

RECORD

February 7, 2009

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The dying church?



Dr Bryan Ball, retired academic and administrator, presenting a paper at the "New Perspectives on Christianity" conference.

Conference speaks to church and society

COORANBONG, NEW SOUTH WALES

There are many reasons we should be Christians in society today, and there are many contributions we can make in response to issues and problems in our society," says Dr Vivienne Watts, vice-president for administration and research at Avondale College, reflecting on the "New Perspectives on Christianity" (NPC) conference, hosted by the college from January 15 to 18.

Academics from Avondale College, Pacific Adventist University and other tertiary institutions, as well as church pastors, leaders and members, presented a total of 36 papers for discussion, interaction and

planned publication. Drawing from a wide variety of study areas, the conference modelled an approach to integrating Christian faith with contemporary learning, says Dr Watts. "Most real-world problems or issues are multidisciplinary, so we have to get used to talking with each other in this way," she says.

According to Dr Watts, one of the purposes of the conference was to provide a supportive and open environment for academics and community members to present new ideas on the role and relevance of Christianity in contemporary society.

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Adventist lifestyle is Good Health



There is an element of “trendiness”
in my focus on justice issues.

The depth of hope

I AM “INTO” SOCIAL JUSTICE. I FEEL strongly about the need for Christians to speak up, stand up and work toward alleviating poverty, injustice, oppression and exploitation in our world in as many ways as we can. This can mean we refuse to participate in some of the things we know to be wrong in our world, as well as taking positive steps to make a difference. I believe this is important for the good of the world, to lift up the victims to see a practical expression of our Christianity and for the credibility of the church.

I believe these priorities are noble and worthwhile—but I am not going to claim credit for them, as though I am somehow better than anyone else. Yes, there are personal choices and priorities involved but these are often sparked as much by external and other motivations than any inherent saintliness.

I am interested in social justice as much as anyone who is a product of my age, education, opportunities, role models and cultural trends. For example, I am a member of a generation that for a variety of reasons—including increased travel and communication opportunities—is increasingly aware of these issues around the world. When I am honest with myself and others, although connecting with strong and recurring themes in the Bible, I have to admit there is an element of “trendiness” in my focus on justice issues.

But, while I hope fashionable social concern for justice can bring positive results

and be an entry point for many who will move to deeper commitment, by itself such an impulse struggles to hold up under the overwhelming weight of sorrow, injustice, tragedy and evil in our world. When confronted with the vast sum of human suffering, it is too easy to become paralysed or despairing. When “we know that all creation has been groaning as in the pains of childbirth right up to the present time” (Romans 8:22*), what we do—even collectively—seems as though it can never be enough.

In such a frame of mind, I am drawn to an answer so much bigger than any social activism or outspokenness we can come up with: “He will remove all of their sorrows, and there will be no more death or sorrow or crying or pain. For the old world and its evils are gone forever” (Revelation 21:4). It is a promise of a world recreated and all the world’s problems resolved, answered and banished forever. What an incredible act of social justice—with so much more to it, of course.

In his recent book, George Knight puts it like this: “The only sufficient and permanent answer to the vicious difficulties facing a lost world, Christ taught in both the Gospels and in the book of Revelation, would be His victorious return in the clouds of heaven. Therein is real hope. All else is Band-Aids” (*The Apocalyptic Vision and the Neutering of Adventism*).

This is the ultimate hope we share. And, faced with a torrent of wrong, this

is our only hope.

But as this hope seeps into our lives, it changes our attitudes to life today, our priorities and our concern for the many hurting people around us. We seek to share the hope we have—perhaps by telling, perhaps by listening and, recognising that hurting people will often “hear” more readily what we do, perhaps by enacting.

It isn’t like Jesus really gives us a choice about caring. Consider the second half of Jesus’ sermon on His second coming, found in Matthew 25: while promising His return, Jesus calls us back to our world. “We draw near to Him by following Him even on clumsy and reluctant feet and without knowing more than two cents worth at first about what is involved in following Him—into the seventy-five mile per hour, neon-lit pain of our world” (Frederick Buechner, *Secrets in the Dark*).

Suddenly, the “trendy” attention to issues of injustice and poverty becomes something so much deeper. In light of the ultimate promises and the real concerns of God we find expressed throughout the Bible, we are drawn into a more urgent and profound care for people and their outrageous sorrows. “For the Lord is righteous, and he loves justice. Those who do what is right will see his face” (Psalm 11:7).

*All 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 114 No 04
Cover: Nathan Brown

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www.record.net.au

Mail: Signs Publishing Company
3485 Warburton Highway
Warburton, Vic 3799, Australia
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!

Adventist lifestyle is *Good Health*

WAHROONGA, NEW SOUTH WALES

The January edition of Australia's *Good Health & Medicine* magazine has praised aspects of the Adventist lifestyle for its contribution to the longevity of those who follow it.

In the article by Julie Beun-Chown, titled "Live longer and better—tips from around the world," Dan Buettner shared his findings from his study into the world's longest-living people, which includes Adventists in Loma Linda, California.

Those living in the so-called "Blue zones" around the world have nine identifying factors that contribute to longevity, according to Mr Buettner.

Adventists were praised for exercising, following a lacto-ovo vegetarian diet with an emphasis on minimally-processed foods, belonging to a religious community—which helps to foster social networks—and having a 24-hour Sabbath to connect with family and friends, while having a break from the "rat-race."

Pastor Kevin Price, director of Adventist Health for the South Pacific Division,

says, "It's great to see a further acknowledgement of the significant quality of life improvements that result from following our Adventist health message.

"Adventist health studies have shown that longevity is only part of our success story—it is also about the extended quality of life that so many Adventists enjoy when they consistently practise the Adventist nutrition, exercise and rest recommendations, along with the avoidance of alcohol, smoking and drug use."



Pastor Kevin Price.

The lacto-ovo vegetarian diet promoted by the Adventist Church is also a significant factor in longevity. Pastor Price says, "The message is clear—we need to leave out of our diet that which is artificial, over processed, heavily refined, over packaged and over preserved. People should go primarily for plant-based foods—the simpler, the more natural, the better. I call them the 'first generation foods.' They are the best."

Pastor Price also believes people need to put exercise and rest back into each day, "particularly when these important life-balance components have been stripped out of our lifestyle."



The January issue of *Good Health & Medicine* praised aspects of the Adventist lifestyle.

Part of re-establishing the balance in life is enjoying the opportunity for rest provided by the Sabbath.

Pastor Price says, "For too long, we have seen the Sabbath as a day of 'don't,' rather than a day for 'time out.' The command is 'thou shalt rest.' This is not just giving yourself permission to take a break, it is God saying, 'The Sabbath was made for you, it is your time to rest, contemplate and enjoy'. What a great health initiative! As Adventists, we are onto a real health winner with our God-given day of rest.

"We are fortunate our heritage includes a great extended family of like-minded friends, who share a common purpose and faith."

—Adele Nash

More @ <http://health.ninemsn.com.au/goodmedicine>



◆ The first Portuguese CHIP (Coronary Health Improvement Project) graduates in Australia celebrated their achievements at a banquet at Ashfield, Sydney, a few weeks before Christmas. The program was conducted in Portuguese by Mirium da Silva and Anna Gomes. Many of the key CHIP resources were translated from English by Priscilla Grellmann, a process that took several

months. "Prior to the translation, inquiries were made internationally and, so far as we could determine, this is the first program conducted in Portuguese worldwide," says Malcolm Rea, Greater Sydney Conference Health director. One of the graduates joined the program without knowing she had dangerously high blood pressure. This was quickly remedied during the course of the month-long health program. Results were impressive: the average LDL cholesterol fell 19.6 per cent and average weight loss was 4.1 kilograms. At the end of the program, average results

for health indicators, such as cholesterol and blood pressure levels, were within the ideal range, while average body mass index and pulse rates were in the desirable range.—Malcolm Rea

◆ The Women's Ministries team at Eight Mile Plains church, Qld, held a dinner at Michael's Oriental Restaurant Function Room on October 25, 2008. The three-course meal was banquet style and consisted of outstanding vegetarian, fish and chicken dishes, with lots of fresh vegetables. The event was



extensively advertised in the community and church circles, with nearly 200 people attending. Dr Marion Shields, writer and senior lecturer of Education at Avondale College, NSW, was the keynote speaker. Music was provided by Ann Rashleigh (pictured left), who was accompanied by Linda Lee on the flute and Julieann on keyboard. —Kathryn Craine

Conference speaks to church and society

(Continued from page 1)

“And we hope some of the specific knowledge can find its way to educating and equipping our wider church to engage and share with their communities,” she says.

Discussion at the NPC conference emerged with a number of themes, including the changing role of Christianity within Australian society, how Christians relate to other believers, Christian responses to environmental concerns, and various aspects of church, theology and education. “We’re



Dr Vivienne Watts, vice-president for administration and research at Avondale College, with Professor Alanna Nobbs of Macquarie University, who spoke on the subject of “The church in a pluralistic society” at the conference dinner.

pleased with the way people have understood the perspective the conference has taken,” says Dr Watts. “We are happy with how the papers have been developed and the themes that have come out, I think, are relevant to issues in today’s society.”

Keynote speaker Professor David Tacey, an associate professor at La Trobe University, spoke about the role of spirituality in Australian society and his view of its importance in addressing environmental issues in contemporary society. “One of the ways churches can speak to Australian society is to re-sacralise the earth, to speak of the environment and, more importantly, of Creation,” he told conference participants. “Once sanctity is restored to Creation, respect is restored to the environment.”

Professor Tacey has also contributed to the conferences on health and spirituality, organised by Adventist Health in Adelaide (SA) in recent years. He is positive about the contribution Adventists can make to Australian society. “It seems to me as an outsider that the Adventist movement is very concerned with making a difference,” he says. “It’s trying to impact on society and people’s wellbeing in very practical ways, in looking at things like spirituality, health and social justice—and that’s where I certainly join forces with Adventists.”



Dr Steve Thompson, lecturer in theology at Avondale College, presents at the NPC on January 16.

Dr Watts sees such interaction as particularly valuable for the Avondale academic community. “It is essential for Avondale academics to be interacting with other Adventist and external academics, as well as interacting with professionals and others from outside the college community,” she says. “We would like to have more of this as we plan for such conferences in future.”

As she looked toward future NPC conferences, Dr Watts challenged participants to keep in mind the opportunities that such conferences present in offering a forum for advancing knowledge and addressing that knowledge to issues in contemporary society. “I think people now have the confidence that we can contribute to contemporary debates and current issues,” she says.

—**Nathan Brown**



◆ The **Auckland Fijian church, NZ**, ended last year with a sacred concert at the **Telstra Clear Pacific events centre** in Manukau City on December 27. Many other Adventist churches from the region were invited, including Otahuhu church, Manurewa Youth and Ponsda, as well as a visiting youth group from **Tahiti**, making up an audience of more than 400 people.

It was a “packed house” and concert tickets were issued as a memento by the organising team at the events centre, led by **Talei Suhren**, a member of the Auckland Fijian church and manager for the events centre who coordinated the event. To end the sacred concert, light snacks and orange juice were served in the foyer. —**Mary Brown**

◆ On December 20, members of **Charlestown church, Newcastle, NSW**, celebrated **Christmas** by giving instead of receiving. Realising that baby Jesus was the

greatest gift, members understood the true meaning of generosity and giving at Christmas. A bare Christmas tree was transformed into an **ADRA giving tree**. The offering time saw the congregation bring gifts they had selected from the ADRA “**Grant a wish**” catalogue to decorate the tree. Unbelievably to some of the members, the final total showed the church had raised in excess of **\$A18,700**. The gifts included things such as baby health clinics, school education, water buffalo and water supplies for two whole villages.—**Heidi Tually**



◆ While watching **3ABN, Gympie church (Qld)** member **Clarry Manning** heard the presenters talking about designing a shirt with the **Ten Commandments** on it. It sounded like an outreach opportunity, so Mr Manning contacted a silk screening business. He got them to design and print shirts that say “**Walk with God**” on the front and have the Ten Commandments on the back.

DAYS AND OFFERINGS: ◆ FEBRUARY 7—SOUTH PACIFIC RECORD OFFERING

Tonga hosts TPUM youth congress

VAINI, TONGA

More than 600 young people from eight Pacific Island countries attended the Trans-Pacific Union Conference (TPUM) youth congress at Beulah College in Vaini, Tongatapu, from December 30, 2008, to January 4.

The congress is held every five years and the Tongan Mission previously hosted the event in 1983. The theme for this congress was “Kingdom builders.”

Pastor Fanueli Mataele, director of Adventist youth and Pathfinder ministries for the Tongan Mission, said the participants came from Samoa, Fiji, American Samoa, Solomon Islands, Vanuatu, Kiribati and Tuvalu.

During the five-day congress, the young people carried out a number of community outreach programs. Pastor Mataele says, “They visited the hospital and the prison to give food to the prisoners. They also collected rubbish in public places in the capital, Nuku’alofa, and planted trees on beaches.”

The congress featured presentations from Pastor Keith L Gray, the family and



Congress attendees marching through Nuku’alofa on the final day of the event.

youth ministries director for Southwest Region Conference in America. His associate, Charmaine Gray, also attended the congress. Pastor Gray encouraged attendees to remember to stand in God’s strength and find themselves “mad” for Him in order to make a difference in the world around them.

Musical items were a feature of the congress, with various groups presenting songs.

On the final day of the congress, attendees marched through Nuku’alofa.

—*Solomon Star/Samoa Observer*

More @ <http://tpum.adventist.org.fj>

ADRA helps out after floods in Fiji

NADI, FIJI

Hundreds of tourists were stranded in Nadi and thousands of families required assistance after floods hit Fiji, following severe storms in mid-January. Fijian authorities declared a state of emergency following the storms, which left at least 11 dead and more than 9000 people displaced.

Semi Francis, a member of the Fiji Mission’s communication team, says, “We were lucky in Suva but for the north town of Labasa. The tourist capital Nadi and the small town of Ba in the west took the full brunt of the torrential rain and devastating flood waters, which have damaged homes, farms and roads.

“We are keeping in touch with family and church members, and our hearts go out to families who have lost everything, especially before the start of the school term.”

It was reported that more than 30 people had been sheltering at the Seventh-day Adventist evacuation centre in Nawaka, Nadi, although they did not have many supplies.

The Adventist Development and Relief Agency (ADRA) Fiji is working closely with authorities in areas affected by the floods.—*AMN staff*

A number of people have commented positively on his shirt and he has had a number of orders from around the churches. The shirts are available in a wide range of colours and sizes.

◆ A new **Seventh-day Adventist church** in Ukraine’s capital city has provided more than just a new place to worship. After decades of struggling with limited religious freedoms, Adventists say November’s opening of the **Podol Adventist church** in Kiev marks their place in the Orthodox country.

For years, government officials wouldn’t allow Adventists to build a permanent structure within city limits. But a proposed church that blended into the area with similar architecture as other churches was finally permitted two years ago. “I was hugely impressed with the church, both the building and the spirit of the celebration,” General Conference president **Jan Paulsen** said, following his visit. While in the Eastern European country, Paulsen met with the nation’s **Vice-prime Minister Ivan V**

Vasiunyk and Yuriy Bogutskyi of the President’s office. An Adventist college has seen strong enrolment growth in the past five years, now with about 2000 students.—*ANN*

◆ Academy Award winning actor **Cuba Gooding Jr** will portray **Dr Benjamin S Carson** in a TNT Original television movie, *Gifted Hands: The Ben Carson Story*. **Kimberly Elise**, two-time NAACP Image Award winner, portrays **Sonya Carson**, Ben’s mother, and **Aunjanue Ellis** appears as Carson’s wife, **Cindy**.

The movie, which is scheduled for broadcast in the US on the evening of February 7, 2009, is based on Carson’s inspirational memoir, and will trace his journey from frustrated inner-city kid to director of pediatric neurosurgery at **Johns Hopkins Children’s Centre**. Dr Carson, a member of **Spencerville Seventh-day Adventist church**, is also noted for his **Ben Carson Scholars program**, aimed at helping other urban youths with education and personal development.—*Adventist Review*

Galston church celebrates centenary

GALSTON, NEW SOUTH WALES

On November 29, 2008, the Galston Adventist church was filled with members and guests who had gathered to celebrate 100 years since the church was started in Arcadia, a few kilometres from the church's current site on the outskirts of Sydney.

Following a welcome by Pastor Michael Dabson, and a song service which featured "There is sunshine in my soul today," a hymn sung at the church 100 years ago, Glenn Gillis presented a brief history of the beginning of the church.

The church was established with significant contributions from Henry Harrington Irvine, who was born in Edinburgh in 1859 and came to Australia with his parents in 1871. In the early 1900s, he was a patient in the Sydney Adventist Hospital, where he heard the message of the Adventist Church and decided to become a member. He organised a public meeting for January 28, 1907,

which was held in his packing shed in Arcadia. The meetings continued and Mr Irvine convinced the Greater Sydney Conference to send a minister to conduct them, with Pastor Fred Paap appointed to conduct the meetings. Pastor Paap's work encouraged a number of people to be baptised.



Marj Gillis, who has attended first the Arcadia church and now the Galston church for the past 65 years, cuts the centenary cake.

Mrs A Ross donated land for a church and Mr Irvine worked to build it with other volunteers. The first service was held on December 26, 1908, with 21 members attending. Membership continued to grow and after 70 years, the church was full to capacity. This led to the purchase of five acres at Galston and the building of a new church complex.

Further church history was presented by a number of members and relatives. Dr Barry Gane, director of leadership and professional development for the South Pacific Division, grew up in the area and was the guest speaker for the centenary event. Following the service, a commemorative planting of a Wollemi pine was held on the east side of the church.—*Audrey Harrington*

"Road to Bethlehem" has 100,000th visitor

NUNAWADING, VICTORIA

The Nunawading Adventist church—with the assistance of more than 350 volunteers from other churches in the area—hosted its 14th "Road to Bethlehem" display from December 8 to 11, 2008.

The "Road to Bethlehem" display—a five-acre, eight-set "experience"—stretched along Central Road in Nunawading and attracted its 100,000th visitor.



Lisa Hale.

Lisa Hale was that visitor, and was recognised in a short ceremony hosted by Bruce Atkinson, member of legislative council in the Victorian Parliament for the Eastern Metropolitan Region.

Nunawading church pastor Rod Anderson says, "This year was the biggest and most exciting by far. It's just grown from strength to strength, to the point where we unfortunately have to turn people away."

Only 800 people viewed "Road to Bethlehem" in its first year but in 2008, 10,500 pre-bookings were made among the 14,000 attendees.—*Leader/RECORD staff*

More @ www.roadtobethlehem.org

◆ **Harold Douglas Singleton**, who pioneered the Adventist work among Blacks in the southern US, recently celebrated his **100th birthday**. The occasion was marked by a gathering of relatives and close friends at the **Hill Haven Nursing Centre** in Adelphi, US, on December 10. Pastor Singleton graduated from **Oakwood College** (now Oakwood University) and later continued his education at **Union College** and the **Seventh-day Adventist Theological Seminary**. Upon entering the ministry, he gained a reputation as a church

planter. He later served the **Southern Union Conference** as Regional Department secretary, overseeing the church's work among African Americans in the South. In 1946, Pastor Singleton became the first president of the newly-formed **South Atlantic Conference**. He was called to the **North-eastern Conference** eight years later, where he also served as president. In 1962, Pastor Singleton was elected secretary of the **North American Regional Department** of the General Conference. He served in this position until he retired in 1975. Pastor

Singleton married Mary Louise Miller in 1938.—*Adventist Review*

◆ **A Christian bus driver** in the UK has refused to drive a vehicle with the **atheist slogan**: "There's probably no God." **Ron Heather** responded with "shock horror" to the message and walked out on his shift in protest. Buses across Britain started displaying atheist messages in a recently-launched advertising campaign. Mr Heather said, "I was just about to board and there it was, staring me in the face. My first reaction

was of shock-horror. I felt that I could not drive that bus. I told my managers and they said they haven't got another one and thought I better go home, so I did. I think it was the starkness of this advert which implied there was no God." He has since agreed to go back to work with the promise he would only have to drive the buses if there were no others available. The advertising campaign is backed by the **British Humanist Association** and prominent atheist, **Professor Richard Dawkins**.—*Ananova*

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

Presidential inauguration preserves prayer tradition

WASHINGTON DC, USA

According to US Senate chaplain Pastor Barry Black, an Adventist and former US Navy chaplain, government officials and US citizens who gathered in the nation's capitol on January 20 for the inauguration of president-elect Barack Obama celebrate many firsts but also relied on a framework preserved for more than 200 years, bolstered by such standbys as the inaugural prayer.

Pastor Black delivered the invocation for the traditional inaugural luncheon immediately following the inauguration. He is well known for opening each session of the senate with prayer, and says the country's need for prayer is as crucial as ever.

Pastor Black wasn't the only Adventist involved with Mr Obama's inauguration. Sarah Obama, the president's paternal grandmother, attended the inauguration.

Mrs Obama, aged 86, lives in Kogelo village, western Kenya, and has been thrust into prominence since Mr Obama began to campaign for the presidency.

According to Dr John Jeremic, director of Amazing Discoveries, "If Mrs Obama's plans and prayers are realised, she will be baptised during an Amazing Discoveries



Sarah Obama with Dr John Jeremic in November, 2008.

Crusade planned for the west Kenyan region in March."

Dr Jeremic, along with Central Nyansa Field secretary Pastor Tom Obuya, visited Mrs Obama in November, 2008. "We had a warm welcome, finding Mrs Obama and her grandson, Raphael, in the house," says Pastor Obuya. "Despite the fact that we'd made no appointment, Jesus made everything possible for us."

Dr Jeremic says, "Mrs Obama was a delightful and gracious lady. She lives in a neat home, with many photos of her family around her."

Futher Amazing Discoveries outreach programs are planned for this year in Kenya.—*Elizabeth Lechleitner/ANN/Lee Dunstan*

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

Border Christian College expands

THURGOONA, NEW SOUTH WALES

At the end of 2008, Stage II of the building program at Border Christian College (BCC) was nearing completion, reports school principal Paul de Ville.

The cement slab, framework and roof of the Walter Frey Building have been finished and the brickwork and fit-out are under construction. This is the next step to providing state-of-the-art facilities for the secondary students

of BCC.

Below the building, new playing fields are also being constructed.

According to Mr de Ville, the completion of the building is a visible form of the faith of people who have contributed to the 60-year history of BCC. He says many staff members were moved at the end of last year, when a primary school student shared the impact BCC has had on his life in introducing him



Building work at Border Christian College.

to Jesus.—*Imprint*

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

Hawera church blessed by CHIP

HAWERA, NEW ZEALAND

The Coronary Health Improvement Project (CHIP) is becoming so well known for its success in improving the health of its participants in the town of Hawera, south Taranaki, advertising is no longer necessary. The Hawera Adventist church has been conducting the program in recent years and at the end of 2008, more than 50 participants joined church members for CHIP.

Church pastor Marilyn Pasione says, "After 30 days of lectures on DVD given by Dr Hans Diehl, food tasting, testimonies, scientific education and exercise, a total of 71 people graduated on December 8."

Dr Diehl personally awarded the graduates with their certificates at the ceremony. Dr Trevor Hurlow, a local doctor, organised the program and says CHIP was successful due to the help and support of others who had completed the program in the past, with many of them giving testimonies about CHIP and encouraging new participants.

Participants benefited from lower cholesterol, blood sugars and blood pressure, while requiring less medication. Mrs Pasione says, "The results were so exciting. The participants were so encouraged that friends and family are urging Dr Hurlow to run a fourth CHIP in 2009. Even more exciting was that over the 30 days of CHIP, Hawera participants achieved a higher success rate than the worldwide average. One local man now holds the world record in weight loss for the 30-day program."

The New Zealand government organisation "Maori Health" has also become involved in the program and aims to introduce it to the Maori population in New Zealand, in an effort to improve their health.

Mrs Pasione says, "God is greatly using CHIP to establish friendship evangelism within the Hawera community. The effect of it is breaking down barriers erected by prejudice, which have stood in the way of other types of evangelism for many years. It's also proved to be a morale booster to the members of our local church."

—*RECORD staff/Marilyn Pasione*

When you hurt her, you hurt them

BY ADELE ROWDEN-JOHNSON

DOMESTIC OR FAMILY VIOLENCE IS misusing our God-given power to intentionally or unconsciously injure another person, sexually, psychologically/emotionally, spiritually or physically, with the purpose to dominate and control. The abuse can be spontaneous or premeditated, isolated or habitual, and is always harmful. This behaviour is never God's will and, in reality, is the opposite of real love. Nothing will ever make it acceptable to interpret Scripture to justify abuse.

Vicarious childhood abuse can also have a detrimental effect on children who witness it, as if they are the actual victim. And, yes, this does happen in Adventist homes!

Jayne's* story

Heart pounding, Jayne was half asleep as she tried to see what had awakened her. She couldn't see anything but, as the muffled yelling penetrated the drumming of her heart, the familiar feelings of dread brought Jayne fully awake. Daddy was yelling at Mummy again!

Feeling sick to the stomach, Jayne pulled the bedclothes and pillow over her head in an attempt to drown out the ugly voices and words. With her thumb in her mouth, she curled into the foetal position. Jayne vowed to herself that she would always be a good little girl and when she married, she would do what her husband asked.

Jayne had often heard Daddy telling Mummy that if she were a better wife—like the Bible says—he wouldn't have to be on her case all the time. Jayne's parents had no idea she could hear their hostile arguments or that she believed she had to be “a better girl” to stop them. It was only years later when Jayne married a man like her dad that she realised the tears her mother experienced were of pain, shame

and despair.

Even though Jayne was not the direct target of the emotional, spiritual and verbal abuse of her father, she did become a target. Her dad's abuse included Jayne in the pain and suffering of her mum.

Jerry's story

“No more!” Jerry's adolescent voice screamed, as he raced over and stood between his mum and his stepdad's raised hand. Jerry had watched his mother being hurt, suffering abuse at the hands and voice of this man for years and finally, he had had enough.

He was only 14 years old, and no match for the burly adult male. But his love for his mother, coupled with years of pent-up anger and frustration against his stepfather, gave him the courage to stand up to protect his mum. His unexpected defense against the odds prevailed as his stepdad immediately backed off, leaving both mother and son shaking, emotional wrecks.

“I hate him—I hate him,” Jerry sobbed, as he put his hand on his mum's shoulder before running outside.

The years of suppressed anger, bitterness and hate took their toll on Jerry, as he slowly became enveloped in a dark cloud of depression where drugs became his only escape. Up to the age of 27, his self-control, relationships, social skills, negative attitude to God, education and the work place all suffered from the scars of witnessing the earlier abuse. When a parent abuses their spouse in the presence of their children, the children also become victims.

While the abuse was mostly directed at his mother, the arrows of abuse struck directly into Jerry's heart and mind as he also became a victim.

The younger victims

Superficially, the above abuse may not appear to be “too bad” but when we consider the impact on the children who witness domestic violence, we realise the terrible effect living with abuse has on them. Children who witness regular acts of violence have far greater behavioural and emotional problems than other children. When the abusive behaviour within families continues, the cycle of abuse too often perpetrates from generation to generation. Therefore, it is imperative to do everything humanly possible to stamp out, or at least mitigate, this horror when it manifests itself.

A few short-term effects on children witnessing domestic violence may include:

- Withdrawing from people or normal activities.
- Blaming themselves for the violence.
- Suffering stress-related illnesses—for example, stomach pains and headaches.
- Experiencing sleeping difficulties—for example, nightmares, sleep walking and insomnia.
- Regressing (reverting back to infantile behaviour)—for example, bed-wetting, thumb sucking and baby talk.
- Running away from home.
- Serious eating disorders.
- Antisocial behaviour—for example, stealing, lying and self-harm.
- Being an under- or over-achiever at school.
- Perpetrating bullying or becoming a vic-



tim of bullying—either extreme is harmful to a child.

- Becoming early abusers of themselves, using drugs and alcohol.

Long-term effects on children witnessing domestic violence may include:

- Normalising abuse by believing it is acceptable to treat others in a degrading manner—even those you love. Thus the cycle perpetuates in the family, sibling against sibling.
- Copying their parental role models, consequently behaving in a destructive manner in their own adult relationships to each other and their children.
- Going to the opposite extreme in adult relationships and overprotecting their partner, resulting in disempowerment.
- Resorting to drug and alcohol abuse.
- Suicide.

Caring for child victims

Children must have stability in their lives if they are to develop a sense of self-worth. They need security and trust but in abusive households, there is no trust and minimal security. A victim who is “just hanging on” themselves often neglect their child’s needs as they “act out” their pain or resort to drug and alcohol abuse. Such needs include: food, water, clothing, shelter, affection, warmth and safety. Depriving a child of any of their basic needs, for whatever reason, is abusive and unacceptable.

As parents, significant others or friends, the following can make a difference to assist in their healing from vicarious abuse.

- Reassure them they are not to blame for the violence and that it is wrong. Reinforce this by becoming a role model for resolving active abuses, including anger.
- Encourage them to talk openly about their feelings and respect these, even if it doesn’t make sense to you. Remember, a child experiences emotions the same as an adult, only they are small, both in stature and experience.
- Tell them often how much you love them. Show them by your constant concern that you care for them. Children need lots of safe hugs and cuddles every day, even if at times you think they do not deserve it.
- Spend quality time with your children, showing them how much you are interested in them.
- Praise a child as often as possible and focus

on their God-given gifts.

- Never tell a child they are “naughty” or “bad.” Their actions may be unacceptable but remember, the child is a treasure as well as a special gift from heaven.
- Teach your children it is OK to fail. Even in failure, we learn. We don’t all do everything equally well—so don’t compare the child’s abilities with their siblings or other people.
- Create a predictable environment for your children. They need the assurance that their basic needs will be met. Provide prompt medical and dental care, adequate food, sleep, protection and leisure when necessary.
- Ensure your children are safe and feel safe.
- Enlist a trusted adult to provide emotional support for your child.
- Seek professional help, when necessary, for all family members.

Remember Jerry? He finally recognised the damage to his personal stability, emotional, spiritual and mental health, then made the decision to have a better life. It took 10 years for Jerry to deal with his drug addiction. The journey was hard and he fell along the way but with the support he received from family, friends and professionals, and relying on the power of God above all, he was finally able to put the pain and ugliness of the past behind and begin anew. From innocent victim to triumphant survivor—by the grace of God!

Peter and Sue

It is easy to point the finger at men as the most abusive gender. Even though statistics indicate that it is usually men who are the perpetrators, consider the following story:

Thwack! Startled, the children watched as their mother raised her arm and punched their father in the stomach yet again. They should be used to the noise by now, as their mother had been hitting Dad for as long as they could remember. When they were little, their mother made their dad tell them it didn’t hurt and that it was just a game. Now they were teenagers, they knew differently. They heard people talk behind Dad’s back, questioning the type of man who allows his wife to beat him up.

Fifteen-year-old Peter was determined no woman would treat him like his mother treated his dad and he became known at

school, as well as church, for bullying—especially females. His 13-year-old sister, Sue, caught the brunt of this bullying and withdrew into herself as her hurt intensified. She lost faith in God because she felt He hadn’t heard her prayers. The only relief from her pain came when she deliberately hurt herself but this relief only lasted for a short time.

Even though Peter and Sue were not the direct targets of the physical and emotional abuse heaped on their dad, they became victims. Their mum’s abuse automatically included them in the pain and suffering their mother delivered to their dad.

Back to God’s plan

Don’t give up! There is a way out of the ugly situation you are in. Children need both parents but they need both parents pulling in the same direction. If this does not occur, it is necessary to ask yourself—“how much damage are we doing to our children?” Only then can you decide what is the best decision for you to make—stay in the situation you are in, make it so your child will no longer suffer emotional abuse or leave so your child is safe.

All the above incidents and consequences could have been avoided had the parents understood God’s plan for marriage. With God’s help, all things are possible. Safety, coupled with forgiveness will provide emotional and spiritual healing. By God’s grace they are all within reach.

God’s plan for marriage and parenting was that two individuals, a male and a female, become a unit of one. As they treat each other as they individually would like to be treated, the bond of unity should strengthen. They will become firmly welded together by God’s blessing. When this occurs, there is little chance of abuse to each other or to their children. **R**

**All names have been changed.*

Adele Rowden-Johnson is coordinator of the Southlakes Women’s Refuge in the Lake Macquarie area.

Need help?

Kid’s Helpline 1800 551 800
Mensline Australia 1300 789 978
Adventist Domestic Violence Line
1800 007 136

Revisiting Waggoner and 1888

REVIEW BY ARTHUR PATRICK

THE LORD IN HIS GREAT MERCY SENT A most precious message to His people through Elders Waggoner and Jones” (*Testimonies to Ministers*, page 91). This sentence is still one of the best-remembered statements from the copious writings of Ellen White about the epochal General Conference, held in Minneapolis, Minnesota (US), during 1888.

During the 1960s, such statements awakened intense discussion among Adventists in Australia and New Zealand, spurred by the writings of Robert Wieland, Donald Short, Milian Andreasen and Robert Brinsmead. Ellen White’s affirmations were used to highlight the crucial importance of the “most precious message” given by the two young ministers, A T Jones and E J Waggoner. Constantly, we were warned: “If you reject Christ’s delegated messengers, you reject Christ” (page 97).

The church has long needed the newest volume in the ongoing “Adventist Pioneer Series”: Woodrow W Whidden’s *EJ Waggoner: From the Physician of Good News to Agent of Division*. As the series editor, George Knight ensures the quality of the series. There are a number of strengths in this new biography of Ellet J Waggoner (1855–1916); we will notice just three.

First, to understand history, authors must have sources, especially primary sources. In 1950, Wieland and Short began to ask important questions about 1888. Between 1958 and 1970, spurred by Wieland and Short’s writings, as well as those of Andreasen, Brinsmead wrote and spoke about 1888 with intense passion. But all four men were bereft of essential documentation.

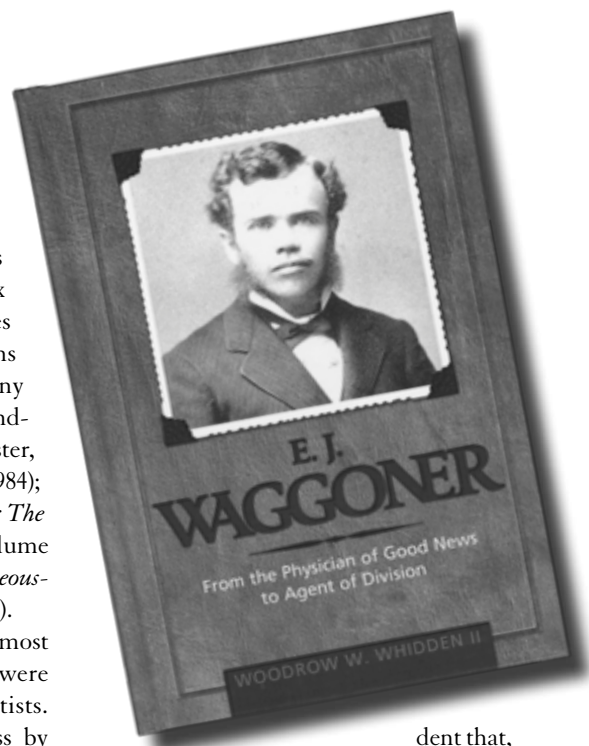
In 1966, A V Olson’s *Through Crisis to Victory* helped somewhat, as did Froom’s *Movement of Destiny* in 1972. David McMahon gave us some remarkably good insights in his book *Ellet Joseph Waggoner* (1979), following his detailed analyses of some of Waggoner’s articles. But it wasn’t until the

1980s that comprehensive progress was made with the full range of complex issues, as a wealth of primary sources were mined by well-trained historians and other researchers. Three of many studies illustrate the clearer understanding that was developing: Eric Webster, *Crosscurrents in Adventist Christology* (1984); George Knight, *From 1888 to Apostasy: The Case of A T Jones* (1987), and a slim volume edited by Arthur Ferch, *Towards Righteousness by Faith: 1888 in Retrospect* (1989).

Second, it was not until 1980 that most of the important biblical questions were widely understood among Adventists. Different positions on righteousness by faith were being espoused—some quite vigorously. Clearly, careful Bible study was required, so church leaders put in place two important initiatives: a conference at Palmdale in the high desert of California during 1976, and a Righteousness by Faith Consultation that was reported in *Adventist Review*, July 30, 1980. At last, the church was developing a better grasp of the questions that needed asking and answering from Scripture.

Third, Dr Whidden had far more than the combined benefits of all the primary sources, all the secondary studies and the biblical data listed above. With fuller documentation than that available to all the authors just mentioned, plus the added help of a number of recent, detailed studies of Waggoner, his book offers us mature perspectives. Much that is now clear was quite beyond our ken as recently as the 1970s. We can now better understand Ellen White’s endorsement of Waggoner, and her sorrowful disendorsement of him, when both his theology and personal morality became unacceptable.

Those earnest Adventists who focus on and diligently promote some of Waggoner’s writings need Dr Whidden as a competent tour guide through the maze. It is now evi-



dent that, as early as 1889, the loved “messenger” was becoming unreliable as a spiritual guide. His decline was probably accelerated during the 1890s by the heresy of a Scottish author, Edward Irving, who advocated the teaching that Christ had a sinful human nature. While Dr Waggoner avoided some of the pantheistic ideas of his colleague Dr John Harvey Kellogg, he developed an even more subtle error, pantheism. As he diminished his early focus on justifying grace, he emphasised the Christ within, to the point where his doctrines of “perfection” and “spiritual affinities” ended his effectiveness as a minister.

With Dr Whidden’s biography, we can better celebrate God’s gift to us through Ellet J Waggoner, cherishing “the most precious message” and avoiding the perils that beset “the physician of good news.” **R**

Woodrow W Whidden II, E J Waggoner: From the Physician of Good News to Agent of Division, Review and Herald, 2008, hardback, 401 pages. Available from Adventist Book Centres, price \$A42.95; \$NZ53.95.

Arthur Patrick is an honorary senior research fellow at Avondale College and writes from Coorabong, New South Wales.

The dying church?

BY ELIZABETH OSTRING

ANNE* ENTERED THE LITTLE OLD church and tried to look as inconspicuous as possible. She suddenly, urgently, wished for the anonymity of a large and vibrant church like the one she usually attended. What had made her decide to attend this obviously dying church? That morning, she had simply been overwhelmed by a deep longing for the blessing of worshipping God, a longing that had been frozen for weeks with the shame of facing the smilingly successful people of her usual church. She quickly slunk into a back seat and hunched down into the ancient pew. She counted 13 elderly women in the rows in front of her, and four nondescript men of indeterminate age.

She was just in time. One of the men announced a hymn and someone she could not see was trying—with limited success—to play an organ. The tiny congregation valiantly tried to sing but while their efforts seemed fervent, the result was hardly musical. After a few more hymns and a prayer from a white-haired lady, the “preacher”—a middle-aged woman in sensible clothes at least a decade out of date—began to speak.

Anne glanced at her watch and picked up the church bulletin to read. The whole idea of coming was just one dreadful mistake. The pew beneath her was rock-hard uncomfortable and the air was definitely frigid.

“Art classes,” Anne read, “every Tuesday. All media taught by a professional artist.”

Hmm, sounds interesting, she thought. *I've always wanted to learn some art. And look at this: they want a teacher to help the ESL class they have on Wednesdays for Asian migrants living in the area. I could do that, at least until I get a permanent job.*

Cheerful laughter erupted around her and she looked up sharply, realizing the dumpy woman was sharing a joke with



the congregation and she had missed it. She decided to try to listen in case there was another joke. She could do with some laughter in her life.

Why was life so painful? She had committed her life to Christ as a teenager but where was the “joy, joy, joy” the youth leader had promised? She had lost her first husband in tragic circumstances and then married what had seemed like a fine Christian man, only to discover he was a violent alcoholic.

After several years alone, she had taken her car to be serviced and was surprised when the mechanic asked her out. She learned he was a widower. They had some good times together but he was obviously not a Christian. She was preparing to end the friendship when he announced he wanted to go to church with her.

He loved it. She was so proud of her church, with its compelling music team that led out in powerful, soulful, contemporary songs, the large congregation bursting with young people and children, and the minister, who always had such a clear and relevant message from Scripture on world, national and local events.

She still remembered the wonderful day when Bob had responded to an altar call and asked to join the church. He gave up drinking and smoking, and was a changed man. It was not hard to say yes when he proposed a few weeks later.

They had been idyllically happy for years. Bob especially enjoyed Bible classes, where he soaked up information and didn't seem to mind that the class was mostly women.

One day, Bob was asked if he would like to join a men's group in the church and Anne was delighted. She knew the other men in the group were experienced Christians and most were successful local businessmen. Although she felt a little lonely on Friday nights without him, she was glad he had such good Christian friends. But she was concerned when he told her he no longer needed to attend the Bible class, as none of the other men did, and distressed when she learned there was almost no spiritual content to the men's meetings.

Anne jerked back to the hard-pewed present. “We each have only one life,” the preacher was saying down the front. “God does not call us to greatness but simply to use our lives to bless others. The choice is ours. Some are called to bless just one other person. Some are called to bless many. It does not matter. All that matters is whether we use the opportunities God gives us to bless others or whether we waste those opportunities.”

I wonder what she would say about what happened to Bob, Anne thought angrily.

One day, the wealthiest member of the men's group had arrived with a carton and handed each man a can of beer. Bob later

admitted he was surprised but also relieved to discover that he could be a “real man,” as well as being a Christian. A couple of the men had refused the gift but most seemed happy to accept.

After years of abstinence, beer tasted great. On the way home that Friday night, he stopped at his old pub for just one more beer—truly, just one more. The one beer became a ritual at the men’s group, and Bob often stopped at the pub on his way home. But he never had more than two beers on Friday night.

Until one Friday at the pub, he met an astonishingly good-looking blonde and she shouted him another beer. She laughed when he refused and said he must get home to his wife. She challenged him to a game of darts and, when he won, again offered him the beer as a reward. Of course, it would have been rude to refuse. So in the end the blonde won. She moved to another town and took Bob with her.

“Amen,” said the preacher—and Anne folded the bulletin and placed it in her purse. *I sure didn’t hear much of that sermon*, she thought ruefully.

“Hello,” the little white-haired prayer lady was saying as Anne tried to slide inconspicuously out of the church. “It is so nice to see a new face. Have you just moved here, Dear?”

“Um, er, yes,” mumbled Anne.

“Do you like art?” she persisted. “I’m looking for new members for my art class. You see, I teach art to the local kids but I’m always looking for helpers and, of course, I am happy to teach them, too. I still sell the odd painting myself but I think it’s time for me to help others. Are you interested?”

Anne surprised herself and said yes.

She learned a lot about art from Gertie, the white-haired artist—her favourite medium was pastels—and the excitement of the teenagers when the group ran an exhibition and actually sold some paintings was incredibly infectious. Two of the young people who had previous drug charges enrolled in art school.

And James—one of the nondescript men and a retired school-teacher—talked her into helping with the ESL class, where she was surprised to meet 20 enthusiastic pupils. The students were extremely keen to learn and it was great fun. To say thank you, they organised wonderful Asian food parties.

A few weeks later, Anne again entered the little old church. This time, she was wearing a good wool coat to combat the chill and greeted every person in the church by name, including a young Chinese couple from the ESL class.

With shame, she remembered her earlier thoughts about the “dying” church. She had not heard much of the sermon that first day, apart from a couple of sentences she would never forget. We each have a choice: use our opportunities to bless others or waste those opportunities.

She was so grateful for the opportunities this “dying” church had given her. Someday, she hoped, she would be brave and strong enough to share the lessons with her old, prosperous church. Funny, come to think of it, none of them had ever contacted her since her last attendance almost two years early. **R**

**All names have been changed.*

Elizabeth Ostring writes from Christchurch, New Zealand.

Record Roo



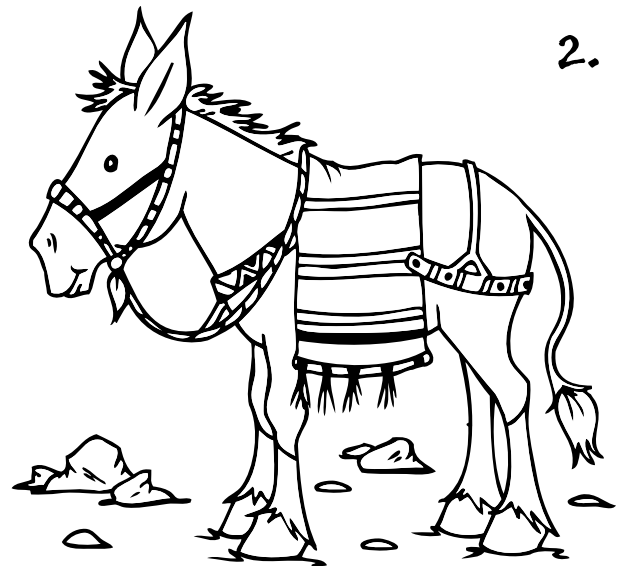
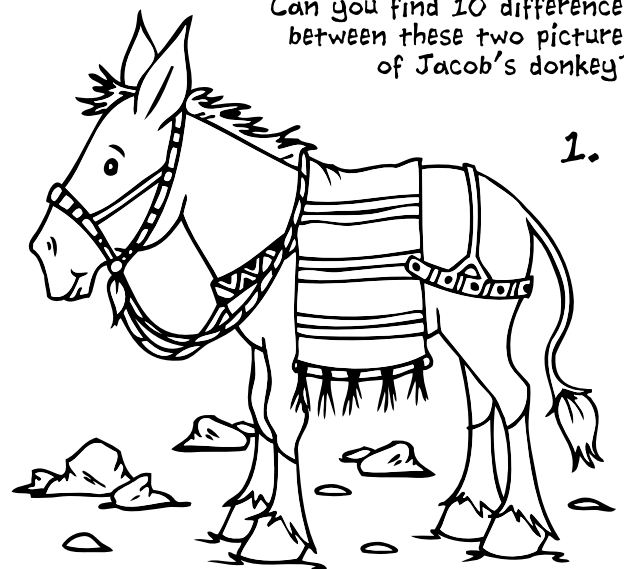
Hi kids!
Joseph finally revealed his true identity to his brothers. He wanted to forgive them and more than anything, he wanted to see his father, Jacob, again! Read more in Genesis Chapters 45 and 46.

Bible Text

Now hurry back to my _____ and say to him, “This is what your _____ Joseph says: God has made me _____ of all _____. Come down to me and don’t _____...” Genesis 45:9 NIV

Spot the Difference

Can you find 10 differences between these two pictures of Jacob’s donkey?



Colour In

My best of 2008

DEAN GILES, VIC

The honouring of contributions to RECORD for 2008 in the giving of Hindson Awards (Feature, January 24) prompts me to express appreciation for what I consider the top article of this past year: Errol Webster's "What's the difference?" (Feature, August 23). It addressed a vital doctrinal subject in a concise, clear and eminently readable way, and with a constructive approach.

This article is worth reading, re-reading, filing and using in sermon preparation. Is it possible to reprint such outstanding contributions from the past so their merit can be deservedly spread?

Beyond lawlessness

JIM BEYERS, QLD

There seems to be some misunderstanding among us about what sin entails ("Defining 'sin,'" Letters, December 20). If we want to be known as Bible students, we should aim for honesty and accuracy. Unfortunately, regardless of what we may have been taught in the past, the idea that "sin is the transgression of the law" is not a faithful rendition of 1 John 3:4. The Greek word used there—*anomia*—means "lawlessness." "Sin is lawlessness." A lawless person habitually transgresses all laws—God's commands, as well as the law of the land.

Consider King David. His adultery with Bathsheba was inexcusable. Having her husband murdered was a wicked crime, yet God forgave him. Why? Because David was not a lawless man. He loved God and respected His Law but he had a weakness in his character. David sinned because he was born a sinner, just as we were. Even our babies are sinners before they leave the womb.

It goes back to Eden. God created Adam and Eve perfect, sinless, able to meet Him face to face. But their sin changed that. Moses could hold a conversation with God but not look on His face. Sin placed a great gulf between God and humans. Which brings us to the real definition of sin—separation from God.

But the good news is God is our "Abba Father" and He sent His Son to bridge the

gulf. Since Jesus took our place, our sins can be made white as snow. Jesus intercedes for us. The Holy Spirit intercedes for us and with us, arousing our consciences when we sin because of that state of separation into which we were born.

Whatever is not done by faith is sin (see Romans 14:23). But such weak sinfulness—the result of our separation from God—need not become *anomia*. When we respond to His call, He is faithful and just to forgive and to cleanse. I will always be grateful for that, because I am one of those He called out of darkness into light.

Refocusing on youth

R JOY HALLAM, QLD

I think most of us would agree with a recent statement from General Conference president Pastor Jan Paulsen: "We are losing too many of our young people—too many of our young people under the age of 25" ("Looking back at *Let's Talk*," *Adventist World*, October 11).

I have seen this in my own experience. At age 11, I was becoming bored with being in Sabbath school with four year olds, and my godly stepmother started a Junior Sabbath school, which made my spiritual life and church alive and engaging. And I have continued my Christian experience.

We no longer live in the world in which I grew up, where children are "seen and not heard" and are expected to "sit up and keep quiet" in adult gatherings. Today's under 25s know that in the secular world, their interest will be catered for. They have grown up in a world where billions of dollars are spent catering to them. If their church does not cater for them, does this tell them they do not matter to the church?

So how do church members respond to this problem? One idea for supporting the under 25s is to take the money we spend on public evangelism campaigns—which are no longer well attended in Australia—and spend it on making videos, spiritual "games" and other activities, so untrained adults or other young people could use them to connect with young people if trained leaders

are not available. With these aids available, individual churches could use the material to host a "Kidz church" every week.

What other ideas are out there?

Motives and priorities

ROBERT O'HERN, NSW

I have read with interest the debate about Sanitarium and sporting sponsorship. I have no qualifications in marketing but do question where God stands on this debate. Let's remember that sport is an Australian "reli-

Today's under 25s . . . have grown up in a world where billions of dollars are spent catering to them.

gion" that competes with, and robs, God of our time and attention. He said, "You shall have no other gods before me" (Exodus 20:3, NIV). We need to examine our motives and priorities in sport sponsorship.

As I read about the God of Noah, Abraham and Moses, I cannot help wondering if God even needs secular marketing of Sanitarium products, considering the profits are used for His work. If we stepped out from behind the corporate banner and openly told the community who Sanitarium is and how the profits are used for humanitarian activities, surely God would do all the marketing we need. The Salvation Army does it with great success. Or are we too afraid to openly link Sanitarium with our mighty God?

Maybe we should use the advertising dollars and space on Sanitarium products to tell our story—and God's story—using the opportunity to evangelise and lead people to Jesus. After all, isn't that our only goal as Christians? Why not step out in faith, do something "humanly stupid" and watch God work? The first step is always earnest prayer for guidance but God does promise "You may ask for anything in My name, and I will do it" (John 14:14, NIV). Food for thought!

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

▲ **Executive Assistant—Adventist Development and Relief Agency (ADRA) Australia (NSW)** is seeking an administrative professional to manage and maintain the agency's office environment and provide administrative support to the CEO. This full-time position requires excellent time management and organisational skills, knowledge of computer applications, the ability to communicate and work well with people, and coordinate office activities. For further information, please visit the positions vacant section of the SPD website at <http://spd.adventist.org.au/dept/human_resources/vacancies> or contact Cindy Cox on (02) 9489 5488. Applications in writing should be forwarded to Human Resources, ADRA Australia, PO Box 129, Wahroonga NSW 2076; email <ccox@adra.org.au>. Applications close **February 12, 2009**.

▲ **Medical secretary—Sydney Adventist Hospital (Wahroonga, NSW)**. We are seeking an experienced medical secretary to work in Radiology on a full-time basis. This role will involve working on a rotating roster between the hours of 7.15 am and 8 pm. Duties include medical report typing, computerised appointments, billing patient accounts, registration of patients and general reception duties. The successful applicant must possess the following criteria: previous experience in a medical field, medical report typing skills, computer literacy, high organisational skills and initiative. General inquiries and applications should be forwarded to Julie Bradford, Office Manager, on (02) 9487 9813 or email <julie.bradford@sah.org.au>.

For more employment options go to
hr.adventistconnect.org



Weddings

Morton—Fischer. Brayden Anthony Morton, son of Clifford and Janice Morton (Sydney, NSW), and Luisiana Naomi Fischer, daughter of Michael Fischer and Hildegard Stefani, were married on 14.12.08 in Galston church, Galston, Sydney.
Cheoneth Strickland

Oliva—Luise. Allan David Oliva, son of Horacio and Lucrelia Oliva (Sydney, NSW), and Christina Luise, daughter of Gino and Marisa Martignago (Sydney), were married on 30.11.08 in Wetherill Park Spanish church, Sydney.
Nataniel Pereira

Stilinic—Miller. Miroslav Stilinic, son of Frank and Roza Stilinic (both deceased), and Ruth Maree Miller, daughter of Croft and Briar Cowled (both deceased), were married on 28.12.08 in Windmill Gardens Reception Centre, Rockdale, Vic.
R E Possingham

Saw—Jackson. Edric Saw, son of U Aung and Daw Aye Sein (Myanmar), and Slomy Kya Jackson, daughter of Kya and Lawrie Jackson (Sydney, NSW), were married on 11.1.09 in Waitara church, Sydney.
Nataniel Pereira

Obituaries

Baron, Betty "Elizabeth" Winifred, born 14.1.1928 in Sydney, NSW; died on 20.12.08 at Nerang, Qld. She is survived by her son, Clive; and his two granddaughters, Josie and Cassandra Gerkin (all of Brisbane). Betty was a lifelong member of the Adventist Church and worked for a time at the Sydney Adventist Hospital. She married Frank, who predeceased her in 1948. Betty was a generous person, always willing to help where she saw a need. She had many friends whom she loved but most of all, she loved her Lord and looked

forward to the Resurrection day. We hold onto the assurance that we will one day see her again, when Jesus comes to take us home.
Larry J Laredo.

Budde, Graeme, of the Beaudesert church, Qld; died 18.12.08 and was buried on 22.12.08 at Shepparton, Vic. He is survived by his brothers and sister, and three children; Roi, Ame and Jay. Graeme is remembered by many more, especially children in Papua New Guinea, because of his sponsorship and support.
Russell Bryan

Byrne, Allan (Graham), born 23.2.1946 in Sydney, NSW; died 19.12.08 in Adelaide, SA, after an 18-month fight with melanoma secondaries. He is survived by his mother, Lorraine; his wife, Vivie; his siblings, Ros, Lawrie, Louise, Nola and Colin; his four children, Sonya, Mark, Rachelle and Kirrilee; and his seven grandchildren, including one born soon after Christmas. Graham spent 14 years in pastoral ministry in Qld, Vic and SA, plus three years as a missionary in Vanuatu. A devoted husband and father, Graham lived life well, stood up for his beliefs, inspired others on social justice issues (particularly advocacy for refugees and the environment) and taught his children to pursue the most important things in life. His faith was very important to him all his life.
Mark Baines

Davenport, Kathlene Irene (nee Driscoll), born 28.1.1910 at Fullan, England; died 15.8.08 in SDA Sherwin Lodge, Rossmoyne, WA. On 23.11.1931, she married Sydney Gorsworth Davenport. She is survived by her children, Roberta Ogle (Mandurah, WA), Lorna (Rossmoyne) and Clive (Leeton, NSW). John Ogle and Heather Davenport and their families miss her greatly, and have faith in the coming of the blessed hope.
John Ogle

Gersbach, Valerie Ann, born 18.10.1938 at Palmerston North, NZ; died 24.12.08 in the Mater Hospital, Newcastle, NSW. She

Volunteers!

English teacher—Mizpah Adventist High School, Tonga, requires a teacher for Forms 1 to 5 (equivalent of Year 7 to 11). Please contact Siosala Vaihola <svaihola@adventist.org.to>.

Dentist—Pacific Yacht Ministries, Vanuatu, is seeking volunteer dentists for its 2009 season in Vanuatu.

Health educators—Pacific Yacht Ministries, Vanuatu, is seeking volunteer health educators for its 2009 season in Vanuatu. The season will run from July 1 to October 31, 2009. Interested applicants should be trained health educators or registered nurses, with an understanding of health education. More information and applications can be found on our website <www.pym.org.au>.

Email:

<volunteers@adventist.org.au>.

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

+61 2 9847 3275



is survived by her husband, Pastor Alwyn Gersbach; and her four children, Carolyn (Adelaide), Glenda (Sydney), David and Kevin (Darwin); her eight grandchildren; and her four great-grandchildren. Valerie served as a minister's wife in North NSW, Northern Australian Conference, Samoa, Cook Islands and Canberra. She will be remembered for her strong trust in Jesus and many years of committed service in God's work. Valerie displayed great courage and faith during her recent years of illness, qualities which characterised her life. She now rests and awaits the Lord's call to life when He returns.
Roger Nixon, Owen D'Costa

Gravino, Raymondo Jnr, born 6.6.1935 at Iloilo City, Philippines; died 22.12.08 in Sydney, NSW. On 1.9.1954, he married Epifania at Iligan City, Philippines. In 1952, he was baptised at Iligan City. He is survived by his wife; and his children, Avelyn May Basset (NSW), Epray Jane Jozic and Raymondo Gravino III (Philippines). Ray was a faithful church member. He looked forward to the Second Coming and the Resurrection. He will be greatly missed by his family.
Nataniel Pereira, Joy Carey, Denis Carey

Hore, Delmae Ruth (nee Ray), born 8.5.1953 in Perth, WA; died 29.11.08 at Albury, NSW, after a prolonged illness which she faced with tremendous courage, cheerfulness and faith that was an inspiration to all who had the privilege of knowing her. She is survived by her husband, Gary; and her children, Brenton and his wife, Kerryanne, Lyndon and Elise. In April 1978, she married Gary and quickly adapted to life on the family farm. At the same time, she

worked as a nurse and later assisted children with disabilities at Border Christian College, something that brought her tremendous satisfaction. Del's life revolved around her family and the local community in which she lived. Never one to complain, she brightened the lives of so many with her infectious laugh and positive attitude. Her battle is over and her victory assured.
Laurie Evans, Laurie Landers

Jones, Kelvin John, born 13.1.1933 at Tunnel, Tas; died 3.12.08 at Gravelly Beach. He was predeceased by his loving companion, Iris Hammersley. He is survived by her daughter and husband, Bev and Rod McKay (Gravelly Beach); their children, and their grandchildren. He was baptised at Launceston 15 years ago by Pastor Don Fehlberg. A forestry worker for 20 years, Kelvin loved the outdoors and was a friend to many children. He was a happy, caring, faithful Christian, who loved music and reading.
Bruce Grosse, Kwan Matautia

Lockhart, Elaine Lilian (nee Murphy) born 15.5.1925 at Granville, NSW; died 5.1.09 in the John Flynn Hospital, Gold Coast, Qld. Elaine was a versatile person who uniquely combined her business training and also her training as a nurse to serve in the Sanitarium Health Food Company, the Greater Sydney Conference, the Sydney Adventist Hospital and also in the Kurrie Kurrie Hospital. In 1949, Elaine married Robert Pickering, who was tragically killed in a work accident, leaving Elaine with their two sons, Jeffery and Gary. In 1959, Elaine married Norman Lockhart and together, they enjoyed nearly 50 years of happiness with three more sons added to the family (Bradley, Darren and Kelvin). Elaine, always a selfless, talented, kind, Christian lady, is sadly missed by her husband and her five sons, their spouses and 13 grandchildren. She rests in the blessed hope.
Peter Colquhoun

Morris, Annie Noreen, born 25.2.1926 at Krumbach, NSW; died 29.9.08 at Taree. In 1949, she married Rex Wisemantel, and later in life, Steve Morris, both having predeceased her. Of a family of seven children, she is survived by her two sisters, Beryl and Alma; her brother, Rob; and of her four sons, she is survived by only Barry (Kellyville) and Neville (Coffs Harbour), along with their families. Noreen was a mother who loved dearly, and had a kind, warm disposition. She was a faithful church member who had a deep love for her Saviour and the hope of His promised return.
Ray Jervard, Lyn Thrift

Mutter, Albert Jack, born 11.7.1919 at Balaklava, SA; died 25.11.08 in Noarlunga Hospital, Adelaide. In 1942, he married Phyllis Store. He is survived by his children and their spouses, Carleen and Grame Furler, Jon and Annette, and Margaret and Wietse Keuning; his five grandchildren; and his eight great-grandchildren (all of Adelaide). A Christian gentleman who loved his family, he will be sadly missed by all who knew him.
Allan Croft



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Smith, Annie Margaret Donaldson, born 22.4.1918 in Wellington, NZ; died 22.9.08 at Matamata. On 16.6.1941, she married Maurice. She is survived by her husband (Putaruru); her daughter, Lorraine (Putaruru); her daughter and son-in-law, Alison and Ron Crawford (Sydney, NSW); her daughter, Rosemary Wallace (Sydney); and her two grandchildren, Kerry and Cassie. She was a musician, singer and award-winning choir leader (lead Country Women's Institute Choir from 1963 to 1990). She also enjoyed crafts and gardening.

Michael Falzarano

Stanley, Pastor Malcolm, born 29.1.1930 at Broach, India; died 26.10.08 in Freeman Wing, Adventist Residential Care, Rossmoyne, WA, after a brief illness. In March 1955, he married Audrey, who predeceased him. He is survived by his second wife, Bethel, who looked after him during his illness; and his three children, Brian, Jenny and Stephen. Attending boarding school at 6 years of age, Malcolm felt the call to ministry at 21 and was ordained in 1959. Resting in the hope of his Saviour's soon return.

Abby Aviles, Steve Belson

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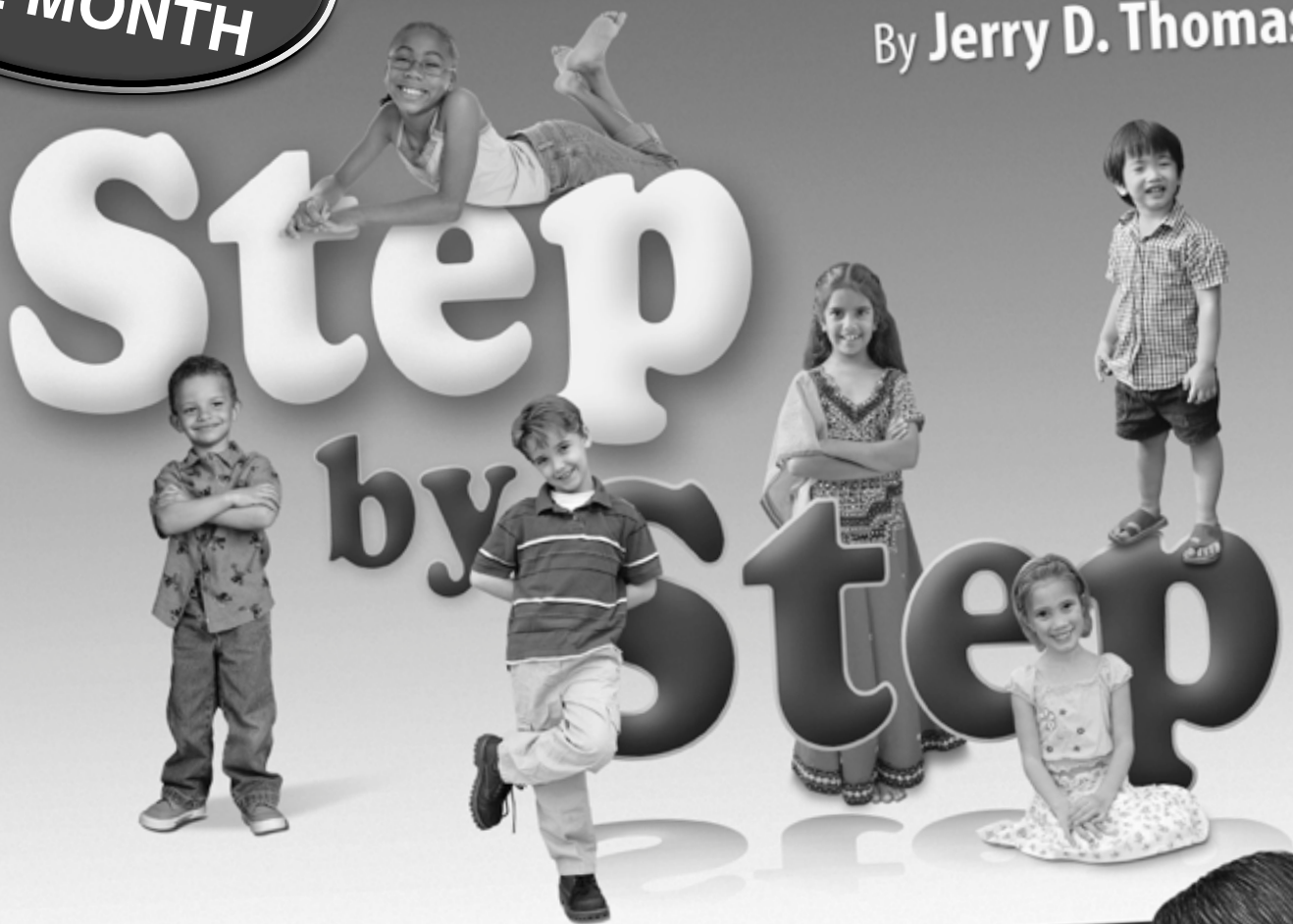
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