

JUNE 18 2011

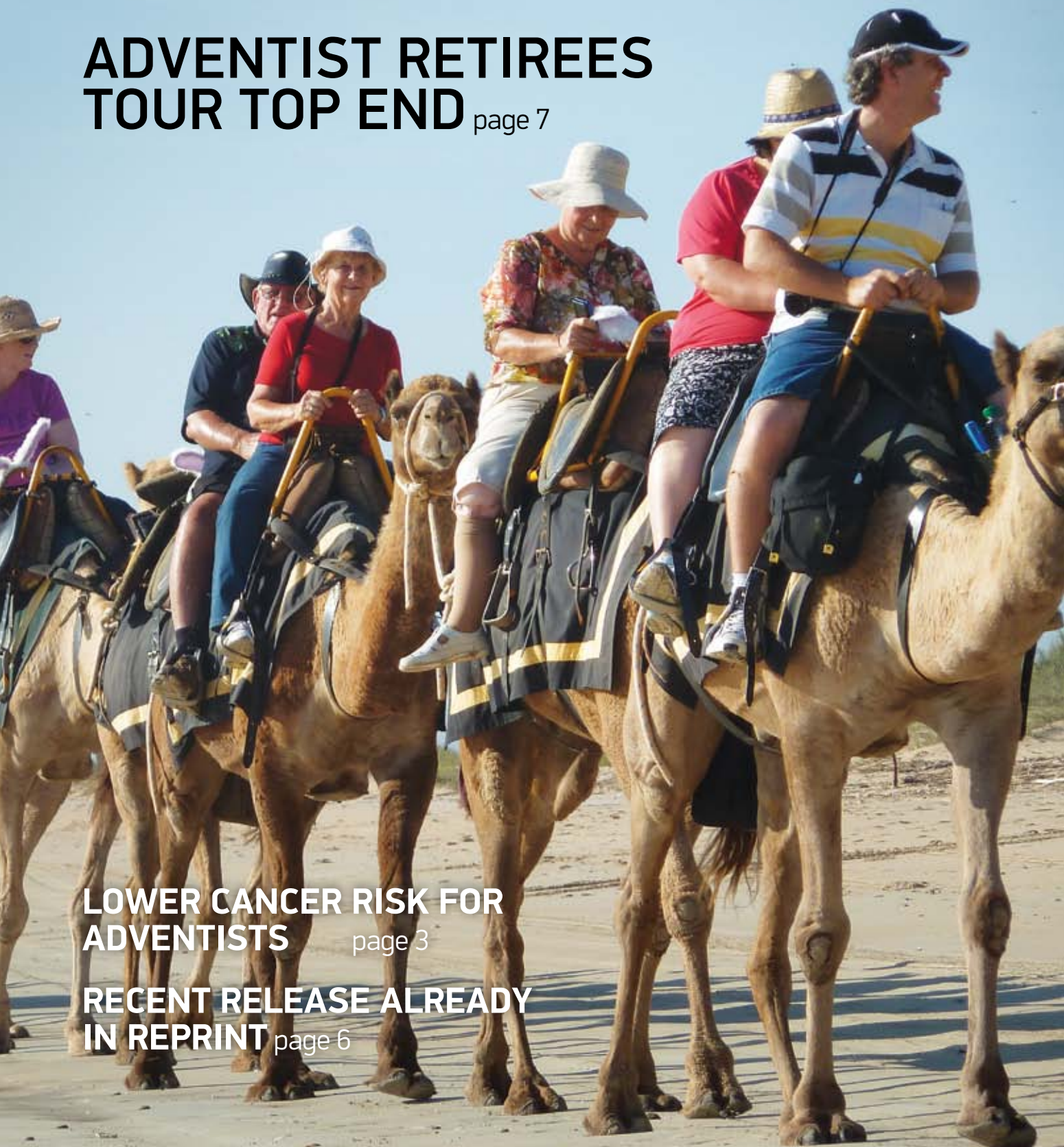
Record

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First youth resilience conference in Fiji

Suva, Fiji

The Adventist Development and Relief Agency (ADRA) Australia held its first ever youth resilience conference in Suva, Fiji.

This is the first time officials from the police, education, health and corrective services departments, as well as key people from the National Substance Abuse Advisory Council, have met with leaders of the Seventh-day Adventist Church to learn about youth resilience.

Led by Jonathan Duffy, chief executive officer for ADRA Australia, a team of presenters from Australia and the United States were praised for their passion and dedication in developing youth resilience programs.

"Fiji is facing a youth crisis," Mr Duffy said. "Modernisation is eroding once strong family and community values.

"Creating resilient youth is about connecting them with family and other support groups, growing self-esteem and encouraging positive decision-making. It's exciting to be partnering with the Fijian government on a project that will make such a long-term impact."

Doctors Gary Hopkins and Duane McBride, from Andrew's University in the US, presented community service as an intervention to reduce risky behaviour.

"Alcohol is a major concern in Fiji but there's also heavy usage of marijuana, and glue sniffing is becoming a problem among youth," said Pastor Kevin Price, director of Health Ministries for the South Pacific Division.

"The resilience program is designed to enable young

people to have the internal strength to say no to risky behaviours. It's more beneficial than rules and regulations."

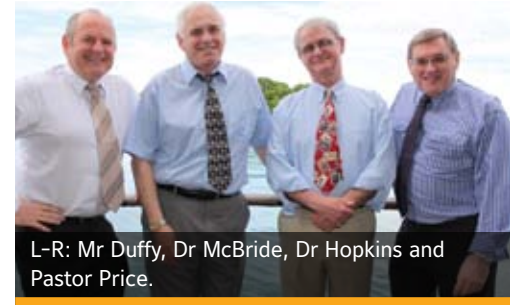
Dr McBride, a professor in Behavioural Science, said establishing good policy could reduce at risk behaviour but there were many other issues that must first be addressed with key stakeholders.

"The good news is that, through partnership, we can empower people to take responsible action," he said.

One of the participants, Mrs Malani, expressed her appreciation for the workshop saying, "I have discovered a wealth of insight and ideas from the conference, especially the presentation by Pastor Price on alcohol abuse and social issues, an area I'm responsible for in my ministry".

The presenters also toured a correctional facility in Naboro, approximately 45 minutes from Suva City. They met with prison officers and prisoners who are undertaking a restorative justice program called the "Yellow Ribbon Project".

ADRA Fiji director Save Cavalevu said, "The main thrust of the youth resilience conference is to educate policy makers and other stakeholders on the potential that our Church offers in terms of reducing at risk behaviour in our communities."—Semi Francis/Pablo Lillo



L-R: Mr Duffy, Dr McBride, Dr Hopkins and Pastor Price.

Lower cancer risk for Adventists

California, United States

Research has revealed that Seventh-day Adventist males have a 40 per cent less risk and Adventist females a 25 per cent less risk of developing cancer.

The study, on the health of Seventh-day Adventists living in California, also found that Adventist vegetarians have half the risk of cardio-vascular disease.

Many Adventists are vegetarians, or vegans, which gave researchers a chance to make comparisons with them and people who ate meat but had almost the same lifestyle. This showed that:

- ▶ People eating meat have an 85 per cent higher risk of developing colon cancer than vegetarians.
- ▶ Adventist women who exercise more often delay the onset of breast cancer.
- ▶ Men drinking soy milk daily have 30 per cent less prostate cancer than those who never drink it.
- ▶ Meat-eaters have double the risk of bladder cancer.
- ▶ Overall, Adventists have a 33 per cent lower risk of

cancer. "Adventist men who eat meat are about twice as likely to die of a heart attack as their vegetarian peers," said researcher Gary Fraser of Loma Linda University.

"The difference is even more pronounced in women, but in their case, it tapers off considerably during their elderly years.

"Seventh-day Adventists die of the same causes as everyone else, but they die later. Some might think the extra years are feeble ones. But we have also measured the quality of life, and at virtually every age Adventists score better," he said.

Adventists also have less risk of being caught up in the obesity epidemic. Adventist women eating a lacto-ovo vegetarian diet weigh 8.5 kg less than meat-eaters, and vegan women weigh 15 kg less.

The type of vegetable eaten is important. Whole grains are especially healthy, giving protection against heart attacks. People who eat whole grain bread are roughly 50 per cent less likely to have a heart attack than those who eat white bread. Eating nuts (a small quantity) at least five times a week cuts the heart attack risk in half.—David Gibbons



Research also shows vegetarians have less high blood pressure and less diabetes.



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Cover credit: Roger Nixon

"Part of the group arriving back from their camel ride on Cable Beach, Broome."

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our hope in Jesus Christ!

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The right to offend

Kent Kingston

After a Muslim group erected billboards around Sydney proclaiming "Jesus: a prophet of Islam", a local Catholic bishop denounced the campaign as offensive and said the billboards should be removed.

Really? Removed? The bishop's discomfort in seeing Jesus coopted by Muslims and demoted from the Trinity is understandable, but his call for censorship must be rejected.

The Seventh-day Adventist Church has a long and proud tradition of championing religious freedom. But this commitment must extend beyond protecting our own interests if it's to be a truly principled approach. That means sticking up for Islam's right to be heard, even when we don't agree with the message.

It's a principle too many Christians have failed to embrace. Their push to preserve their nation's Christian heritage is understandable, when one considers the dwindling influence of Christianity in many societies, but calling for governments to protect Christian traditions is both un-Christlike and counter-productive. Un-Christlike, because Jesus rejected calls to use political power to further His cause. And counter-productive, because it leaves Christian lobbyists on shaky ground when they urge Muslim or Hindu-majority countries to adopt a more secularist approach.

The end-point of a commitment to even-handed religious freedom is one that many Christians, including Adventists, will be uncomfortable with. It means questioning laws protecting Sunday in Tonga. It means querying government funding of Christian chaplains in Australian public schools. It means wondering whether the NZ parliament should use a Christian prayer. It means speaking out for the rights of Muslims, Jehovah's Witnesses, Scientologists, Animists and Pagans.

Yes, it's uncomfortable. But if we would like our "peculiarities" to be respected when we are the minority, the golden rule compels us to extend the same respect to those with whom we disagree.

Kent Kingston is assistant editor of RECORD.

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Ukraine baptisms

Members of Reedy Creek church, Qld, Dr Philip Rodionoff and Eliezer Gonzalez recently concluded a three-week evangelistic program in the city of Poltava, Ukraine. The program emphasised the centrality of the good news of Jesus Christ and built on a strong foundation of evidences for the Christian faith. So far, 15 people (most of them youth) have been baptised as a result of the program. —*Eliezer Gonzalez*

Face of campaign

David Belden Futai, a Seventh-day Adventist student from the Solomon Islands, is the current face of the New Zealand Ministry of Foreign Affairs and Trade's Pacific Scholarship Poster. As part of the campaign, Mr Futai hopes that he can be an inspiration to other young Pacific Islanders, who can study hard for scholarships abroad, "so they can acquire skills and experience, which will be used when they finally go back to their countries". —*RECORD staff*

Ministry of feasting

Ethyl's teenage daughter was unsure about her mum eating out with strangers. But after three literature evangelists working in Armidale (North NSW) heard how Ethyl's life had lost purpose since her husband died, they extended the invitation and had a great night out. Ethyl is now receiving visits from the local pastor. —*InTouch*



Abide with me

Dr Robb Dennis, the music strand coordinator at Avondale College, led Avondale Singers and members of the community in the hymn, "Abide With Me", during the memorial service at Morisset Country Club on Anzac Day. The South Lake Macquarie RSL Sub Branch has invited the singers to perform during the 100th anniversary service of the landing of Anzac troops at Gallipoli, on April 25, 2015. —*Brenton Stacey*

A Weet-Bix kid

Federal Opposition Leader Tony Abbott visited Sanitarium's headquarters at Berkeley Vale, NSW, to point out how the iconic company is reducing its carbon emissions. During the tour of its operations, Mr Abbott saw the water plant which recycles about 225,000 litres of water every day. "I'm happy to say that most mornings I eat my Weet-Bix," Mr Abbott said. —*David Gibbons*

Combined celebration

Manly-Warringah and Mona Vale churches combined to celebrate the baptisms of four Spanish ladies—Clara Tartaro, Elizabeth Varela, Sergia Guillen and Racquel Rivas—by Pastor Carlos Hernandez on May 21. Clara and Racquel did Bible studies in Spanish with Pastor Gilbert Dias (now retired) before studying with Pastor Hernandez. —*Minerva Sindac-Lebmeier*



CHIP chops weight off

Lismore citizens are CHIP-ping away at their health problems. Another CHIP program was held in February/March, with happy participants thanking the team led by Neville Leeson. All 13 graduates saw a significant improvement in cholesterol, blood sugar or weight loss. They were inspired by DVDs, demonstrations of recipes and advice on healthful living. —*Valerie Dunstan*

Ministry of song

Award-winning US quartet, Ernie Haase and Signature Sound (EH&SS), have entertained audiences across Australia. They performed at three locations—Avondale College, Cooranbong (NSW), Melbourne (Vic) and Toowoomba (Qld)—filling venues to capacity. Toowoomba Pastor Casey Wolverton was the concert promoter and organised the quartet's Australian Cathedral Influence tour. Tickets were sold through Adventist Book Centres. —*Revona Govender*

Online registration for youth

Wahroonga, New South Wales

The Youth Ministries department of the South Pacific Division (SPD) has launched a new online registration system after nine months of planning.

The online registration allows church members to register for major events and pay with a credit card.

Nick Kross, director of Youth Ministries for the Church in the South Pacific, approached Information Services (IS) for an easier way for church members to register and pay for youth events.

I realised there was a gap where departmental assistants were spending an incredible amount of time filling out paperwork for youth events," he said.

The online registration is being piloted on Move with the Power 3 (MWTP3), a major leadership training event for youth, Pathfinder and Adventurer leaders, and chaplains.

People can go to the Youth Ministries website, <www.mwtp3.com>, then register online for the event and choose their workshops. All relevant data needs to be filled in to progress further through the menu. Payments can also be made with a credit card.

The online registration gathers data for the purpose of collecting information and money for events. The data collected is exported and presented in a spreadsheet that can be manipulated for planning purposes.

"We're hoping to use the online registration for future big camps," IS manager, Luke Pannekoek, said. "My vision is for it to be used at all church levels, including for Pathfinder, youth and church camps."

—Pablo Lillo



The team who worked on the online registration.

Recent release already in reprint

Cooranbong, New South Wales

Strong sales will see a book by the senior minister of Avondale College church reprinted only six months after its launch.

Signs Publishing Company has no more copies of Dr Bruce Manners' *Reckless Love* and is now printing more to cover back orders.

"Sales have been strong in Australia, New Zealand and the South Pacific, but we've been surprised by the strength of sales in North America," said Signs book editor Nathan Brown.

This is due in part to Pacific Press, which distributes Signs' books to Adventist Book Centres in North America. The Nampa, Idaho-based publisher promoted *Reckless Love* at an Adventist Book Centre sales seminar in February. "By the time the first shipment arrived a few weeks ago, Pacific Press needed to order more," Mr Brown said.

Reckless Love is the first book Dr Manners has published with a particular purpose on a single theme. He wrote for two reasons—to discover the elements of grace and God's love within the core doctrines of the Seventh-day Adventist Church; and to answer the "so what?" question, to ask how we respond to God in our being and living.

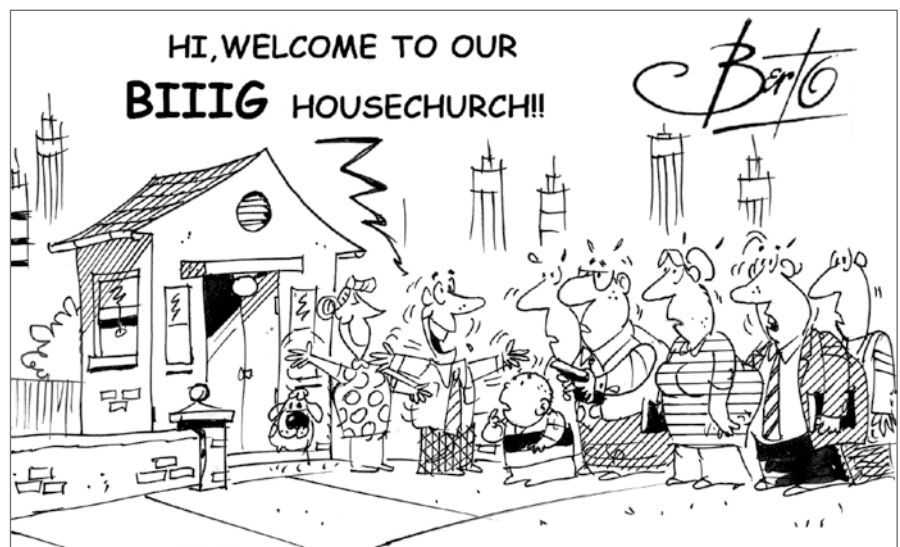
"You can't take doctrines away from the God who gave them," Dr Manners said. "If God is love, you must be able to find love in the doctrines." He is unaware of others writing about doctrine in this way, so the success of *Reckless Love* was important, he said. "As a pastor, I say, 'Good. Maybe the message is catching on'."

During the launch, Mr Brown described the hurdles of marketing a book whose content falls in the centre of the theological spectrum. What makes *Reckless Love* different, he said, was the context from which it is written, its practical application—the book includes a group discussion guide—the author's credibility and "the depth and the greatness of what it represents".

Order *Reckless Love: Adventist Beliefs as Stories of Grace* from Adventist Book Centres for \$A19.95. —Brenton Stacey



Nathan Brown with author, Dr Bruce Manners.



New development for ‘Oasis in desert’

Meekatharra, Western Australia

Western Australian senator Louise Pratt officially opened Karalundi Aboriginal Educational Community’s \$A850,000 multi-purpose hall, funded by the Federal Government’s Building the Education Revolution program.

She also opened a \$A1.641 million boarding facility upgrade, funded under the Indigenous Boarding Infrastructure Program.

Senator Pratt mixed freely with staff, students and invited guests during lunch which was followed by a ceremony unveiling the plaques. A separate plaque dedicating the new hall to the memory of founding member Ken Farmer, who passed away last year, was unveiled by his grandchildren Bella and Tate Farmer, both Karalundi students.

The new hall complex comprises a large conference

room, office and kitchen, and features “rammed earth” wall construction, which not only makes it more environmentally friendly but blends it in with its surroundings. This building, together with upgraded accommodation and catering facilities, means that Karalundi is a real alternative for groups looking to host their next conference or staff retreat.—David Cowled



Senator Louise Pratt, Karalundi CEO David Cowled and vice chairperson Trevor Wingo.



Cable beach, WA, camel rides.

Adventist retirees tour Top End

Darwin, Northern Territory

Pastor David Lawson has led another “Top End Tour” for 92 enthusiastic travellers.

Mainly Adventist retirees, the group started in Darwin and travelled across to Broome, through World Heritage-listed national parks and massive cattle ranches.

The group enjoyed a variety of activities during the tour. They got up close to the local wildlife, including crocodiles on the Adelaide River. They also experienced the natural beauty of waterfalls and billabongs, and engaged with the history and heritage of the Top End, from Aboriginal rock paintings at Kakadu to the Adelaide War Cemetery.

Perhaps unique about these tours, was the chance to worship in the Katherine and Broome Adventist churches on Sabbath. Several of the party got involved to run Sabbath School, and Dr Allan Lindsay and Pastor Lawson preached. That, along with the morning bus worships, added a spiritual dimension to the trip.—Roger Nixon

Bible boot camp equips, empowers

Kingscliff, New South Wales

More than 250 people were equipped to share the Gospel after attending the Arise Bible Boot Camp, hosted by Kingscliff church, from April 2–17.

Kingscliff Pastor Marcus Mundall was “absolutely thrilled” as he initially expected 200 attendees.

The two-week intensive program was delivered by Arise, a US-based resource institute for soul-winning and evangelism. Presenters included Pastor David Asscherick, Jeffrey Rosario, Matt Parra and Randy Ban.

Delegates were taught how to share the Gospel by delivering a structured series of Bible studies, based on the Seventh-day Adventist 28 fundamental beliefs.

The program featured concerts by Psalter musicians Eric and Monique Johnson, and Josh and Jackie Cunningham.

About half of those in attendance were from Kingscliff. Others came from interstate or travelled more than three hours to attend, while some came from New Zealand, Fiji

and the US. Former members also attended.

Pastor Asscherick urged delegates to put their training into practice, saying people are longing to hear a biblically-sound, Christ-centred message.

Nine were baptised on the final Sabbath of the program, with more requesting studies. The church is planning another program next year.

Pastor Mundall said local churches ought to encourage their members to reach out to those they know.

—Megan Johnson



Pastor David Asscherick and Randy Ban.



Together in prayer

Adventists from the Dongara (WA) church plant organised the town's World Day of Prayer service when the local Catholics said they weren't able to coordinate the event this year. Music was provided by a Uniting Church organist and an Anglican worship leader. One of the Adventist volunteers took the sermon. —*Gerry Blum/NewsWest*



Heaven on Earth

A new church plant has held its first meeting at Tiputa in French Polynesia. After Bible studies were conducted by literature evangelists with at least five households, a small group is meeting in a home of one of the Bible students. The first meeting saw songs, discussion, a sermon and shared meal. —*Delphine Harris*



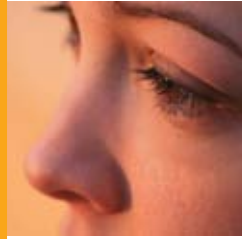
Freebie scramble

The NZ Christian Foundation was "instantly swamped" in April with hundreds of requests for 50 free *Health and Happiness* books. Sanitarium Nutrition Service has stepped in to meet the demand by donating an extra 200 books to give away. The book contains recipes and lifestyle hints for healthy, abundant living. —*NZ Christian Foundation*



Prophecy disks

The Orewa (NNZ) church has embarked on a plan to distribute 3000 "Prophecy Foundations" DVD-ROM disks to members of the public in their local area. The disk includes 25 hours of video—preaching from Pastor Doug Batchelor from Amazing Facts—as well as Bible studies, books and audio. —*Eric and Winsome Hanna*



Connection

A lady was distracted by the chat-room comments coming up on her computer screen. But when Rita Pinzone, a visiting literature evangelist (SA), asked about the chat-room, the lady said the online discussion was on 2012 and the end of the world. She was very interested to hear what the Bible says. —*InTouch*



Kingdom growth

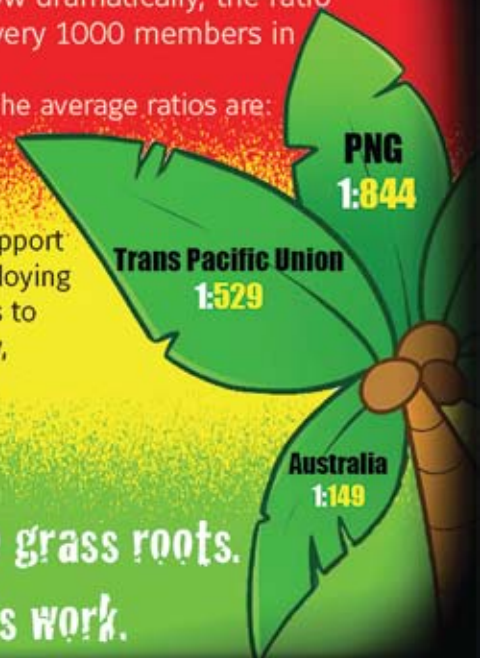
May 7 was a happy day at Penrith church (Greater Sydney) when 19-year-old Mark Kurzawa was baptized. Mark was brought up in an Adventist home but was lukewarm about his belief. But when he understood what it means to follow Jesus, he underwent further study and was overjoyed to request baptism. —*Leonie Duff*

Pacific Islands Advancement Offering June 18

While Adventist membership in the Pacific continues to grow dramatically, the ratio of pastors to members has dropped to as low as one for every 1000 members in some local missions.

Sadly, apostasy rates are climbing because of lack of pastoral support and nurture. And as island economies struggle, the cost of employing pastors has risen, with some missions unable to provide budgets to absorb the ministers graduating from Pacific Adventist University, Sonoma and Fulton Colleges.

The average ratios are:



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ADRA answers the call

by Braden Blyde

Mary Meschu is just one of the 170,000 Tanzanian albinos living under the weight of superstition. Her pale skin stands in stark contrast to those around her, causing many to believe she, and others like her, are ghosts, a cursed type of people. They call them “zeruzeru”, which literally means double zero. Less than nothing.

Ironically, a high price is placed on albinos’ heads. Witch-doctors pay more than \$A75,000 for body parts to use in potions and ceremonies—for a country with an average daily income of \$A1, it is an attractive bounty.

Hunters, lured by this bounty, approached Mary’s teacher when she was just 11 years old. Fortunately, the teacher refused to sell her and Mary’s friends were quickly rallied and put on high alert.

At birth, Mary’s father had accused her mother, Happiness, of having an affair. “Nothing of my blood could be like this,” he claimed. He fled, leaving Happiness to struggle alone.

Mary fought to provide for her family. She sold fish and bananas on the road-side, but without a breadwinner the family slipped further into poverty.

Eventually, Happiness remarried and Mary felt safe and secure. But it wouldn’t last long.

Mary’s stepfather, the only father she had ever known, heard that albinos could bring him success—if he could sleep with an albino he would discover great wealth.

“I heard about the rape,” Happiness said. “She told me the horrible thing my husband had done.”

Ashamed, Mary’s stepfather ran.

Months passed and Happiness watched her family slip further into poverty. Desperate for help, and left with little choice, Happiness accepted her husband back.

“My father attempted to rape me again,” Mary said. “I tried to keep my distance, but he continued to try and rape me.”

Mary is now 17 and chooses to stay with her sister during school break. And thanks to ADRA she has a safe place to study, access to vital health services and the community

around her is being taught about the truth of albinism.

Psalm 82:3-4 calls us to “defend the weak and the fatherless; uphold the cause of the poor and the oppressed. Rescue the weak and the needy; deliver them from the hand of the wicked”.

The 170,000 albinos in Tanzania, and the more than 1 million women and children trafficked for sex and sexual exploitation around the world, need us to hear that call.

The 3000 children in the Australian sex industry and the 700 Australian women who are violently abused by their partners each week, need us to hear that call.

ADRA Australia has stepped out in faith and committed to projects which address the issues at the core of these abuses. You can help us offer protection, dignity and hope to those most vulnerable across Australia and around the world.

For Mary and other albinos in Tanzania, ADRA, in conjunction with the Tanzanian Albino Society, is helping to build safer schools, improve access to health care and give albinos a stronger voice in their community.

In Thailand, ADRA is providing support to girls at risk of being forced into the ever growing sex trade.

And in Australia, ADRA provides refuges for victims of abuse, programs to improve the resilience of our young people and counselling centres to help those doing it tough.

We invite you to join us in answering the call of Psalm 82. ADRA Australia needs to raise \$A800,000 before June 30 to continue providing protection, dignity and hope to girls like Mary.

At the time of writing we have reached \$A230,000. Thank you to those who have already so generously supported our work. But with only two weeks to reach our goal, there is still much to do.

If you would like to support our work, please use the reply paid envelope included in this edition of RECORD, visit www.adra.org.au or call 1800 242 372.

Braden Blyde is communication officer for ADRA Australia.



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Dianne T – Mother

Upcoming Events

SAC, Readiness Day

Thursday 28th June, 2011. 7:00 - 8:00pm
3 Macquarie Rd, Auburn

HAC, Open Day

Thursday 23rd June, 2011. 9:30 - 12:30pm
4 Gum Nut Cl, Kellyville

MVAC, Readiness Day

Tuesday 21st June, 2011. 2:00 - 3:10pm
41 Doonside Rd, Doonside



OPINION*

Mark Baines

I. Am. Sorry

Saying sorry is a challenge for some of us. That five letter word is an endangered part of our vocabulary. Our pride gets in the way and we tend to believe that we've done nothing wrong and therefore an apology isn't necessary.

However Kevin Rudd thought it necessary, and his apology to indigenous Australians for their "profound grief, suffering and loss" brought long-awaited healing to many who'd been abused and exploited. Pope Benedict apologised last year to the victims of child sex abuse by priests in Ireland. Even the Vodafone CEO said he was truly sorry and admitted they'd taken too long to respond to product faults after a stream of discontented customers deserted them early this year.

I've encountered many people who are disillusioned with God and our Church because there has been no apology or acknowledgement of the way they were treated. Last year a friend met an ex-pastor who explained that while he understood being defrocked 30 odd years ago, what he'd love is a sincere apology for the way he was treated. While the Bible appears to say more about our need to forgive those who mistreat us, this in no way condones our silence and sins of omission. Jesus said we shouldn't worship until we make amends with people who've got something against us (Matthew 5:23,24). Zacchaeus took Jesus seriously and offered sizable compensation to those he'd mistreated.

I was elated to discover recently that a prominent church leader had researched the story of a former church employee, met him in person and apologised for the wrongs he'd experienced. The positive response from the employee shows that it doesn't always have to be the perpetrator who apologises.

In my opinion, we need to selflessly reflect on our past to see who we owe a sincere apology to—not so they will come back to church or become our friends—but because it's the right thing to do.

* Views represented in Opinion reflect those of the author and not necessarily those of the Seventh-day Adventist Church.

Mark Baines writes from Sydney, NSW.

OPINION POLL



Do you feel equipped to disciple others?

Yes

No

Visit <record.net.au> to
answer this poll.

Options don't suit you?
Send a letter to the editor
(250 words or less)

Effective discipleship

by Johnny and Tina Wong

OFTEN PEOPLE HAVE ASKED US THE QUESTION, "Why does discipleship fail?" They've seen people getting baptised but most do not win another person for Jesus. The February 2011 *Elder's Digest* states that 80 per cent of our members never win another person for Jesus. Worse still, after a few months many have gone out "the back door". Some ask, "Why do I fail when I try to disciple?"

The challenge of discipleship is not just retaining disciples but to produce workers for the harvest. Jesus said the harvest is ready but the workers are few (Matthew 9:37). To have workers we need to disciple. In our training seminars and research, we note that there are four key reasons why discipleship fails.

1. It is yet another program

Discipleship is not a program but an intentional one-to-one friendship and mentoring. Many times discipleship fails when people use discipleship lessons or tools and run yet another program at church for the youth or at prayer meetings. They have 15-20 people in the group and go through discipleship lessons like another Sabbath School lesson. This is a recipe for failure. If Jesus focused on three close disciples how do we imagine we can disciple 15-20 people?

Programs are necessary but they only provide a framework, like the wooden frame of a building. Discipleship can be likened to laying one brick at a time for the building. It takes time and intentional effort to befriend, nurture and serve together with another person.

2. We just "get together" with the newly baptised

Just getting together without opening the Word of God limits discipleship. Many times, disciple-makers merely get together to provide counsel and advice. There is a place for this but it is limited because the Bible clearly teaches that discipleship must be based on the Word. There is no power in our "godly counsel" as compared to the Word (Hebrews 4:12). There is no ounce of wisdom in our opinions or ideas that we share with the newly baptised, compared with the wisdom in the Word of God. Many disciple-makers just get together to socialise but that is not the complete approach to discipleship. We must teach them to memorise, apply and pass-on the Word. The Holy Spirit wants to "bring to remembrance" the Word in their daily lives (John 14:26).

3. No systematic discipleship

Some of us disciple without any clear objectives. We just

meet, talk and read a few Bible verses. But what are the objectives and goals that we have for our friend who we are discipling? As the old Chinese proverb goes, "Give a boy a fish, and he lives for a day; teach a boy to fish, and he lives for years." Are we imparting skills to build a solid walk with Jesus? Is this our objective?

You may have discipleship tools such as the FAST Discipleship Pack. Lessons like this may be good tools with clear objectives and skills training for spiritual growth. However, a tool is only as good as the person holding the tool. A sharp axe in the hands of a good lumberjack will make an impact on the tree but a sharp axe in the hands of a toddler can be harmful. Discipleship tools give you the excuse to meet and spend time with your friend you are discipling.

For a beneficial meeting, you need to share real-life practical skills for Christian living; eg, how to pray, how to read the Bible. If there are no practical skills, it just breaks down and becomes just another "intellectual" get-together or program.

4. Lack of intentional accountability

Discipleship without accountability is like giving a toddler the right to use the axe and chop anything the toddler would like to have a go at. Discipleship needs accountability. "Did you get to do your morning devotion of paraphrasing the Word, looking for principles and developing personal applications?" "How did you go with writing your testimony?" "What did you learn when meditating on the verse that we're memorising?"

By not being willing to ask the questions and not being willing to keep each other accountable, discipleship will not work. Do you recall trying to get your child to learn to play the piano? How often at the start did you need to keep them accountable to their piano practice? This applies to helping others form good spiritual disciplines or heart-habits.

Avoid these four pitfalls in discipleship and see your disciple grow to become a worker for the harvest. There is power in a rightly trained person. Ellen White said, "one worker trained [disciple] is better than 10 untrained".¹ R

¹ Review & Herald.1888-05-29.008

Johnny and Tina Wong have conducted training on discipleship in Australia, New Zealand, Asia and the US. They are co-founders of Gateway Adventist Centre, an outreach centre in Melbourne, which has seen 100 baptisms with a 93 per cent retention rate. Contact the author at <fast.australia@gmail.com> Watch discipleship training at <www.rightlytrained.org>



OPENING HIS WORD

David McKibben

The defeat of death

Death is the great equaliser in human experience. It is inescapable and inevitable, as Benjamin Franklin expressed in his famous quotation, "But in this world nothing can be said to be certain, except death and taxes".

How does the Bible describe death?

- Death is the consequence of sin.

Read Romans 6:23, James 1:15

- It has universal implications.

Read Romans 5:12. Death is no respecter of persons; it impacts upon everyone because of the reign of sin (Romans 3:23).

- Death is the opposite of life, a reversal of the creation of man described in Genesis 2:7.

Read Ecclesiastes 12:7

- The Bible identifies death as an enemy. **Read** 1 Corinthians 15:26

It is an intruder that was never part of God's original plan for mankind and this world. The Bible is realistic in its references to death. The Scriptures acknowledge the reality of death and recognise the pain, hurt and sadness associated with the loss of a loved one.

Read 1 Thessalonians 4:13

Death is regarded as a fundamentally tragic event that was never meant to be a part of human experience. The Bible also declares that death does not have the final word.

What does the Bible teach about death's future?

- Its defeat is certain because of the death and resurrection of Jesus.

Read Hebrews 2:14, Revelation 1:17, 18

- Its destruction is sure because of the triumph of the Gospel.

Read 2 Timothy 1:10

- It will be destroyed in the final phase of God's judgement on sin.

Read 1 Corinthians 15:26, Revelation 20:14; 21:4

Death is a beaten foe. Because of Jesus, the words of Elizabethan poet John Donne become a reality:

"One short sleep past, we wake eternally, And death shall be no more; death, thou shalt die."

David McKibben is senior pastor of Parramatta church, Sydney, NSW.



HEALTH WISE

Dr James Wright

Q: How can a woman gain lovely, smooth, wrinkle-free skin?

A: Basics are simple and well established. Avoid the sun, skin's greatest enemy. Over time it causes most blemishes, unwanted marks and wrinkles. Once there, they are there forever. Wear broad brimmed hats whenever possible. Apply simple moisturising creams or milk or lotion at bedtime, and massage gently. Use non-alkaline soaps, such as pH5.5, Dove, Neutrogena, QV Bar.

Q: My seven-year-old sleeps on her back, often with mouth open, and invariably snores. The doctor advises removal of the adenoids.

A: This meaty pink organ sits at the back of the nasal passageways. If large, it may obstruct normal breathing, especially when lying on the back. Removal frequently offers long-term relief. It was once almost routinely carried out before children reached their teenage years, along with removal of the tonsils nearby. Now this is much less common.

Unwell? Go to <docwright.com.au>. Enter symptom and click for immediate help. If symptoms continue, see your doctor.



JIGALONG, Western Australia Limoni Uilou

I pastor the Jigalong church in a remote Indigenous community of Western Australia. The district of approximately 300 people is on an Aboriginal Lands Trust reserve 400 km from Port Headland. Jigalong was established in 1907 and the Seventh-day Adventist Church has had a strong presence there during the past 15 years.

We have an attendance of 55 but it varies a lot and can drop to as low as five some Sabbaths.

Our church members are nomads and family oriented, so they travel frequently to support family members.

The mainly Aboriginal community in Jigalong is open to spirituality. They enjoy discussing and learning about the Bible but they also believe in black magic. They're loving and accepting, and their doors are always open for a visit from the Adventist pastor.

Evangelism is a way of life for our church. We try and connect through street evangelism, helping new mothers, running healthy cooking demonstrations, teaching youngsters how to play the guitar and organising social events. Most people in the community know of a God.

One of the challenges we face is the culture. People don't want to change their lifestyle. Alcohol and welfare support are a way of life, yet they're destroying and eroding family values. Domestic abuse is a major issue, so I spend time helping and supporting families in need.

Jigalong was the home of Molly Craig, the young Aboriginal girl whose 1600 kilometre trek from the Moore River Native Settlement back to Jigalong was immortalised in the book *Follow the Rabbit-Proof Fence* by Molly's daughter Doris Pilkington Garimara.





Vitamin D—the sunshine vitamin

We live in a sun-drenched country, but with more of our busy days spent indoors, we can find ourselves at risk of missing out on an important source of a unique vitamin.

Vitamin D is produced by the action of UV rays on the skin, in fact, we receive most of our daily requirement through sunlight. Vitamin D is also found in foods like oily fish, eggs and fortified in products such as margarine, but in Australia food sources contribute only a small amount to our needs, with the majority coming from exposure to the sun. Evidence suggests those with a lacto-ovo vegetarian diet are not at greater risk of being deficient in vitamin D, than those consuming a diet containing meat and fish.

Exciting research is being done looking at vitamin D's possible role in a large range of processes in the body, however more research is needed before solid connections can be made. Dr JoAnn Manson, of the US Institute of Medicine (IOM) committee on the dietary guidelines for vitamin D in America recently concluded that, when setting a recommended dietary level, the most compelling evidence to determine this was based on the link between vitamin D and bone health.

How much sun is enough without putting ourselves at risk?

The NSW Cancer Council recommends people expose their face, hands and arms to a daily dose of sunshine for about 10 minutes in summer, 15–20 minutes in spring and

autumn, and 30 minutes in winter. These times should provide adequate sunlight to meet most people's vitamin D needs, without increasing our skin cancer risk. Just make sure you sun yourself on either side of the peak UV period—so avoid exposure between 10am and 3pm. Sunscreen should not be used during these safe bursts of sun exposure, as it blocks the formation of vitamin D.

Those at highest risk of vitamin D deficiency are the elderly, those with darker skin, people who completely cover their bodies for cultural or religious reasons and those who have limited or no exposure to the sun.

It can be important for everyone to discuss vitamin D levels with their doctor, as we all have different needs. For some people vitamin D levels can be low, even if they do not fall into a group which is considered to be at higher risk of deficiency. Your doctor can check your vitamin D status and provide advice on whether a vitamin D supplement may be appropriate for you. It's important to consult with your doctor before taking supplements, as they can monitor your levels to ensure you are getting appropriate amounts.

If you would like to speak with one of our nutritionists about vitamin D, call 1800 673 392 (Aus) or 0800 100 257 (NZ). Alternatively, email us with a nutrition question at <nutrition@sanitarium.com.au> (Aus) or <nutrition@sanitarium.co.nz> (NZ). And don't forget to order your FREE copy of *Food for Health and Happiness Cookbook*—it has plenty of delicious and wholesome recipes. To order the cookbook, visit our website <www.sanitarium.com.au> or <www.sanitarium.co.nz>.



RECIPE

Tomato, feta and coriander omelette



- 2 eggs
- 1 tsp margarine
- 1 tbsp, roasted pine nuts
- 1 tbsp diced semi-dried tomatoes
- 1 tbsp water
- 1 mushroom, sliced
- 1 tbsp crumbled reduced fat feta
- 1 tbsp chopped fresh coriander

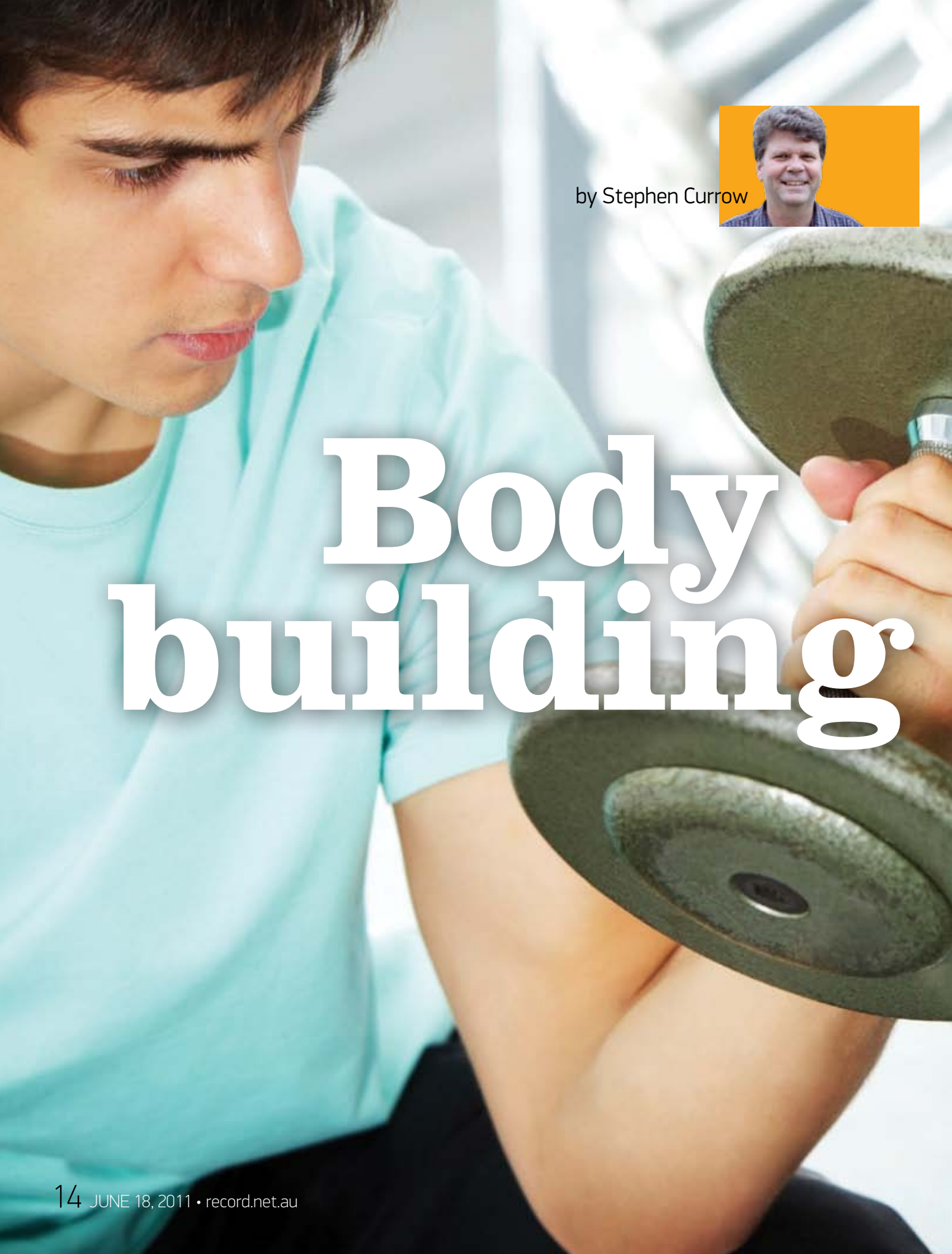
1. Place eggs and water in a bowl and whisk with a fork until just blended. Heat margarine in a 20cm skillet. Add mushrooms and sauté for 1 minute. Remove from pan and set aside.

2. Pour egg mixture into a hot pan and use a wooden spoon to pull edges away from the side of the pan. Omelette is cooked when egg mixture no longer runs freely.

3. Combine filling ingredients, including mushrooms, and spoon over half the omelette. Use egg flip to help fold omelette in half. Heat through and then slide onto serving plate. Serve immediately. Serves 2.

Preparation time: 10 minutes. Cook time: 10 minutes.

PER SERVE: Kilojoules 900kJ; Calories 220Cal; Protein 17g; Total fat 15g; Saturated Fat 3g; Carbohydrate 3g; Sodium 355mg; Potassium 405mg; Calcium 120mg; Iron 2.5mg; Fibre 2g.



by Stephen Currow

Body building

THE NEW TESTAMENT PORTRAYS A VIBRANT church. Starting in the upper room after the disappointment of the cross, the church developed into a diverse collection of believers throughout the Roman Empire. Great things seemed to take place almost daily, including conversions and miracles. Yet underneath the excitement was a developing organisational structure which continued to facilitate ministry.

Church was described in both cosmic and earthly perspectives. The cosmic perspective, the church of God,¹ described the church as being beyond time and space, incorporating all Christ's believers in a heavenly community.² The earthly perspectives included at least nine clusters of churches,³ 18 different locations,⁴ three of which met in somebody's house.⁵

The ideal church, an expansion of the initial concept and structure, is prescribed in Ephesians. Paul duplicates the ideas of "temple" and "body" expressed in other epistles and integrates them into a theological statement which climaxes in the marriage between Christ and his bride, the church. Roles of several church officers are also prescribed. Although these officers appeared to be connected to the corporate church, their role was to develop ministry by building individuals in the body of Christ. However, specific duties of these officers are not outlined.

Epistles, usually addressed to a specific congregation, admitted by implication—as they seek to correct at least one serious issue in that particular body of Christian believers—that church congregations were imperfect.⁶

Consequently, references to churches can be categorised into three groups: descriptions of what was happening; prescriptions as to what should happen; and corrections when there was a need to bring what was happening into line with what should happen.

Characteristics of the New Testament Church

The following five characteristics summarise the biblical data.

1. Organism not Object

Objects are identifiable because of their unique components, structures and reactions. Simple observation would enable an easy categorisation of an object. However, the New Testament church is more than an object or organisation. It is a living organism transforming the components, structures and processes into a spirit-breathing life-transforming entity. The source of this life is not the components, structure or process. It is the connection with the Godhead which breathes life into the object. Images such as the people of God and the body of Christ reinforce this life. Yet, even the static object of a temple (Ephesians 2; 1 Peter 2) as used by Scripture, is described with the language of life.

2. Dynamic not Static

Churches are dynamic, destined to grow and develop. This is the purpose mandated by Jesus in the great commission. The evangelistic spread of Christianity beyond Jerusalem to the many cities throughout the empire, the emerging doctrine of the church, the appointment of officers and the establish-

ment of processes to deal with issues as they arose, such as the Jerusalem Council of Acts 15, all highlight this development.

Dynamic organisms have life cycles. Church life cycles are best demonstrated in the congregational context by the Ephesian church: its birth and infancy are described in Acts 18-20; growth to maximum potential nurtured by the Epistle to the Ephesians; and the challenges of maturation and ageing addressed in Revelation 2. The corrective nature of Revelation 2, like most epistles, indicates that not all developments were positive.

3. Diverse not Identical

Churches have their own individual characteristics and challenges. Each congregation was the product of the Christian message transforming its unique environment of cultural, geographical, political and socio-economic variables. The creative power of these churches, as they interacted with and adapted to their environment, enabled them to fashion, often with counsel from the apostles, their own structures, offices and processes for congregational life and divine worship.⁷ Some congregations adapted the first-century household structure for use as a church structure, while Greek congregations adapted a word from their background for the office of elder which was different from the word Jewish congregations adapted from their background. John's letters to the seven churches highlight the diversity of congregations in a similar geographic region and the way in which they interacted with their environment.

4. Interdependent not Independent

Just as churches are diverse, so are their individual members who comprise each church. These independent Christians choose to connect together interdependently to achieve more than what any member could do on their own. The body image suggests that the Spirit gives life to individuals so that they can work together in a dynamic and diverse way. Ligaments hold the body together. No-one can claim that they do not belong and no-one can be told they are not needed. Everyone has their interdependent part to play in the life and mission of the church.

5. Corporate not Congregational

Like the interdependence of individual church members in the congregation, congregations are also mutually interdependent creating the corporate church. The New Testament affirms both the corporate and the congregational perspectives, portraying churches ministering in both specific locations and regionally in a corporate way. Both types have the responsibility to initiate, collaborate and cooperate. The offering for the saints in Jerusalem who were undergoing hardship, the Antiochian church's support for Paul and Barnabas's missionary visits and the corporate recognition and support of various apostles' ministries demonstrate corporate structure.

A synthesis of the New Testament's data presents an emerging doctrine of the church, but does not specify or define the blueprint for church structure. It provides a number of case studies, not a definitive model for identical reproduction. Organisation is implied in Scripture, but the form is only

clarified in historical accounts beyond Scripture.

Implications for Seventh-day Adventists Today

Seventh-day Adventist practice needs to be firmly grounded in Seventh-day Adventist belief. Church structures need to emanate from the doctrine of the church, rather than imposed structures being justified by proof texts.⁸

Historically, Seventh-day Adventists have addressed corporate church structure on two occasions. Both structures, one at the commencement of organisation in 1860, the other at the time of reorganisation in 1901, have centred on practical and pragmatic concerns,⁹ not theological foundations. In the 1901 discussion between Daniells and Jones, Daniells was presenting the mission-based corporate position, which de-emphasised the local congregation, while Jones presented the Christ-centred congregational position, which de-emphasised the sociological aspects of church, trying to keep it just as a theological entity in an ideal world. Both positions used a proof-text approach to Scripture, ignoring each other's passages.

As Seventh-day Adventist church structure, both corporate and congregational, continues to be discussed, decisions need to be informed by the biblical prescriptions. To implement these biblical prescriptions, Seventh-day Adventists need to encourage the church itself to be a living, dynamic, diverse and interdependent organism in both the congregational and corporate setting. The extremes of congregationalism and hierarchicalism need to be avoided. In whatever context or stage of the life cycle, the church

in both its congregational and corporate aspects needs to perceive its God-given identity and life, focus on its divinely-mandated mission, encourage its contextual diversity and choose to work interdependently. Such a church would be filled with vitality enabling the organism to adapt its methods and structures to maximise its mission and ministry in local contexts while collaborating corporately to fulfil the great global commission. ✉

1 Matt 16:18, Acts 20:28, Rom 16:16, 1 Cor 1:2; 10:32; 11:16, 22; 12:28; 15:9; 2 Cor 1:1, Gal 1:13, Eph 1:22; 5:22-33; Col 1:18,24, 1 Thes 2:14, 2 Thes 1:4, 1 Tim 3:5; 3:15.

2 Robert Banks, *Paul's Idea of Community*, (Melbourne: ANZEA Books, 1979), 52-55.

3 All the churches – 2 Cor 11:28; All the churches of Christ – Rom 16:16; Churches of Antioch and Jerusalem – Acts 15; Churches in the province of Asia – 1 Cor 16:19, Rev 1:4; Churches of God – 1 Cor 11:16, 2 Thes 1:4; Galatian Churches – 1 Cor 16:1, Gal 1:2; Churches of the Gentiles – Rom 16:4; Churches in Judea – Gal 1:22, 1 Thes 2:14; Churches throughout Judea, Galilee and Samaria – Acts 9:31; Macedonian Churches – 2 Cor 8:1ff; Representatives of the churches – 2 Cor 8:18, 19, 23, 24.

4 Antioch – Acts 11:26; 13:1; 15:22; Apphia and Archippus's house church – Phm 1:2; Babylon (Rome) –

1 Pet 5:13; Caesarea – Acts 18:22; Cenchræa – Rom 16:1; Corinth – 1 Cor 1:2, 2 Cor 1:1; Ephesus – Acts 20:17, Rev 1:11; 2:1; Jerusalem – Acts 8:1; 11:22; 15:4; Laodicea – Col 4:16, Rev 1:11; 3:14; Nympha's house church – Col 4:15; Pergamos – Rev 1:11; 2:12; Philadelphia – Rev 1:11; 3:7; Phillipi – Phil 1:2; 4:15; Priscilla and Aquila's house church – Rom 16:4, 5 (Aquila and Priscilla), 1 Cor 16:19; Sardis – Rev 1:11; 3:1; Smyrna – Rev 1:11; 2:8; Thessalonica – 1 Thes 1:1, 2 Thes 2:1; Thyatira – Rev 1:11; 2:18.

5 Apphia and Archippus's house church – Phm 1:2; Nympha's house church – Col 4:15; Priscilla and Aquila's house church – Rom 16:4, 5 (Aquila and Priscilla), 1 Cor 16:19.

6 Phillip Schaff, *History of the Christian Church*, (Grand Rapids, MI: William Eerdmans, 1910), 1:450.

7 *Ibid.*, 2:90.

8 Barry D. Oliver, *Seventh-day Adventist Organisational Structure: Past, Present and Future*, (Berrien Springs, MI: Andrews University Press, 1989), 244.

9 *Ibid.*, 5.

Dr Stephen Currow is the new principal of Fulton College, Fiji.

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Dr Peter Landless

M.B., B. Ch., MFGP (SA), M.Med., FCP (SA), CBNC, FACC, FASNC

Executive Director International Commission for the Prevention of Alcoholism and Drug Dependency (ICPA)
Associate Director General Conference Health Ministries

Dr Peter Landless is originally from South Africa, and has been actively involved in medical mission work his entire career. He has a keen desire to address the growing problems of alcohol, tobacco and other drugs worldwide, especially among youth. He has a number of publications in peer-reviewed journals, and has been honored academically and during his military service. His passion is the blended ministry—the recognition and practice of spirituality in health.



Dr Fred G. Hardinge

DrPH, RD, CHES, FADA

Associate Director General Conference Health Ministries

For over 35 years, Dr. Hardinge has been communicating the message "Your choices can lead you to be healthy and more productive!" to a wide variety of audiences. His background includes pastoring, academic teaching, community health education, corporate training and consultation, administration and private health counseling. He is known internationally as a creative educator and motivational speaker. He was co-founder of *Bibleinfo.com* in 1995 and founder of *PositiveChoices.com*, a new health evangelism web initiative.



Dr Mihram Ask

MD

Medical Coordinator Addiction Treatment Program at Loma Linda Veterans Hospital

Mihram Ask, is on the faculty of LLU School of Medicine in the Departments of Internal Medicine and Preventive Medicine. He also serves as the chairman of LLUMC and VA Well Being Committees and helps train the medical students and residents in all aspects of addiction medicine. He is a Fellow of the American Society of Addiction Medicine and has been working with all aspects of addiction since 1983.

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Estimated value



by Nyree Tomkins

THE BIDDING WAS OVER, THE SALE HAD BEEN made, and the auction house at Sotheby's erupted into applause. It was November 17, 2010, and a rare, 24.98-carat rose-coloured diamond had been sold for a record £29 million (US\$ 46 million), just over double its estimated value. The buyer was Laurence Gaff, a diamond trader from London, whose clientele could only be described as extremely wealthy. Interest in the auction exceeded all expectations, resulting in the record price for a single diamond.

To a greater or lesser extent, every day of our lives, we are all engaged in estimating value. Every day we show by our actions the value we place on certain aspects of life. It may be that we value God above everything else, or it may be family, money, status, or our careers. It may also be that what we say we value (or hope we value), is different to what we value in reality. But our actions, where we go, what we do, the conversations we have, the time and energy and money we spend, the things we think about the most, reveal what is most important to us.

Perhaps a telling question you could ask of people who know you could be, "Based on what you know about me, what are the two things that you think are most important to me?" If you don't like the answer, ask somebody else! If you do like the answer, ask somebody else!

It could be that we are simply adopting the values of the people around us. Or it could be that our values are skewed by what the media says we should value or what Uncle Joe tells us in subtle or not-so-subtle ways we ought to value.

One thing is for sure. Our life here is short and we want to estimate correctly. It could be that we think we are bidding on diamonds but when the auction is over and we finally get to hold the diamond in our hands we discover with sickening realisation that we have spent everything we


have on a piece of shaped glass.

But the value of our lives has already been made clear.

Like the rose-coloured diamond, our lives are worth what Someone was prepared to pay for us. Our value came in at a record price that has not and cannot be beaten. When you contemplate the scene on Calvary's hill, you see God who "made himself of no reputation...and coming in the likeness of men...humbled himself and became obedient to the point of death, even the death of the cross," (Philippians 2:7-8, NKJV). You see His hands and His feet, nailed to the rough wooden cross, you see the thorns which in mockery have been placed as a crown upon His head, and as you look upon the form of a dying God, you cannot help but consider the value that God has placed on the human soul.

There are people who see their lives as being of little value, not realising, or perhaps not even having heard, that it is not what we think of ourselves or what other people think of us that determines how much we are worth. It is the value that God has placed upon us.

Ellen White writes, "God is disappointed when His people place a low estimate on themselves. He desires His chosen heritage to value themselves according to the price He has placed upon them. God wanted them, else He would not have sent His Son on such an expensive errand to redeem them."¹

Having this knowledge, and regularly contemplating the events of Calvary afresh, will transform the way we live our lives and the way we view the lives of others. It is only in the light of what God has done for us that we can estimate with any degree of accuracy our own true worth, the worth of the activities we engage in, and the worth of the people around us. 

¹ The Desire of Ages, page 668

Nyree Tomkins writes from Auckland, New Zealand.



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RECORD REWIND

Lester Devine

E L (Len) Minchin

Born into one of the first West Australian families to become Adventists, Len Minchin graduated from Avondale College in 1923. He and his life-long friend, Tom Bradley, took up field work appointments in South New Zealand where Len was part of the evangelistic team of

J W Kent. An intensely spiritual man, Len was also an accomplished musician. He taught music at New Zealand Missionary College (now Longburn) where he was dean of men. In 1928, Len married May Pocock, whose mother had been one of Ellen White's helpers. May and Len had been on the staff together at Longburn.

Len became a greatly loved youth leader, serving the church in youth ministry from 1931—first in the SNSW Conference and then with distinction in both the Australasian Division and Northern Europe, then for 16 years in the General Conference prior to his retirement in 1970.

It was not all serious work though. In spite of his long absences he was a good father who loved his wife and five children. One year, with young children and no refrigeration, Len got the bright idea of taking the family cow, Daisy, to the Parramatta camp meeting and have a permanent supply of fresh milk 'on tap'. It was a disaster with Daisy regularly breaking loose and foraging through tents. On one occasion, on hearing a familiar voice, she wandered into the youth pavilion and right up the centre aisle to the front where her 'owner-preacher' was speaking. Refusing to let an enthusiastic group of young men lead her out, Len had to step out of the pulpit and escort Daisy back to pasture—again!

Len was a great revival speaker whose messages brought thousands to a closer walk with their Lord. His youth congress at Avondale in 1939 is still remembered as a landmark event in the history of the Church. Details of this, by then student Pastor Les Coombe, are on record at the EGW/Adventist Research Centre at Avondale College.

For a full account of the life of this deeply committed Christian, see *A Desire Completed* by Dorothy Minchin-Comm.



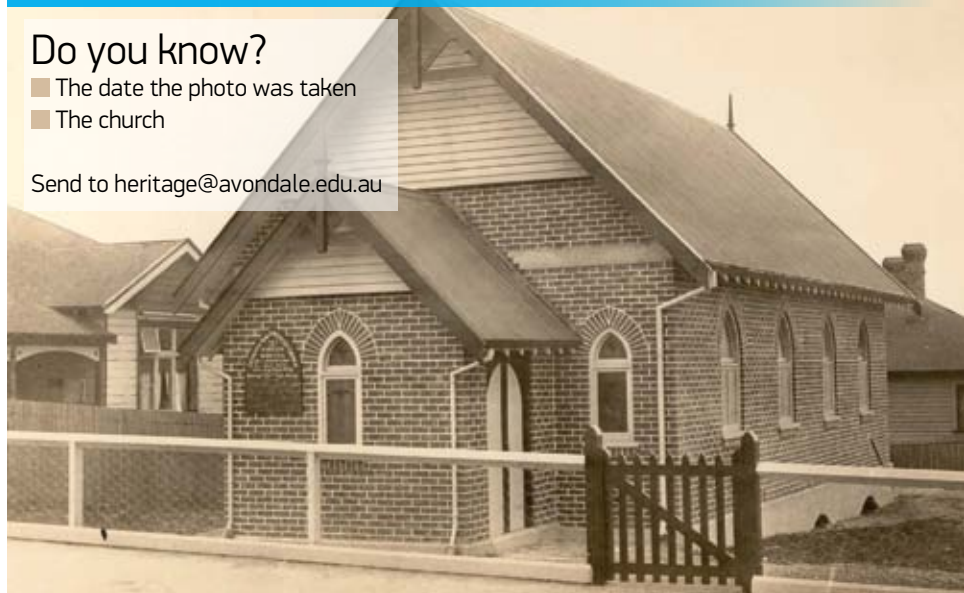
Lester Devine is director emeritus of the Ellen G White Adventist Research Centre.

MYSTERY HISTORY

Do you know?

- The date the photo was taken
- The church

Send to heritage@avondale.edu.au



Kids' Space

AHN YONG*

KIDS

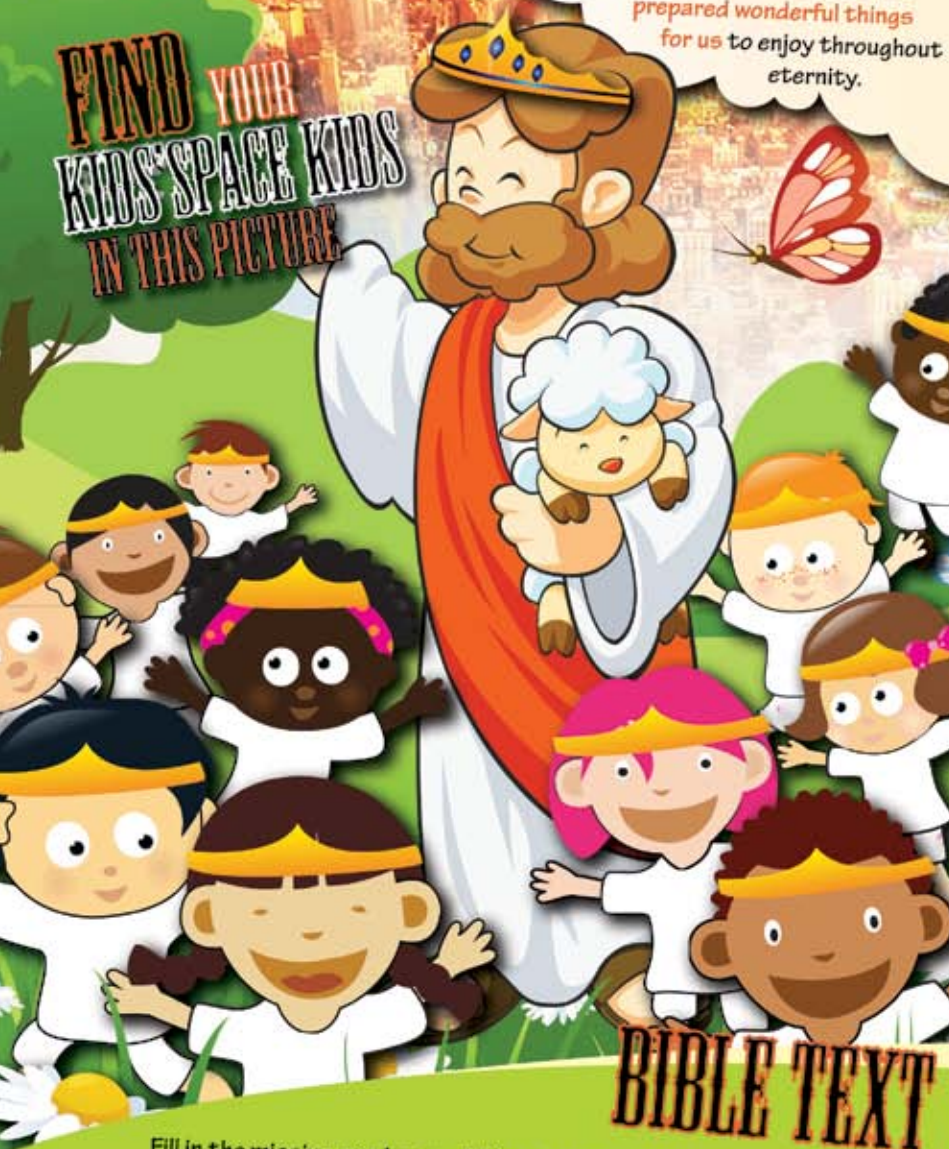


Jesus has gone ahead to heaven to prepare a wonderful new home for you and me. Try and spend time with Him everyday so that when He finally comes back to take you to heaven, you will be ready for

all the adventures and fun, He has prepared for you! You can read about it in Revelation 22:1-5.

GRACELINK MESSAGE God has prepared wonderful things for us to enjoy throughout eternity.

FIND YOUR KIDS' SPACE KIDS IN THIS PICTURE



BIBLE TEXT

Fill in the missing words: angel, life, river, water, throne, crystal, God, Lamb

The _____ showed me the _____ of the _____ of _____, as clear as _____, flowing from the _____ of _____ and of the _____ (Revelation 22:1).

*Hello in Korean (Korea)

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with Dr Barry Oliver

Class act

A very effective strategy for the Church in the early days of our global missionary expansion was to establish a school in a new area and use the school as a catalyst for planting a church congregation. This strategy worked effectively for us all over the world. It worked especially well for us in the islands of the South Pacific and continues to be effective to the present time.

In more recent years, we again find an increasing number of students attending our schools who do not come from a Seventh-day Adventist background. Many parents and children are appreciating the advantages of a Seventh-day Adventist education. The good news is that many are not only enjoying the opportunities that are available through the school but an increasing number are finding their way into the fellowship of the Church. As a Church we are absolutely delighted that such is the case and are more than happy to welcome many more.

To quote some statistics: in Australian Seventh-day Adventist schools during the period 2008–2010, 273 students who do not come from a Seventh-day Adventist background were baptised (this compares with 510 from a Seventh-day Adventist background); 39 parents who do not have a Seventh-day Adventist background were baptised; and 23 teachers who do not have a Seventh-day Adventist background were baptised. I cannot help but wonder what the numbers would be for the whole division but they are not available.

I am sure you will agree that this is very impressive indeed. We need to encourage our schools all we can.

Dr Barry Oliver is president of the South Pacific Division of the Seventh-day Adventist Church.

PARK RIDGE, Queensland

My head was a whirl of excitement as I hung up the phone. I almost hadn't returned her call. After all, the soap-making workshop was yesterday and she had missed it. So when I finally called Sarah back a few days later I discovered she was desperately searching for truth and a God to believe in. By the end of the call she had not only convinced me to run another soap-making workshop, but she had also booked into our Depression Recovery Program and requested Bible references via email for the verses we had discussed.

People are sick. People have no money. They want to know how to make their own soap, toothpaste, deodorant, lip balm, shampoo, laundry detergents and hand washes with all-natural, inexpensive ingredients—definitely no nasty chemicals. And so they call to book into our workshops and, as a result, we have the opportunity of helping them even further, hopefully into the kingdom of God.

We had 36 people attend our natural body care workshop at Park Ridge church on May 22. Perhaps we had such a wonderful response from the community because people are beginning to understand the danger of aluminium in their deodorant, sodium lauryl sulphate in their toothpaste or titanium dioxide in their soap. They've had enough of eczema, rashes, chronic fatigue—the list goes on and on.

And they love the workshops. Here's what four unchurched community members said: "That was incredible! Do you think she'd take the same workshop at my local church?" "I want a copy of the DVD . . . no, two copies!" "We can't stop talking about it to everyone. We're rapt—over the moon!" "I am so ripped off I missed it! Can you please run another one?"

A big thank you to our presenter, Jana Meldt. Jana has been teaching soap-making for the past two years in Germany, Austria and Australia. She's a qualified lifestyle counsellor, having studied under Agatha Thrash in Uchee Pines, USA, where she also learned to make soap. Luckily for us, Jana married an Aussie and now lives in Brisbane and attends the Mt Gravatt church. —*Leisa Cobacoglo*



Sample Lip Balm Recipe

■ 30g beeswax ■ 30g Olive Oil ■ 30g Coconut Oil

Gently heat beeswax and oils together over a double boiler. When melted add desired additives (essential oils, colours, eg, paprika or turmeric). Pour into small containers and leave to set. The amount of beeswax can be adjusted according to personal liking.

ANNIVERSARY



Jones, (nee Hunt). Laurie and Hazel celebrated 60 years of

marriage on 12.9.10 with family at Atherton, Qld. They were married 7.9.1950 in Ipswich and moved to Victoria where Laurie worked as a civil engineer with VicRoads for 38 years. Over the years they were involved in youth work and Laurie also helped with the design and construction of a number of churches. Laurie wrote a history of the beginning of Adventist work in Australia. Laurie was also volunteer pastor of the Greek church in Melbourne for three years. After retirement, they travelled all over Australia pursuing their love of bird-watching. In 2009, they moved to Atherton, where they attend Malanda church. Hazel is an accomplished musician, still playing for church each week. Many folk are still putting their feet under the Jones's table for a delicious meal and they have many wonderful memories to cherish.

WEDDINGS

Dixon—Kim. Malcolm Owen Dixon (Kempsey, NSW) and Yong Suk (Eden) Kim (Bonnells Bay) were married 6.3.11 at Dora Creek church.

Barry Satchell

Free—McHugh. Benjamin Andrew Free, son of Andrew and Neralee Free, and Winsome Grace McHugh, daughter of Terence and Sandra McHugh, were married 4.1.11 at St Patrick's chapel, Nulkaba, NSW.

Barry Satchell

Hawke—Hall. Adrian Hawke, son of Graeme and Joy Hawke (Glenburn, Vic), and Yvonne Hall, daughter of Peter and Heather Hall (Bayswater), were married 26.3.11 at Pirianda Garden, Olinda.

Morrie Krieg



Pauni—Platt. Tony Ketisi Pauni, son of Malakai Finau Pauni and Mele Falemai Vake (Tonga), and Rachel Melissa Platt, daughter of

Dean and Jan Platt (Lyndhurst, NSW), were married 4.4.11 at Rose Garden, Botanic Gardens, Wollongong.

Errol Webster



Schubert—Mikulic. Filip Schubert, son of Branimir and Danijela

Schubert (Sydney, NSW), and Melanie Mikulic, daughter of Ivan and Judy Mikulic (Melbourne, Vic), were married 19.12.10 in Williamstown. Filip's father, Branimir, and Melanie's uncle, Peter Stojanovic, conducted the ceremony. The cold Melbourne weather did not dampen the wonderful spirit of the day.

*Branimir Schubert,
Peter Stojanovic*

Thomson—Mason. Cameron Wayne Thomson, son of Wayne and Leonie Thomson (Cooranbong, NSW), and Paula Nicole Mason, daughter of Brian and Monica Mason (Cooranbong), were married 14.4.11 at Chateau Elan, Rothbury Reception Centre.

Mike Faber

Dawes (Cooranbong, NSW) and David Nash (Shepparton, Vic); and her brother, Pastor David Down (Sydney, NSW). In 1947, she married Pastor Fred Nash who, for seven years, served in the Adventist education system. In 1958, they accepted a call to India where they served for 23 years. Margaret was a talented musician. She was a loyal and devoted wife, a caring mother, and a true and faithful Adventist. She and Fred also served at Assam training school, Rookee Adventist High School and Spicer Memorial College.

Austin P Cooke

Cotter, Arthur Leslie, born 25.9.1925 at Burrinjuck, NSW; died 16.4.11 at Cooranbong. He is survived by his wife, Heather (Cooranbong); his son, Geoffrey (Morisset); and grandchildren, Alex and Martha. Arthur was laid to rest at the Palmdale Memorial Park, Ourimbah.

Aaron Jeffries

Crow (nee Green), Sadie, born 27.9.1928 at Singleton, NSW; died 8.1.11 at Avondale Aged Care, Cooranbong. On 6.8.1949, she married Mervyn Crow at All Saints Church, Singleton. She is survived by her husband; four children, Gail Bowditch, Garry Crow, Annette Danzie and Wayne Crow; and 11 grandchildren. Sadie joined the Adventist Church in 1957 and was an active member until her health declined. She was loved by her family, her church and the community, and is sadly missed.

John R Lee

Golby, Stanley William, born 14.6.1929 at Westmead, NSW; died 30.12.10 at Kempsey. He is survived by his wife, Shirley; children, Susan, Glen, Greg and Karen; 11 grandchildren; and five great-grandchildren. Stan spent the last years of his life caring for his much-loved wife and anybody else who needed a hand. He is greatly missed.

Barry Satchell

OBITUARIES

Aporo, Mataputa, born 12.12.1932 in Atiu, Cook Islands; died 12.2.11 at home surrounded by her family and loved ones in Porirua, NZ. In 1959, she married Ray Aporo at Rakahunga, Cook Islands. She was predeceased by her son, Matangaro. She is survived by her husband; her children, Teremoana, Metua and Louisa (all of Brisbane, Qld), Tangamaki and Aperaham, and Nga (all of Melbourne, Vic), Aporo and Tevii (Porirua, NZ), Tanga and Jan (Wellington), Tuaine (Australia), Tokotai and John (Porirua, NZ); 26 grandchildren; and 16 great-grandchildren. "Vou vou lady" loved her Porirua church, and was deaconess for many years. She will be remembered for the beautiful flowers from her own garden that adorned the church each Sabbath, her kindness, loving heart and wonderful hospitality.

Jake Ormsby

Cooke, Margaret Jean Eva, born 6.1.1927; died 19.4.11 at Orbost Hospital, Vic. She was widowed in 1990, and married Austin P Cooke in 1991. She is survived by her husband; children, Robyn Nash, Judith Astleford, Katherine Burns (Bundaberg, Qld), Leona

Guttenbeil, Albert Edward, born 9.10.1938 in Neiatu, NZ; died 4.5.11 in Auckland, NZ. He was baptised in 1959 at Fulton College. In 1956, he married Mona Fenton. He is survived by his wife; daughters, Teresa and Maria and son-in-law Michael Stephens. Albert was for many



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years a faithful member and elder of the Pakuranga church in Auckland. At the service a large number of people made an appointment to meet him again at that wonderful day when the Lord returns.

Jan Veld

Oostewegel (nee ten Broek), Josephine (Jos, Josie), born 29.12.1921 at Heerlen, the Netherlands, died 8.10.10 at Midmore Hospital, Auckland, NZ. On 24.8.1945, she married Ben Oostewegel who predeceased her in 2002. She is survived by her daughter, Sylvia (Sydney); sister, Matilda de Gou; and sister-in-law, Emmy ten Broek (both of the Netherlands). Jos and Ben became Adventists while living in Indonesia after World War II. In 1952, they migrated to NZ, settling in Auckland. Josie was a loyal Adventist who eagerly looked forward to the heavenly city.

Clive Newson

Wilson, Bruce Ingle, born 4.4.1918 at Bellingen, NSW; died 30.3.11, aged 93, on the eve of his 60th wedding anniversary. On 31.3.1951, he married Iris Johnson. He is survived by his wife; Ian Wilson and family, and Vicky Johnson and family. Bruce was an officer in World War II. A quiet, godly man, he lived a life of service for others. Bruce was a former senior deacon at the Wahroonga church. He is asleep until Resurrection day.

Bob Saunders, Lloyd Grolimund, Roger Vince, Eric Winter

Wright, Alan George, born 21.6.1915 at Mount Eden, NZ; died 20.3.11 at Cooranbong, NSW. On 19.12.1941, he married Diana Margaret Jones at Balmoral church, NZ. She predeceased him in 2007. He is survived by Alyn Taylor (USA), Daryl (Qld), Lynden (SA), Christine Wright and Carolyne Bereyne (both of NSW). At the age of 15, Alan joined Sanitarium, and worked at the Auckland, Longburn and Cooranbong factories. For 10 years he organised a quality monthly concert in the Charles Harrison

Home at Cooranbong. He was one of the founding and organising members of a new church at Wyong. He was renowned for his friendliness and warm, caring nature that came from a strong faith in God. He will be missed.

William Cross

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Finally
Every evening I turn my worries over to God. He's going to be up all night anyway.

Next Record July 2

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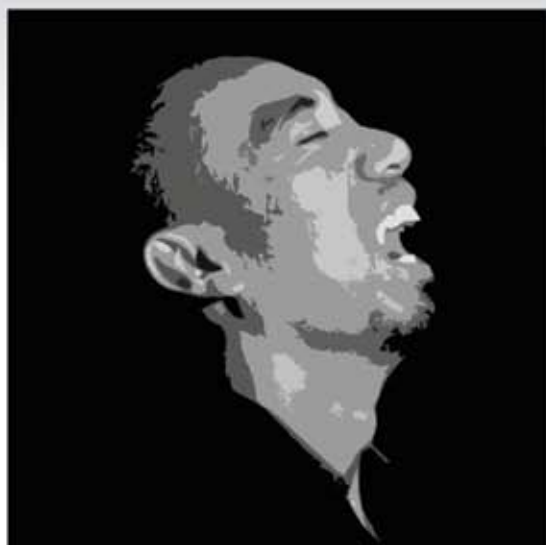
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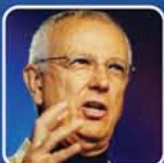
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