

RECORD

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New Zealand Pacific Union Conference youth congress staff worked with more than 450 young people from December 30 to January 4.

NZPUC young people “in His hands”

ROTORUA, NEW ZEALAND

Young people from around the New Zealand Pacific Union Conference (NZPUC) gathered for a youth congress held at Tui Ridge from December 30 to January 4. More than 450 young people attended the congress, which had the theme of “In His hands.” This theme focused on building connections with God and people, as well as acknowledging the way in which God “holds” people.

The congress opening ceremony featured a welcome to the camp in a powhiri by the Kawerau Maranatha youth group and the guest speakers were introduced. Pastor Baraka Muganda, director of youth min-

istries for the General Conference, spoke at the morning worship meetings, which provided uplifting messages to attendees.

Pastor Glenn Russell, professor of religion at Andrews University, took the morning plenary sessions, based on passionate prayer and relationships. He also shared a number of musical items with the young people over the week. Pastor David Hall, director of youth ministries for the Nevada-Utah Conference, spoke each night.

A praise and worship team, accompanied by the Congress Choir and a live band, also

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PNGUM addresses abuse issues



I need to share the opportunities and grace I have been shown.

Thirty-five

THIS WEEK, I PLAN TO TURN 35. Although generally unheralded as a landmark of either maturing or ageing, it still seems an auspicious kind of age to me—perhaps simply because that is where I am.

But it is the halfway point of the 70 years that is a rough average of human life spans. This figure is even in the Bible—and, touching on such profound themes of humanity and mortality, it seems to work best in the Shakespearian phrasing: “The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away” (Psalm 90:10, KJV).

Put more simply, we might get 70 years—80, if we’re lucky—and even those will have plenty of trouble and will come to an end much too soon. It’s a short but not overly hopeful summary of what to expect from life. And to realise one might be about half done seems an appropriate occasion to reflect on questions of maturity, wisdom, milestones and blessings.

But I think this age has stuck in my head more particularly as a crossing over point from youth to maturity because of a comment I read a few years ago—when 35 seemed yet a distant agedness. In a mildly tongue-in-cheek summary of our reactions to new ideas, technological progress or other change, the late British writer Douglas Adams made the following observations:

“1. Anything that is in the world when you’re born is normal and ordinary and just a natural part of the way the world works.

“2. Anything that’s invented between when you’re 15 and 35 is new and exciting and revolutionary and you can probably get a career in it.

“3. Anything invented after you’re 35 is against the natural order of things” (from *The Salmon of Doubt*).

It seems a worthwhile generalisation in that it questions both youthful enthusiasm and older resistance. And I guess that’s why it bears consideration at the point of pivot between these two stages of and attitudes to life.

It’s hard to get used to being a bit older—I don’t think I’m quite “older” enough for there to be too many ageing problems as yet—but I guess I am no longer a “young person,” even though I am finding it hard to shake the habit of thinking I am. That realisation brings responsibilities, particularly to those younger than us.

No longer should we be about making the most of the opportunities we are given but instead, we should be creating opportunities for today’s young people. This is true of society, and more particularly so when it comes to involvement and leadership in the church.

This also means we need to make space for those who will do things differently—“against the natural order of things” as Adams put it. Yes, there are “new” things,


ideas and practices that are rightly resisted. Experience and discernment have a role to play. But hopefully, wisdom and maturity also mean I will ask whether I am resisting just because whatever it is was “invented” after I turned 35.

Those under 35 have their own set of questions to ask themselves in relation to “new and exciting and revolutionary” things. But as a newly-inducted member of the older and more mature half of the population, I need to take the initiative to reach across the generation gaps and be first to offer understanding, acceptance and grace to young people. I need to share the opportunities and grace I have been shown, as well as modelling the opportunities and grace I wish I had been shown.

That is not to say I will do any better at this than previous generations or that I will do any better at being older than I have at being young. At all stages of our lives, we are all human together. But “walking humbly with our God” (see Micah 6:8) is about growing in goodness, grace, generosity, faith, hope and love.

It is learning to pray with Moses—“the man of God”—later in Psalm 90, “Teach us to make the most of our time, so that we may grow in wisdom. . . . Satisfy us in the morning with your unfailing love, so we may sing for joy to the end of our lives” (verses 12, 14, NLT).

Nathan Brown



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

SNZ reaches out in Christchurch

CHRISTCHURCH, NEW ZEALAND

Supporters and organisers of the “All power seminar” and evangelistic strategy for the South New Zealand Conference (SNZC) are pleased with the results of the opening weekend, held in the Christchurch Town Hall from January 30 to February 1.

Pastor Leo Schreven, an American motivational and prophecy seminar speaker, ran the 17 back-to-back sessions over the weekend. According to SNZC president Pastor Craig Gillis, 70 attendees of the evangelism program have made a decision for baptism or rebaptism. In addition, 85 attendees made a commitment to keep the seventh day as Sabbath.

Pastor Schreven stepped in as a replace-



Some of the members of the audience in the Christchurch Town Hall.

ment presenter following the withdrawal of Pastor John Carter due to unforeseen circumstances (“Carter withdraws from Christchurch outreach,” News, September 27, 2008).

Church members in New Zealand have provided more than \$NZ425,000 in funds to assist the church’s evangelistic vision and plans. Additional funds were provided by SNZC and the New Zealand Pacific Union Conference.

Pastor Gillis said the right speaker needed to be found for the public lecture series. “With only 1800 church members in this region, we have fewer members per head of the population than anywhere else in the South Pacific Division,” he says. “It’s a huge challenge to win people to Jesus Christ.”

Pastor Schreven, who has reportedly converted 26,000 people to Christianity, became an Adventist at the age of 19 and has never trained at a formal seminary. He has conducted more than 540 “All power seminar” weekends.

He says of training audiences to have power—whether it’s in relationships, careers or finances—“I tell my audiences that the keys to success will only be good until they die. But then I ask the audience if they believe in life after death,



Pastor Leo Schreven speaking at the Christchurch outreach series.

and would they like to know how to have success for eternity.”

He adds, “In spite of the fact that it’s hard work here in Christchurch, the quality of the people coming to talk to me reveals that people will join the kingdom of God.”

Pastor Schreven also conducted “The turning point” series, which he says is “more exciting and powerful,” until February 25 in the town hall. He will also visit a number of other locations in the SPD, including Auckland, New Zealand; and Perth, Western Australia, in August and October; and northern New South Wales in August.—**David Gibbons**

An interview with Pastor Leo Schreven is available online at <www.record.net.au>.



◆ At the recent **Australia Day citizenship ceremony** in the Northern Territory, **Sabrina Ciubal**, a Junior Sabbath school member of **Darwin church** and 11-year-old Wagaman Primary School student, was among a number of primary students throughout the Territory presented with the Australia Day Student Citizen Award on January 26. The award was presented by the Honourable

Paul Henderson, NT Chief Minister, together with Darwin’s Lord Mayor **Graeme Sawyer**. Sabrina represented her school, which conferred on her the same honour at an earlier school ceremony in December 2008. She was chosen over other students for her excellence in “academic, sports, school and general community involvement, and her demonstration of an ongoing, caring and compassionate nature.” Sabrina is an active member of her Sabbath school class and is always a willing participant in church activities.—**Nona Irwin**

◆ **TV advertising** for a free viewing of the *Who is Jesus?* videos will screen in Griffith region, NSW, on WIN Television, March 14 to 22.

◆ For the eighth consecutive year, **Prescott College, SA**, has posted record enrolments in its 8–12 program. **Two hundred and six students** now attend Prescott, up from 188 in 2008. These numbers



represent an increase of almost 100 over the past 10 years. “Prescott College has a strong reputation for quality Christian education,” says principal **Craig Mattner**. “We are excited to be offering it to more students than ever.” The school also continues to grow its facilities with a new transportable artroom expected to be delivered soon, a **new Apple Mac lab** and new information management system to help deal with the increased numbers. In addition, significant changes to staffing are set to bring a new dynamic to the school this year.—**Braden Blyde**

ADRA Australia commits funds for flood relief

WAHROONGA, NEW SOUTH WALES

In response to widespread flooding in northern and north-western Queensland, the Adventist Development and Relief Agency (ADRA) Australia has allocated \$A30,000 to support those affected.

ADRA Australia's contribution will go to the Premier's Disaster Relief Appeal, the official Queensland state government mechanism for this recovery effort.

ADRA's emergency management state coordinator in Queensland, Ron Jenkins, is liaising with Queensland government officials to determine the most effective way to support the community with these funds. Mr Jenkins is a member of the Queensland government's State Community Recovery Committee, comprised of government and non-government emergency management professionals who specifically coordinate welfare support in times of major disasters.

Due to the time it has taken for flood waters to recede, it has taken a while to assess the needs of affected communities. Based on the outcomes of these assessments, ADRA Australia will monitor and review its level



**ADRA
AUSTRALIA**

ADRA Australia is working with the Queensland state government to provide relief for those affected by the floods.

of support in response to this disaster.

ADRA Australia's allocation to support the disaster-affected people of Queensland is being provided from its Disaster Preparedness and Response Fund. This fund enables ADRA Australia to make an immediate response to disasters and emergencies.

Severe weather and monsoonal flooding in Queensland's north and north-west in January and February has caused 62 per cent of the state—or more than one million square kilometres—to be disaster declared. More than 30 local government areas have been affected.—*Candice Jaques*

More @ www.adra.org.au

NZPUC youth "in His hands"

(Continued from page 1)

led congress participants at the meetings.

After each night's sermon, the "Connect café" was open, allowing congress attendees to relax, enjoy food together and make connections with people.

During the day, there were outdoor activities for attendees to participate in. These included water sports, an "Amazing race" around Rotorua and a mini-Olympics around Tui Ridge, which included rock-climbing, abseiling and target shooting.

A prayer tent was also constructed for young people to connect with God, with a "prayer flag" on which people could write messages to God. By the end of the week, the flag was filled with conversations with God, and on the final morning of the congress, the flag was raised above the main stage.

At the candlelit congress closing ceremony, Pastor Mau Tuoai, director of youth ministries for NZPUC and congress director, challenged the young people and delegates to go out and shine for Jesus Christ, believing that they are safe "in His hands." After Pastor Muganda followed this with prayer, smoke from the candles at the ceremony set off the fire alarms. Attendees said this didn't dampen their enthusiasm.—*RECORD staff/Shannon Seyb*



◆ Cairns Adventist School students, Qld, were eagerly awaiting the delivery of their new laptop computers at the beginning of the school year. The fun started when they each unwrapped their own laptop a few weeks ago, and now the computers are being utilised in the computer room and general classrooms. Year 5/6/7 students are involved

in the school's 1-to-1 laptop program, where each child has received their own laptop to use during class each day. Students are also excited about the use of an interactive whiteboard in every class across the school. These developments are part of the school's efforts to acquire the latest, most up-to-date technology to enhance student learning, participation and enjoyment.—*Clinton Bond*

◆ Avondale School students Tim and Alyce Bradstreet were recently nominated as final-



ists in the Lake Macquarie City Sports awards, after a busy year balancing studies and competitive waterskiing. Attending the ceremony on February 7, Tim and Alyce were presented with medallions for reaching the finals. Tim was awarded the Junior Male Sports person of the year for 2008. During the year, the duo represented Australia

in the Junior World Tournament Waterskiing Titles in Peru. Their strong individual achievements resulted in their team winning bronze—only the third time Australia has received a medal at a Junior World competition.—*Susan Rogers*

◆ American speaker and musician Pastor John Lomacang and his wife spent the week of February 9 to 13 conducting a revival meeting in Stanmore church, Sydney, NSW. The theme of the series was "The life of victory," and aimed to strengthen

OFFERINGS: ◆ MARCH 7—ADVENT WORLD RADIO OFFERING ◆ MARCH 28—ADVENTIST YOUTH OFFERING

AYC ignites youth evangelism

KENSINGTON, NEW SOUTH WALES

A conference designed to train young people for mission has resulted in some 200 members of the public attending a seminar that introduces them to Jesus Christ.

The Australia Youth Conference (AYC) was held at the University of New South Wales in Sydney from February 5 to 8. It attracted some 800 attendees from across Australia.

Over the four days, more than 15 local and international speakers presented workshops on ways to introduce God to others, conducting evangelistic programs and personal spiritual development.

The young people were also involved in “practical evangelism,” visiting residents in the suburb of Kensington and surrounding areas. In pairs, the young people conducted a spiritual interest survey to discover if residents believed in God and wanted to know more about Jesus.

Residents were given the option to have Bible studies in their homes, subscribe to a DVD library, sign up for courses offered by Adventist Discovery Centre—the church’s Bible correspondence school—or accept a free ticket to a seminar conducted by Pastor David Asscherick in the evening.

As a result, some 200 residents attended



Pastor David Ascherick speaks to the 830 delegates at AYC 09.

the evening’s seminar, with many attending follow-up programs held every evening at the Sydney Entertainment Centre from February 9 to 13. Organisers say there are further follow-up programs planned.

“The AYC has been so well organised,” says Ben Beaden. “There were a range of thought-provoking programs and it has been one of the best things I’ve done.”

Some \$A260,000 in donations was also collected for youth evangelism, to help train young people for mission. For seven months, interested young people will undergo training at the “It Is Written” evangelism college and work as Bible workers in the city.

Organisers are planning to hold AYC in Melbourne and Sydney over consecutive weekends next year.—*Melody Tan*

PNGUM addresses abuse issues

LAE, PAPUA NEW GUINEA

The Papua New Guinea Union Mission (PNGUM) has begun post-production on a film that highlights the issues surrounding child sex abuse in the nation. The as-yet-untitled film tells the true story of three children who were sexually abused by close relatives. It then goes on to educate children and parents on how to prevent abuse from happening in their homes.

Judith Nagamisovo, director of children’s ministries for PNGUM, initiated the project after counselling many children and adults who were sexually abused. “Child sex abuse is a big problem but is not discussed in public because of the shame involved,” says Ms Nagamisovo.

According to Matupit Darius, director of communication for PNGUM and production director of the child sex abuse DVD, filming has been more demanding on this project. “Child sex abuse is a very sensitive issue because of the stigma associated with it. We had great difficulty in recruiting actors for the main characters because people do not want to be associated with child sex abuse,” he says.

The film is expected to be released in April.—*Melody Tan/Matupit Darius*

church members in their walk with Jesus. Pastor Lomacang told a good crowd of regular attendees each night that the real battle for humanity was not against terrorism and crime but the sinful nature. “Jesus not only sets us free from the power and the captivity of sin but He is with us to keep us from falling,” he said. “I am impressed that a lot of people are finding strength and encouragement from the messages he has presented over the week,” said church pastor Mario Guzman. The meetings concluded on

Sabbath with a fellowship lunch.—*Andrew Opis*

◆ Members of the **Peria youth group** spent February 1 cleaning up around **Pearce Home, Suva, Fiji**, a home for elderly people with disabilities. Member **Niko Timogadai** said the group was on a mission to help people and show their appreciation to the community. He also said about **25 young people** attended the clean-up. Mr Timogadai said the group offered their service to schools and institutions during Christmas and New Year.

“Our visit to the Pearce Home is not only to offer our help to residents but to teach ourselves to work together,” he said.—*Fiji Times*

◆ **Newbold church (UK)** families are excited about the Bible. A special “**Family Bible**” has been doing the rounds of church families since the beginning of the year. Families are queuing up to have the Bible in their own home. During this time, they underline and comment on their favourite Bible verses and children illustrate their favourite

Bible stories. The aim is to pass the Bible to as many families and individuals as possible throughout the year. There will then be a special presentation toward the end of the year. During the month of February, the church is running a special program in all three of its Sabbath morning worship services. Entitled “**The Words and the Word**,” the series looks at the origins of the Bible, the theories of inspiration and the practical impact of the Bible on individual lives.—*BUC news*
More at <newboldchurch.org>

Change announced for ADRA Appeal (Aus)

WAHROONGA, NEW SOUTH WALES

The Adventist Development and Relief Agency (ADRA) Australia's ADRA Appeal will no longer receive an appropriation from the South Pacific Division (SPD) to cover marketing, printing and shipping expenses, following a recent decision by the SPD to use that funding for church-operated education and medical welfare activities. As a result, ADRA Australia will now retain 10 per cent of ADRA Appeal donations to cover appeal costs and provide further support services to ADRA's projects in Australia and overseas.

"We're very thankful for the support the SPD has given to our ADRA Appeal over the years but we respect their decision to direct the funds elsewhere," says ADRA Australia's chief executive officer Jonathan Duffy.

Mr Duffy explained that ADRA Australia will now cover the costs of the ADRA Appeal. "The previous arrangement for our appeal gave the illusion to some that meeting the needs of the poor and working to raise the money needed to do that doesn't cost anything," he says. "But in reality, there are always costs associated with operating an aid agency, especially because, as a government-accredited agency, we have to meet specific accreditation standards and

comply with regulatory requirements, as well as providing appropriate financial monitoring to ensure donations are used properly."

In previous years, the SPD appropriation enabled ADRA Australia to send 100 per cent of donations from the appeal directly to ADRA Australia's projects. With this change, ADRA Australia will now send 90 per cent of appeal donations directly to projects. This brings appeal donations in line with all other donations to ADRA Australia.

Mr Duffy explained that a 10 per cent cost ratio on donations is low by industry standards and reminded supporters that they still have every reason to be proud of the agency. "ADRA Australia continues to be very committed to good stewardship and using our funds to provide quality projects that empower people to help themselves," he says. "Appeal donations will continue to provide many people in need with things such as clean water, agriculture training, basic education, at-risk youth programs, skills training and community centres."

ADRA Australia's support services include activities such as project design, financial monitoring, managerial oversight, computer technology, accounting and auditing functions, legal and risk management services, fundraising resources, office

supplies, insurance, rent, and telecommunications, which enable implementation of project activities.

"Just like any other business trying to provide quality products and services, ADRA Australia has costs that need to be paid for," says Mr Duffy. "But unlike a lot of other businesses, our services can actually save lives. All the costs we incur as a charity are because we're trying to help people in appropriate and sustainable ways, so they can escape poverty. We can't help people effectively without the expense of these vital services."

Mr Duffy says this change should not affect appeal collections, and that volunteers can continue to be confident in approaching the general public for support. "Fundraising research shows that people usually give to a charity because they believe in the quality of work the charity is doing, rather than on its expenses," he says. "This means that if people understand what ADRA does to help people in need, they usually understand and expect that some of their donation is needed for support services. ADRA Appeal collectors simply need to tell people about the great work that ADRA continues to do."

ADRA Australia will implement this change to the ADRA Appeal from July 1. —*Candice Jaques*

◆ **British church leaders** of all denominations laced up their hiking boots, hoisted their rucksacks and gathered their laptops on February 9 to publicise a unique virtual journey around the **Holy Land**, organised by charity **Christian Aid**. The church leaders met outside **London's Westminster Abbey**, under a sign that points the way to Jerusalem and gives the website address <www.christianaid.org.uk/pilgrimage>, the gateway to the online adventure. The online pilgrimage gives people the chance to watch short videos, view photo galleries, read

stories and pray in the places where Jesus preached. Visitors also "meet" local Christians, Jews and Muslims living there today, hearing their personal stories and how the conflict touches their everyday lives. —*Ekklesia*

◆ **Billy Graham's rapid response team of crisis-trained chaplains** have been deployed to **Victoria** at the invitation of local churches in response to the wildfires that brought devastation to the state. These 2009 outreaches come on the heels of a very busy 2008, which included deployments to 31

disaster sites, more than in all previous years of the Rapid Response Team ministry combined.—*ASSIST news service*

◆ A sudden drop in **pilot numbers** has struck Christian-based **Mission Aviation Fellowship (MAF)** in Papua New Guinea (PNG), putting the lives of people in remote communities at risk. The normal level for pilot numbers, 20, has fallen sharply to less than 10 due to illness, pilots undergoing training, pilot families on furlough or simply a decrease in new pilot applications. MAF has worked in PNG

since 1951. Once the largest of MAF's international programs, PNG has now shrunk to "smaller than average." "In addition to more routine work, we would normally carry out at least **400 medical evacuations** each year, more than one a day, across PNG. But with the number of pilots and flying hours greatly reduced in 2009, it means the lives of people in need of emergency assistance are at greater risk and, in some cases, being lost because we can't reach them," said MAF regional operations manager **Stephen Charlesworth**. —*Ramon Williams*

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Youth ministry “opportunities are endless”

WAHROONGA, NEW SOUTH WALES

After 15 years of youth ministry, Pastor Gilbert Cangy remains excited. “The opportunities are endless,” he enthuses. “We have a generation of young people who are radical in their approach to life and who are ready for the most radical of pursuits. They deserve a vision to match their passion.”

Pastor Cangy is director of youth ministries for the South Pacific Division (SPD), and he says he has observed a significant return to genuine spirituality among the young people he works and interacts with. “I find young people a lot more willing to talk about their personal faith and share their testimony in just about every forum—summer camps, youth rallies, local churches and with their friends,” he reports.

“Their spirituality is also expressed in their involvement in front-line service. STORM Co is now part of mainstream youth ministry in all conferences of Australia and New Zealand. This life-changing, practical and selfless ministry leads hundreds of young people to remote communities and overseas to get their hands dirty for Jesus every school holiday. In the Pacific, this same spirituality is expressed in a strong focus on public evangelism.”

But while young people seemed to be more spiritually focused, Pastor Cangy also sees a gap among some young people in “understanding their identity and specific calling as Seventh-day Adventists.

“Consequently, both Australia and New Zealand has seen the emergence of a movement of youth that is refocusing on the specific message of the Adventist Church and evangelism in the traditional forms of doorknocking, the use of Bible workers and public evangelism,” he explains. “The youth department is supportive of this exciting initiative and is working alongside the leaders in mobilising the energies of young people to strengthen the church and proclaim the everlasting gospel.”

Pastor Cangy sees in this focus on mission a response to a continuing issue among church young people. “Much has been said about the loss of young people from our pews,” he reflects, “and I certainly do not

wish to minimise it. However, the failure of leaders to challenge and engage our youth in a cause worth living and dying for is a major cause of this attrition. Our young people will not settle for mediocrity and boredom. Leaders must stand up and be counted.”

One example of this was the launch of the “Retain, Reclaim, Rescue” objectives for youth ministry at the “Move With the Power” conference in 2007. Pastor Cangy says these are continuing elements of youth ministry in the SPD. “We cast the vision, launched initiatives and training for each one of the objectives, and have made resources available to pursue those goals,” he says. “At all our committees, our leaders report specifically on each of the objectives. At the end of the quinquennium, we will measure this progress. But certainly, the direction has been embraced and the objectives are being pursued in all our conferences and missions.”

According to Pastor Cangy, his work in youth ministry operates in cycles. At times, youth leaders are focused on major events, like Pathfinder camporees, youth leadership training programs and youth congresses. But in the past year, the team has been more focused on developing and updating resources and materials for youth ministry. Two major projects have been the redesign of the Master Guide program and the Pathfinder Leadership Training Scheme.

“A number of years ago, the requirements of the Master Guide program were streamlined and the church heritage and biblical sections were deleted,” he explains. “Our reassessment of Master Guide has called for the reintroduction of those two essentials and a number of other adjustments. We consider this initiative to be significant in view of the current concerns in relation to Adventist identity among young people.”

Youth ministry in the mission territories of the Pacific has also introduced an “Ambassador” program for young people aged 16 to 19, after they have completed Pathfinders. And Pastor Nick Kross, associate director of youth ministries for the SPD, has been working to establish and grow chapters of the Adventist Students Association (ASA) in Pacific nations in-



Youth director Pastor Gilbert Cangy says young people “deserve a vision to match their passion.”

cluding Samoa, Vanuatu and Fiji, as well as continuing to support ASA in Australia and New Zealand.

Resources for all these different aspects and levels of youth ministry—including Adventurers, Pathfinders, Ambassadors, senior youth, Adventist Outdoors, STORM Co and ASA—will soon be available online from a single website

But, says Pastor Cangy, “for 2009, our attention will be focused on senior youth and young adult ministry.” He sees a need for a clear charter and structure for senior youth ministry, and for greater interaction between departmental youth leaders and youth ministry in local churches.

The SPD youth ministries team are planning a youth ministry summit in April, focused on the specific challenges of senior youth ministry in Australia and New Zealand. This will bring together young people and youth leaders to assess the effectiveness of current youth ministry, and “to dream and plan for a better future for senior youth ministry in the local church,” as Pastor Cangy explains it.

“We have our joys and our challenges in youth ministry,” he says. “There are some things we do well and excel at, while there are others that need urgent attention.

“Our main task is to provide leadership and opportunities for young people to embrace salvation in Jesus, to be committed to discipleship, and mobilised for service in all its shapes and forms. The response to those opportunities belongs to the young people themselves, as they are impressed and influenced by the Holy Spirit.”

—**Nathan Brown**

Ben Beaden

Rethinking our health message

BY DARREN MORTON

IN *MESSENGER OF THE LORD*, HERBERT Douglass titles the chapter relating to the contribution of Ellen White to the health arm of the church “Emergence of a Health Message.” The chapter is aptly named for the health message was, and is I would argue, a work in progress.

Dores Robinson in *The Story of Our Health Message* paints a picture in which health reform in the early years of the Seventh-day Adventist movement was *progressive* and *relevant*. I believe it is imperative that it continues to be progressive and relevant if it is to remain a distinctive and attractive foundation of the Seventh-day Adventist Church.

The health message in the early years was progressive, in that it was added to—and advanced with—passing time and growing experience. James White observed this progression: “The Lord knew how to introduce to His waiting people the great subject of health reform, step by step, as they could bear it, and make good use of it, without souring the public mind” (quoted by Robinson).

As an example, columns appeared in the *Review and Herald* for more than a decade campaigning against the use of tobacco before the substance was largely tabooed by church members. Indeed, the health message was gradually developed and refined, as compared to being delivered in its completed form at the inception of the church. Are we to then suppose it reached its penultimate state by the early 20th century? I would suggest not.

With respect to its relevance, it is fascinating—albeit not surprising—that many of the health reforms came at times when the issue was most pertinent. For example, the importance of fresh air to health and healing was given to Ellen White in a



dream at a time when her son, Willie, lay desperately ill in a closed, stuffy room. As the proverb asserts, “The teacher arrives when the student is ready.”

Given that the health message was historically progressive and relevant, I wonder what message Ellen White would have if she lived in our time. What would be the distinctive features of a contemporary health message?

I suggest the guiding principles—designed for the promotion of abundant living—would remain intact but how those principles manifest in our radically-different and changing society would cause it to look somewhat different to the 19th-century version. Allow me to postulate what a few of these differences might be:

1. In order to discourage participation in frivolous and time-wasting activities, moderation of computer game use, television watching and internet surfing might feature more than the evils of attending the theatre or playing cards. Indeed, a social activity like playing cards—in the absence of gambling—might even be encouraged as it involves people communicating face-to-face, which goes against the norm of our media-driven “i” society.

2. To encourage a healthy diet, the

consumption of highly-processed foods and drinks might attract more attention than vegetarianism. I am not questioning the value of the vegetarian diet—there is ample evidence to support its benefits—but it is my opinion that in our time, there are greater enemies to sound nutrition. Processed foods with their characteristic refined sugars and high energy content are intimately involved in the development of overweight and obesity (of which over half the adult population in most developed countries qualify), as well as other adverse conditions, such as diabetes (of which the incidence is rising sharply). Noteworthy, Ellen White commented in *Counsels on Diet and Foods*: “From the light given me, sugar, when largely used, is more injurious than meat” (page 328).

3. To foster a closer walk with the Creator, more emphasis might be given to the care of the created. Only 100 years ago, the thought of humans being capable of “destroying the earth,” as alluded to in Revelation 11:18, seemed absurd. Yet today, we have the capacity to annihilate our planet several times over in an instant. Presently, we are content to just do it a little more slowly. I envisage that Ellen White would desire the relevance of our health message to value environmental

care and sustainability.

4. To promote moderation, less attention might be given to the perils of owning a bicycle or brooch, and more to combating the disease that infiltrates Western culture, appropriately labelled “affluenza.” Clive Hamilton and Richard Denniss define *affluenza* in their so-named book as “an epidemic of stress, overwork, waste and indebtedness caused by the dogged pursuit of the Australian dream.” I would argue that owning a bicycle is a good thing in our society—if we use it!—but is one ever enough? Indeed, Ellen White would be counselling against our incessant striving for more, bigger and better if she were here today.

5. To foster life balance, Sabbath rest might place less emphasis on the taboo of swimming and more on upholding the underlying principle of prioritisation. Our society is not good at putting first things first—God, family, relationships and recreation. To my mind, the principle of Sabbath remains a distinctive element of who we are with potential to speak volumes to a world that is unbalanced and in desperate need of rest. The principle of Sabbath simply makes sense and so should the methods by which we observe it.

Adventism has a tremendous amount to contribute to the health and wellbeing of society at large. In order to do so, we must follow in the footsteps of our pioneers, and make our health message progressive and relevant. Imagine if Seventh-day Adventism once again distinguished itself for possessing a unique spin on the pursuit of higher living. Owning such a contemporary health message would make us extremely attractive to many in the secular community who are keenly interested in living well. **R**

The views expressed in Perspective articles are not necessarily those of the editors or the church. Readers may wish to respond either to RECORD; or to Dr Darren Morton at Avondale College (PO Box 19, Cooranbong, NSW 2265, Australia) or email <darren.morton@avondale.edu.au>.

Darren Morton is a senior lecturer in Health and Physical Education at Avondale College, Cooranbong, New South Wales.

I can't read maps

BY ROCHELLE MELVILLE

I AM WORSE THAN WOMEN WHO TURN their maps around to navigate—turning it around doesn't help me at all. If the desired destination is anywhere near the staples or I have to turn a page, I haven't got a hope. I not only get lost going to new places, I also get lost getting home again.

When I go to unfamiliar places, my husband writes me detailed descriptions so I don't have to use a map. He writes down how many sets of traffic lights to go through or describes other significant landmarks. He even writes down the name of the street before my turn so I can get ready to turn, tailoring his directions to my own peculiar map-lexia.

Recently, we were given a GPS as a gift and it has become an integral part of our driving experience. After much debate, we have christened him Hawkeye. Having a GPS has been an interesting experience—good, bad and ugly. Sometimes we have to argue with him because his global positioning is telling him we aren't even driving on a road when we are or he is telling us to turn up a one-way street when, obviously, we can't.

I sometimes purposefully do not make the instructed turn, and it's like his little computer chip has convulsions. The little screen quickly has the message, “Please wait, busy planning an alternative route.” I feel like I've just skipped class or short-changed a customer. Still, he's pretty good value except for the nagging way he says in his stilted computer voice, “Turn around when possible.” The thing with having a GPS is I can never get lost. Yes, sometimes I take the really long route but I'm never lost.

There is a story told of a man who had a fleet of cars. At the end of every day, he would count them into the garage with great pride, inspecting them for any wear

and tear or damage. He parked each and every car into their reserved spot, and lovingly touched each and every hood as he wished them good night.

One day when the man counted the cars in, he came up one short. He took off his shoes, dusted off his socks and stood precariously on the bumper bar of one of the automobiles while he did a visual check. Sure enough, he could see that one of the parking spots was empty. The man sighed

and rang his wife to let her know he'd be home late. He pulled a key off a hook, started one of the cars, revved the engine and took off. He searched long into the night until the

car was discovered by the side of the road with a flat tyre. With much excitement, the man towed it joyfully home, horn blaring and lights flashing.

The Bible tells the story of a shepherd who had 100 sheep in his care and yet, when just one didn't come home, he dropped everything to find his one missing sheep (see Luke 15). God's specialty is lost people with broken-down, flat-tyre lives. Before the GPS, when I made a mess of the directions or missed an important turn and lost my way, I could get so frustrated I would sit on the side of the road and cry. Sometimes, I couldn't even find which page I was on—or if I was heading east or west on a certain road.

The one thing I do know is in the big picture, I am going to heaven and I don't need a map or a GPS to get there. I can be confident in this belief because the Bible tells me if I acknowledge I am lost and ask God for help, I will no longer be lost—I will have found life eternal. No GPS will get me to heaven but the God who made me can. **R**

God's specialty is lost people with broken-down, flat-tyre lives.

Rochelle Melville writes from Sydney, New South Wales.



Church governance:

Church—and how it works

BY BARRY OLIVER

SOME TIME AGO, I WAS VISITING A church on Sabbath morning. I had been invited to preach during the worship service and I thoroughly enjoyed my time of worship, study and fellowship. We had an excellent Sabbath school lesson, the music was delightful, and the involvement of people from the various age groups and ethnic backgrounds within the congregation provided me with a very special experience. I was greatly blessed and encouraged by my brief time with the church family in this particular local church.

But there was something that occurred a little after the Sabbath morning worship service that has caused me unease ever since. The pastor and I were chatting over lunch. I commented on how much I had enjoyed and been blessed by my visit to the church. I recounted how I had been warmly welcomed at the door; several people—young and old—had chatted with me about a whole range of topics; one person even lent me their Sabbath school pamphlet when they discovered that due to my travels, I had not yet obtained one for myself at the beginning of a new quarter. I noted that the church was comfortably full.

“But not as full as usual,” the pastor replied.

“Is that so?” I responded. “Something else on?”

The pastor hesitated. His head went down just a little. “No, nothing else on. It’s just that some members stayed away today because the division president was the preacher and, on principle, they do not want to listen to anyone who is an administrator in the church.”

Even as I pen these words, I am deeply saddened as I reflect on the words of the pastor. I did not inquire and do not know who these church members were. I do not know if they know me personally or not. I am not aware of anything of a personal nature between us that would precipitate such a response. I did get the impression, however, that they may well have had a problem with an administrative decision that had been made at some stage somewhere in the organisational structure of the church. The problem had loomed so large in their minds that their absence was just one of the consequences.

I guess we all experience occasions when we find ourselves in disagreement with decisions that are made. This happens in the context of our employment, our family and our church. It occurs, sooner or later, whenever there is an established relationship of some kind between two or more people. There are going to be times in our experience in the church that a decision does not go the way we think it should. And it is true that there will be times when decisions are

certainly less than perfect.

But we do serve a wonderful, gracious God, who can transform our imperfect decisions into instruments of the outworking of His will and purpose as, together, we commit ourselves and our decision-making processes to Him. Maturity and Christian grace demand that we move on, and live together as the sons and daughters of God. And by the way, I am not advocating an abrogation of accountability and integrity or an attitude of slackness. I am simply saying that while we will not always agree with every decision, we can live together in harmony.

Over the years, I have discovered in both my own reactions and the reactions of others that one of several reasons we may not agree with a particular decision is that we do not fully understand the context in which it had to be made. We do not necessarily have all the information available to those who had to make the decision. We all see reality from our own perspective and our own perspective is therefore reality for us. But the complete picture may be very different.

This is certainly the case with the church and the decisions made in the day-to-day operations of the organisation. It really is a challenging task to grasp the reality of our church in 2009 and understand its complexity. Our personal salvation by

faith in Jesus Christ is simple. It is an individual transaction between the believer and Christ. But as soon as that vertical relationship is experienced by more than one person and a horizontal connection is formed, you have the beginnings of a reality that Christ called “the church.”

By virtue of His saving actions, Christ Himself founded the church. There is no such thing as one who believes in Christ who is not compelled to enter a relationship with others who believe. In its most elementary form, this is the church.

Of course, the church is far more than this and it is not my intention here to define the church—although I am tempted to do just that. I am convinced that one of the things we do need to do as Seventh-day Adventists is to have a hard look at the purpose and nature of the church. I fear we are in danger of losing our identity as a prophetic movement of destiny if we do not re-examine what makes us who we are, and reacquaint ourselves with the values, principles and doctrines that have been so hard-won by those who preceded us. The church is, after all, a theological entity. It is called into existence and defined by theological categories, which render it distinct from other entities.

But at the same time, the church is a sociological entity. It is social in the sense that it is made up of people—people in relationship. These relationships in the church are experienced in a whole range of circumstances. The more people and circumstances that are involved, the greater the need for the relationships to be regulated or ordered. Thus the need for church organisation, which enables the church to fulfil its mission within a whole range of local and global circumstances.

To assist us to understand how the church operates and makes decisions,

we plan to publish a series of articles in RECORD in the coming months describing various aspects of the operation of the Seventh-day Adventist Church in the South Pacific Division. Each article will be written by a person who has particular expertise and acquaintance with the topic under discussion. We will describe aspects of the church that are not necessarily recognised or understood by many who enjoy the privilege of worshipping Sabbath by Sabbath. We will discuss, for example the fact that the church provides not only an opportunity to worship each Sabbath but that we also have an extensive network of

In the midst of this increasing complexity, the church is called to maintain its commitment to the fulfilment of its mission. In this, we have no alternative.

preschools, primary and secondary schools; aged care facilities, hospitals, colleges and universities; an Adventist Media Network and Sanitarium Health Food Company.

We will discuss the role of the incorporated entities, which hold the real and intellectual property of the church, and protect the use of its name and the many trademarks necessary for the operation of the church. The necessity, function and operation of constituency meetings, and selection and nominating committees will be described, as will the role of the auditors, accounting systems and supporting institutions.

All of this does not happen by chance but by a great deal of hard work, and the

dedication and commitment of church members, who support with both their financial resources and their personal employment choices. This series will be an excellent opportunity for us to get to know and appreciate our church a little more. It might just help us understand why some decisions are made in the way they are and give us a little broader perspective than that of our own immediate focus.

Further, the series will provide insights into how the church must operate in the increasingly complex legal, legislative and compliance environment in 2009. In recent years, in every country of the South Pacific, the church has been compelled to deploy financial and human resources in meeting the demands of society and government to ensure it complies with requirements that did not exist just a few years ago. I am thinking, for example, of occupational health and safety, risk management, privacy, child protection, the requirement for highly-developed information technology resources, and more.

In the midst of this increasing complexity, the church is called to maintain its commitment to the fulfilment of its mission. In this, we have no alternative. We are not called into existence merely to maintain ourselves. We are called to fulfil the commission of Jesus himself when he said: “Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you” (Matthew 28:19, 20, NIV).

And then He added: “And surely I am with you always, to the very end of the age” (verse 20, NIV).

It is our privilege to take Jesus at His word, and accept His promise of presence and power in everything we do. In 2009, with the increasing complexity of the world in which we are called to live, it is our responsibility to be the people of God and ensure the church is where God wants us to be. **R**

This is the first in a series of articles considering aspects of church governance, processes and leadership.

Barry Oliver is president of the South Pacific Division, based in Wahroonga, New South Wales.

Proposed topics in this “Church governance” series include:

- What is the church? The parts we don’t see.
- Australasian Conference Association—its history and function.
- Chairing a Nominating or Selection Committee.
- What is a Constituency Meeting and why is it important?
- Compliance requirements for operating the church.
- Running the church’s education system.
- Managing a trading institution for the church.
- The church’s accounting systems.



When you think He is not there

BY RHIALLE SERIC

SOMETIMES WE THINK THAT GOD NEVER REPLIES, Because He's got other worries within the skies. Just think of Him as a listener and someone who cares; He'll always take note of everyone's prayers. For most of us God doesn't actually talk, But He has a special way with us—like a journey's walk. We are all very special, He created us all. He loves tall people, small people and babies who crawl. So live life with God by your side all the days through, And God will be happy He has a friend like you! **R**

Rhialle Seric is 13 years old and writes from the Sunshine Coast, Queensland.

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Hi kids!

Can you imagine how scary it must have been for Moses' sister as she watched her baby brother floating down the river in a basket? There were all kinds of dangers but God was in control, making sure that Moses was safe and that he was found by just the right person.



Bible Text

Then Pharaoh's _____ went down to the Nile to _____, and her _____ were walking along the river bank. She saw the _____ among the _____ and sent her _____ girl to get it. Exodus 2:5 NIV

Draw

Draw the slave girl finding baby Moses in the river reeds.



Colour

Colour in the picture of baby Moses in the reeds.

Read

The story gets even better! Read what happens next in Exodus 2:7-10.

Peta Taylor

“Children” question

LEONARD TOLHURST, NSW

As one who has taught college classes on various world religions, and who has lived for years in Asia, I read with interest the report about the recent conference on Islam held at Avondale College (“Sharing best helps ‘understanding Islam,’” News, February 14).

It is true that many Muslims are descended from Abraham through Ishmael, so they can call themselves “children of Abraham.” However, millions of Muslims are not descended from Abraham, for example, Indonesians and many Africans. It is true that Muslims worship “Allah,” the name they use for the One we call “God the Father.” It is also true they accept Jesus as a prophet but do not accept Him as divine, nor as a member of the Godhead. Hence, they are not regarded as a Christian religion.

The part of the report to which I take exception is the statement by Dr William Johnsson that “They are children Of God—spiritual children of Abraham.” Scripture plainly declares that those who accept Jesus Christ as Lord are the spiritual descendents of Abraham: “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise” (Galatians 3:29, KJV).

Muslims may be spiritual in that they worship God but they are not the “spiritual children of Abraham.” This is why we, as Seventh-day Adventists, have taken and are taking the message of Christ to them.

RESPONSE: WILLIAM JOHNSSON, SPECIAL ASSISTANT TO THE GENERAL CONFERENCE PRESIDENT FOR INTERFAITH RELATIONS

This letter makes an important point that seeks to safeguard the uniqueness of Jesus. I wholeheartedly agree. Any misunderstanding arises from the slippery nature of the term “spiritual.” It is often used today in contrast to “secular,” and this is the sense in which I used it. From the standpoint of the history of religions, Christians, along with Jews and Muslims, look to Abraham as a spiritual father. In this sense, we are all his spiritual children. Paul’s argument in Bible passages such as Romans 4 runs in a quite different context.

The greater danger

RAY STANLEY, NSW

I empathise with “Believe or leave?” (Letters, January 31). False teachers have been part of the church from the beginning (see, for example, Paul’s prediction about the church in Ephesus in Acts 20:29, 30).

Reading 2 Thessalonians 2, one has to conclude that Satan’s warfare against truth is going to intensify in the last days. “Satan hopes to involve the remnant people of God in the general ruin that is coming upon the earth. As the coming of Christ draws nigh he will be more determined and decisive in his efforts to overthrow them. Men and women will rise professing to have some new light or some new revelation whose

tendency is to unsettle faith in the old landmarks. Their doctrines will not bear the test of God’s word, yet souls will be deceived” (*Testimonies for the Church*, Vol 5, page 295).

I agree that those teachers and pastors who are not in harmony with our fundamental beliefs should do the honourable thing and resign but this is not the real answer.

The problem we face as a church is not so much false teachers but our own apathy toward God’s Word. In 2 Thessalonians 2, Paul shows that the casualties in the onslaught against truth in the last days are those who did not have a “love for the truth!” Ellen White’s classic statement is so pertinent to us today: “None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict” (*The Great Controversy*, pages 593-4).

Our church members are not reading the Bible as they used to. We used to be known as “the people of the Book.” Are we entitled to such an appellation today? Our greater danger is not false teachers but a lukewarm attitude to Bible reading and study.

I appeal to Sabbath school leaders at both conference and local church levels to “sharpen up the Sabbath school.” Historically, it was born within our church to aid

and promote personal Bible study. Our only anchor against the coming storm is the Word of God and a rebirth of the Berean way (see Acts 17:11).

“Act” or “state”?

BARRY HARKER, QLD

“What is sin?” (Letters, February 14) implies that Ellen White, writing in *Signs of the Times*, March 3, 1890, urged an expanded definition of sin to include more than transgression of the law. This position is not supported by the context. The paragraph under consideration begins: “In order to let Jesus into our hearts, we must stop sinning. The only definition for sin that we have in the Bible is that it is the

Our greater danger is not false teachers but a lukewarm attitude to Bible reading and study.

transgression of the law. The law is far-reaching in its claims, and we must bring our hearts into harmony with it.”

That the law is far-reaching in its claims is not in dispute. Yet, if sin is really more than a wilful act, it is impossible to comply with the requirement to stop sinning, for our sinful nature is beyond our control. God holds us accountable for those things over which we have control (see Ezekiel 18:20; Romans 9:11). It is our iniquities or sins that separate us from God (see Isaiah 59:1, 2; Romans 3:23).

The second letter of February 14 suggests that Romans 14:23 is another definition of sin. However, in its context, this verse is not in tension with the definition of sin in 1 John 3:4. It makes the point that faith is essential to keeping God’s requirements, a similar point to Hebrews 11:6, where faith is necessary to please God. If Romans 14:23 is teaching sin as a state, how do we explain Paul’s statement in 1 Corinthians 15:34?

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.

Volunteers!

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

Yacht owners—Pacific Yacht Ministries is seeking sailing vessels and owner captains for its 2009 season in Vanuatu. Vessels should be a minimum of 32 feet in length if monohulls, and should be registered and equipped for international passage. Evidence of hull and rigging surveys within the past two years should be available. Captains should have blue water experience, and preferably offshore skipper qualifications, and should be available between June and November 2009 for a period of at least one month. Work will include health team and patient transportation, as well as transportation of equipment and supplies, and will involve having several people living onboard for extended periods of time.

Rumah Ukan Fly 'n' Build—Sarawak Mission, Indonesia. Fly 'n' Build volunteers are needed to help build a new church in Sarawak (Borneo). Skilled and unskilled but energetic people are needed June 19–July 2, 2009. Tasks include bricklaying, rendering, concreting, fitting doors and windows, and painting. An evening devotional series will focus on nurturing these new Adventists. For more information, contact Calvyn Townend at <ctownend@exemail.com.au>.

Fly 'n' Build—Atoifi Hospital, Vanuatu. Urgent need to replace roof on Atoifi Hospital (August, 2009). Looking for 15–20 volunteers. For more information, write to Brian Larwood, PO Box 2169, Midland WA 6056. Email <team@project-atoifi.org>.

Email:

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

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Weddings

Potts—Otto. Matthew Albert Potts, son of Graeme and Adele Potts (Lambton, NSW), and Sarah Jane Otto, daughter of William and Wan Otto (Valentine), were married 15.2.09 in the Bible College, Tahlee. *Michael Faber*

Rimoni—Casayuran. Iutini Rimoni, son of Ripine and Alakalaine Rimoni



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(Brisbane, Qld), and Jemilyn Casayuran, daughter of James and Ilyn Casayuran (Melbourne, Vic), were married on 18.1.09 in Preston church.

Ripine Rimoni, Ainsley Wagner

Slee—Lambert. Benjamin Joel Slee, son of Frank and Annette Slee (Mandurah, WA), and Emma Caroline Lambert, daughter of Tony and Shane Lambert (Perth), were married on 1.2.09 in the Sunken Garden, University of Western Australia.

Terry Lambert, David Slee

Stretenovic—Bakaj. Vladimir Simon Stretenovic, son of Lazar Stretenovic (Rosedale South, Qld) and Elizabeth Stretenovic (Brisbane), and Tadeja Bakaj, daughter of Zvonimir and Damjana Bakaj (Woodridge), were married on 2.11.08 in the Garden City church.

Jorge Munoz

Tuialii—Ene. Pat Tuialii, son of Avii vii Vaa and Lupe Tuialii (Wellington, NZ), and Maria Ene, daughter of David Saunia and Marevina (Brisbane, Qld), were married on 25.1.09 in Springwood church. The groom plans to finish his studies and the bride to continue her role in child care.

Ken Lawson

Obituaries

Ashdown, Violet Ethel (Vi), born 30.6.1915 at Kent, England, UK; died 28.1.09 in Reynella Lodge, SA. She was predeceased by her husband, Wesley Charles Ashdown, in 2005, after 66 years of marriage. She is survived by her children and their spouses, Doug and Carol (Adelaide), and Norma and Bob Kemperman (Adelaide); her granddaughter; and her great-grandson. A committed Christian who now rests in the hope of the Resurrection.

Allan Croft, Lili Panozzo

Conley, Pastor Edward George, born 27.3.1926 in the Sydney Adventist Hospital, Wahroonga, NSW; died 25.1.09 in St Augustine's Nursing Home, Coffs Harbour. On 11.10.1953, he married Valerie Dawn. He is survived by his wife (Coffs Harbour); his children

and their families, Michelle and Brian Laughlan (Berwick, Vic), Beverley and John Jende (Canberra, ACT), Roslyn and John Raven (Bonville, NSW), and Duanne and Sandra (Upper Orara); and his six grandchildren. George was a full-time minister for 36 years, the first eight in Sydney, 16 in India, where many of the children were born, and 12 in Victoria. His wife, children, relatives, church members, and friends knew his first passion was God and serving Him. He constantly expressed his love for his wife and family, and will be sadly missed by all who knew him.

Gordon Smith

Cooke, Ashley William, born 6.11.1920 at Warwick, Qld; died 31.1.09 at Woolloongabba. On 11.4.1946, he married Margaret (Peg) Joyce Appleton, who predeceased him on 2.11.06. He is survived by his daughter, Wendy Foster (Lismore, NSW); his son, Peter (Somerville, WA); his five grandchildren, Desley, Aaron, Allyson, Bradley and Daniel; and his six great-grandchildren. Ashley was a man who had a strong love for the Lord and really loved his Bible. He loved the history of the Bible and took a keen interest in the prophecies. Ashley was also a man who loved his family very much. He missed his beloved Peg and his greatest desire was to see his children, grandchildren and great-grandchildren in the kingdom.

Neil Tyler, Alec Thomson

Foster, Colleen Jane (nee Lee), born 10.5.1956 at Mullumbimby, NSW; died 24.1.09 of cancer at Lismore. On 10.5.1981, she married Peter John Foster. She is survived by her husband (Lismore); her parents, Ralph and Freda Lee (Lismore); her sons, Troy and Jared (Lismore); her brother, Rodney Lee (Alice Springs, NT); and her sister, Bronwyn Reid (Gold Coast, Qld). Colleen was a very faithful, committed, active member of the Lismore church. She was also a loving wife, mother and grandmother. She was best described as kind, gentle and always there when needed. She will be dearly missed by all after her long fight with breast cancer.

David Kosmeier, Paul Geelan

Southern, Leila Retta Joyclyn (nee White), born 7.7.1909 at Gunnedah, NSW; died 27.12.08 in Lundie House, Gunnedah. Leila married Desmond Southern early last century. She was predeceased by her husband. She is survived by her daughter, Shirley, and family; and her sons, Ray, Colin and their families (Gunnedah).

Bill Blundell

Stewart, Donald, born 6.6.1916 in New Zealand; died 8.2.09 in the Monash Medical Centre, Melbourne, Vic. On 18.7.1947, he married Jean Ellen Nash. He is survived by his wife; his children and their partners, Diane and Terry Wegener (Upwey, Vic), Jeanette McCabe (Hong Kong), John and Jola (Wandin East, Vic), Peter (East Bentleigh), Jim (Upwey), Jennifer and Graham (Langwarrin); and his seven grandchildren. Don taught in Adventist schools, as well as private and public schools. He attended Hughesdale church for 55 years, during which he was a church

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elder and Sabbath school teacher. Don was regarded as an excellent communicator.

Edwin Totenhofer

Wicks, Darryl Allan, born 24.8.1945 in Lavender Bay, Sydney, NSW; died 3.1.09 in Sydney Adventist Hospital. He is survived by his wife, Virginia (Sydney); his sister, Jenny Steley (Sydney); his nephews, Jared and Daniel (Central Coast); and his mother-in-law, Nola Firmston (Hastings, NZ). Darryl spent his early years on farms in the Taree district, where he developed his lifelong love of all things mechanical. This eventually led to an interest in flying and, finally, the setting up of his own trucking business. He also had the ability to relate well to people from all walks of life and this had a positive impact on all he came in contact with. While enduring a number of health issues in the last year of his life, he continued to live his faith and now looks forward to that glorious Resurrection day, awaiting the call of the Life-giver. He will be sadly missed by his family and friends.

Ray Southern, Barry Wright

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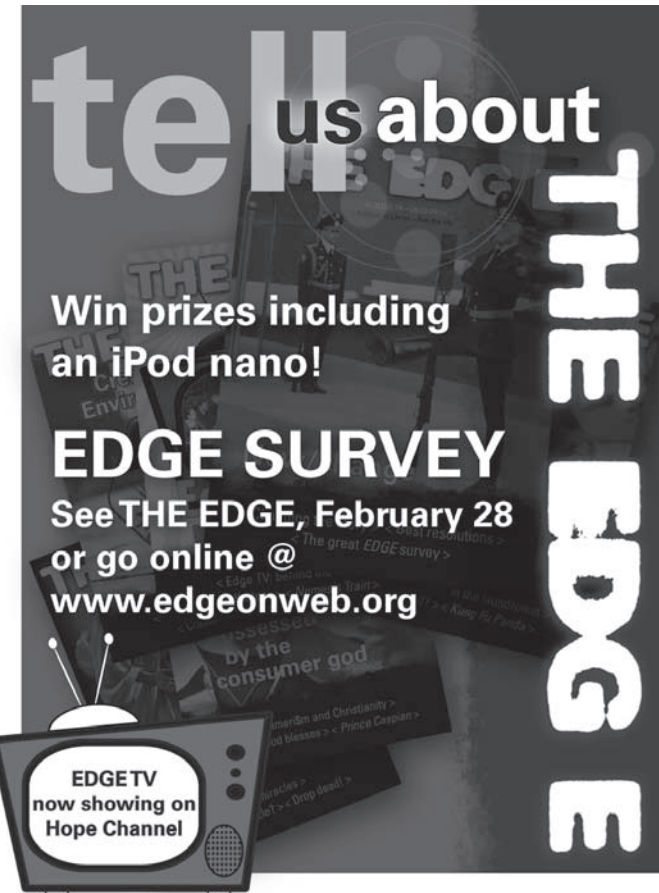



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See THE EDGE, February 28
or go online @ www.edgeonweb.org



port, Kingscliff beach and Tweed Valley College (Prep to Yr 12). Looking for a lifestyle change? Consider this elevated property with views of the ocean. Email <colin@tweedmoney.com.au> for more details.

Advent Funerals—an Adventist business serving our church community. Sydney/Wollongong/Central Coast/Newcastle. Prepaid and payment plans available. Phone 1300 791 182; fax (02) 4648 0166 or email <adventfunerals@aol.com>.

Medical practitioners needed for the Logan Adventist Health Association Health Centre. Full-time and part-time practitioners needed. Contact 0428 486 455.

Quality Christian products. Books, DVDs, study guides, story CDs and music from suppliers Amazing Facts, 3ABN and others. Register for our monthly specials. Contact **The Story Factory**, freecall 1800 452 133; <www.thestoryfactory.com.au> or email <info@thestoryfactory.com.au>.

Longburn Adventist College Inaugural Homecoming Easter 2009 (10–12 April). This homecoming will focus on the era from 1908 to 1959—all alumni (from any years) and family are welcome. NZ (06) 354 1059 LAC Reception, <lac100@lac.school.nz>.

Cooranbong house for sale. 4 bdrm built-in robes, lounge, family room, study/den, carport. \$A345,000 negotiable. 0421 087 478.

Giant booksale. See last week. Been once, you keep coming back. Religion, Bibles, EG White, Christian novels (youth, adults), biographies, music etc. Nunawading church, Sunday March 15, 11 am–3 pm. Mark your calendar.

Erina church 90th anniversary, April 18. All past and present members and attendees invited. Sabbath program: combined SS/church, speaker David McKibben, 10 am. Lunch provided, 12 pm. Memories and reflections, 2 pm.

Macquarie College and Newcastle School reunion. Saturday, April 25, 2009 at Noah's on the Beach, Newcastle, NSW. For more information, visit <www.macquariecollege.nsw.edu.au>.

International Children's Care—a rapidly-growing international agency is seeking expressions of interest for the position of CEO. The position requires skills in leadership, management and staff development, with a knowledge of international development being advantageous. Job description available. Phone 0409 137 988 Applications close March 15.

Finally

Prayer does not change God but it changes him who prays.—*Soren Kierkegaard*



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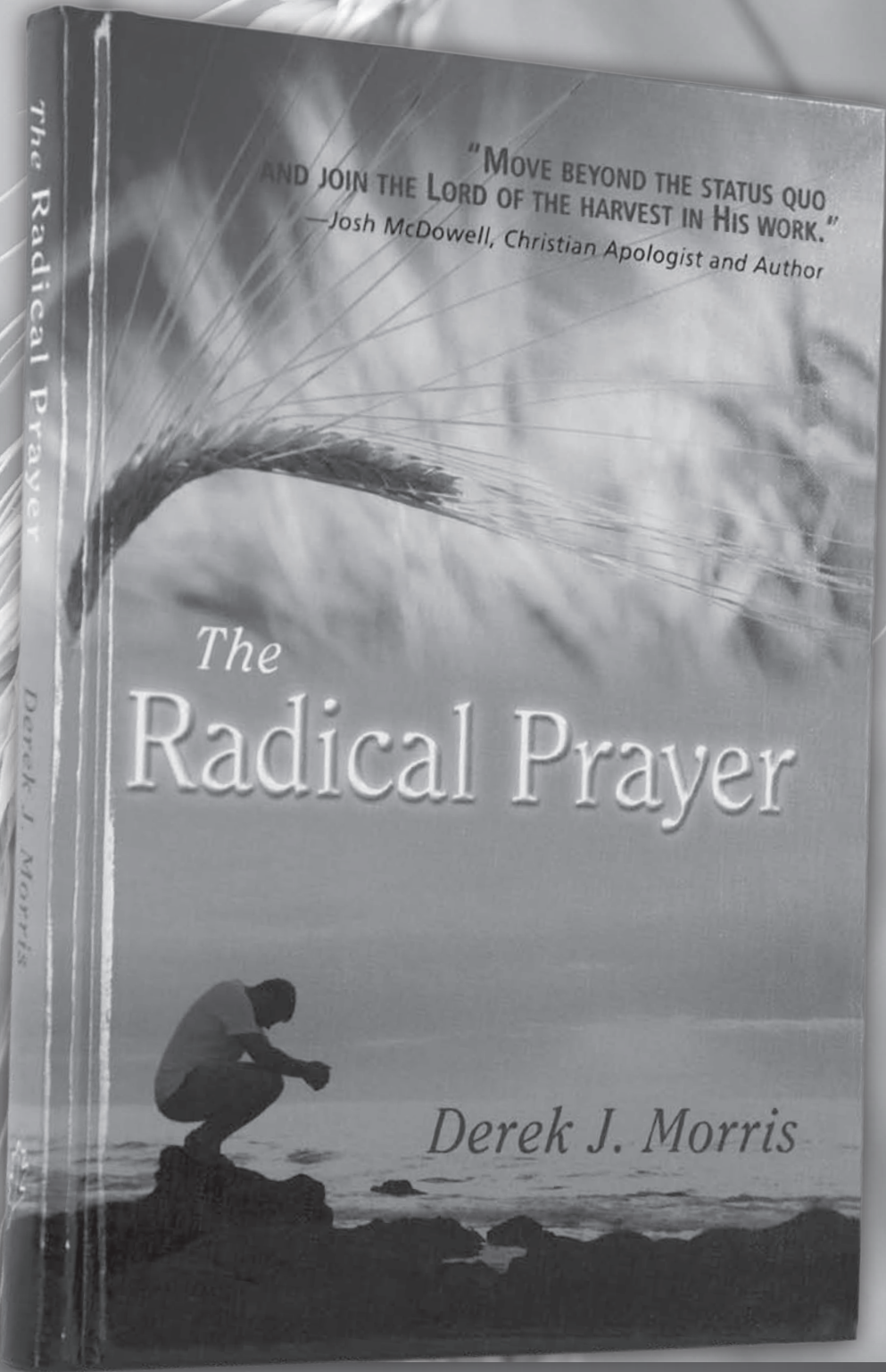


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