Peg, NSW; died 7.2.08 in Adelaide, SA. His wife, Helen, predeceased him in 1997. He is survived by his two daughters, Josephine (Lismore) and Vernita (Adelaide), their husbands, Fred and Barry; his seven grandchildren; and his 19 great-grandchildren. His death marked the end of an era, as he was the last of 15 Roberts children in Narromine, NSW, associated with the Adventist church since 1940. He started the church and school on their farm at Mumble Peg in 1946/7, and that has now grown to a larger church and three-teacher school in Narromine. His home since 2001 has provided accommodation for pastors and teachers. His favourite hymn, "When the Roll is called up Yonder," was sung at his funeral, knowing that he is on the roll and it will be called soon.

John Kosmeier, Mark Turner, Kyle Robertson

Roy, Eric Milton, born 23.11.1920 at Goolwa, SA; died 15.2.08 at Wahroonga, NSW. His wife, Nina, predeceased him in September, 2007. He is survived by his daughter and her partner, Claire and Adrian Flemming (Wahroonga); his grandchildren and their partners, Raelean and David Goodacre (Turramurra), David and Ruth Flemming (Wahroonga); his three great-grandchildren, Zach, Jude and Jesse; and

his younger brother, Max (Moe, Vic). Eric's energy and faithfulness to his God, family and church will be remembered. *Adrian Flemming*

Shuck, Norma Annie (nee Ellis), born 19.8.1943 at Preston, Vic; died 13.1.08 at Toowoomba, Qld. On 4.10.1966, she married Neville Shuck. She is survived by her husband (Rosewood, Qld); her son, Damien (Rosewood); her daughter, Coralie Wall (Toowoomba) and her three grandchildren. Norma met Neville at the Sydney Sanitarium Hospital. To finance her time at Avondale College, she sold *Uncle Arthur's Bedtime Stories*. She was talented, and held various responsibilities and positions within the church. She opened her own haberdashery shop in Rosewood 17 years ago, and was a strong Christian witness for Christ to all who knew her. At the instant of her death, Neville was reading to her from her Bible, Hebrews 13:1-5.

Gordon Oaklands

van Buuren, Jannetje (Janet), born 7.7.1922 at St Maartensdijk, Netherlands; died 31.11.07 in the Mater Hospital, Newcastle, NSW. In 1945, she married Dirk, and they migrated to Australia in 1951. She became an Adventist in the late 1950s. She is survived by her husband (Newcastle); her children and their spouses, John and Baby-lou (Newcastle), and Robert and Suzanne (Adelaide, SA); her six grandchildren and three great-grandchildren. Janet remained loyal to her faith until her death, and will be missed by her family and members of the Newcastle Multicultural church, who look forward to a grand reunion when Jesus comes again.

Jerry Puni

Wald, Audrey Judith, born 8.9.1933 at Haberfield, NSW; died 8.2.08 at Cooranbong. She is survived by her sons, Russell (Bonnells Bay), and Stephen (Adelaide, SA); her daughter, Jennifer Ryan (Wollongong, NSW); her seven grandchildren, and almost one great-grandchild. Audrey was baptised at Dundas in 1969 and began a long involvement in the life of the church. From 1971, she cared for her family alone and worked for various organisations, including Long Homes and Sydney Adventist Hospital. In her final years, she was a member of the Parramatta church. Audrey rests in anticipation of the call of her Lord when He comes again to claim His own.

Rein Muhlberg

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