

RECORD

April 30, 2005

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The efforts of gardeners Norm and Noeline Davies helped Papatoetoe church gardens win a community award.



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Church garden attracts community award

PAPATOETOE, NEW ZEALAND

The gardens displayed around the Papatoetoe, NNZ, church property recently won second place in the Manukau Best Garden Award. Church gardeners Norm and Noeline Davies, who find themselves tending to the garden most working days, gratefully accepted the award on behalf of Papatoetoe church.

"We had not even thought of entering the church into the competition and were thus pleasantly surprised that the church had won an award," says Mrs Davies. "This award is shared with the wonderful team of helpers who contribute to making our church gardens beautiful. We are very

grateful for all those who have helped in the gardens over the years," she says.

Mr Davies, now in his 91st year, says he enjoys gardening and finds it healthful and satisfying. "Today the trend is away from traditional gardens and to low-maintenance gardens," he says. "I prefer the old style because I love colour and flowers. I'd like our church to be a mass of colourful flowers when Jesus returns and looks down from the clouds of heaven."

The Papatoetoe church's contribution of beauty to their community was also recognised with a number of individual awards presented to church members for their home gardens.—*Jacinda Turnbull-Harman*



We are all called to service.
We all serve in different ways.

The mantle of service

We are all called to service. We all serve in different ways. I was reminded of this recently, as I visited Manus Province in Papua New Guinea. A number of special guests including Pastor and Mrs Thomas Davai, president and partners-in-ministry leader of the Papua New Guinea Union Mission were present. Once every five years a camp-meeting is held that brings together church members from all over the province. As at all camp-meetings, there was plenty of singing, Bible study, prayer and fellowship. It was very special and I thoroughly enjoyed myself.

On the final Saturday night it was announced that the camp-meeting would be officially closed by the Governor of Manus Province, Mr Charlie Benjamin. Just as we were moving onto the platform for the ceremony, I was briefly introduced to the governor but we did not have opportunity for a conversation. I did not realise that I had met him before.

But during his speech to the people of Manus who had gathered, the governor mentioned that he had come with his parents to the mission office in Rabaul some 25 years ago, while he was a student at Kambubu High School. His father, whom I know well, had been at that time a highly respected teacher and colleague in our mission, where I was working at the time. Charlie recalled a conversation he and I had together in my office.

I was incredulous. Once a boy in short pants; now the highly respected governor of

the province. Governor Charlie Benjamin is still a faithful disciple of Jesus and loyal member of the Seventh-day Adventist Church. I was humbled as Charlie recounted the impact of that simple conversation. I cannot recall it.

It is important that as a church we acknowledge those among us who—like Governor Charlie Benjamin—are carrying responsible positions of leadership in government, industry or civic affairs.

Our church is blessed with many talented and gifted people scattered throughout the territory of the South Pacific Division, who are carrying the heavy mantle of leadership. I can think of so many of you as I pen these words. You are government ministers and leaders, judges, mayors, chief executive officers, directors, university professors—the list is long and distinguished.

In these important roles, you are confronted by so many issues and so few solutions. The increasing complexity of the task stretches resources to the limit. And in egalitarian societies, such as those in this division, few give thought to the specific burdens of the kind of responsibilities you are carrying.

In thanking God for you I acknowledge that the church has not always done as well as it could have in nurturing those carrying the heavy responsibilities of leadership. We could do much better. We must do better.

In fact I would be most grateful if you are in a position of corporate or community

leadership if you would take the time to express yourself to us.

If you are aware of ways in which the church at large and/or at the local congregation can better be the kind of nurturing community you would like to see, please let us know.

We are about to start a new quinquennium. This is the year when the General Conference, the South Pacific Division and each of the union conferences and missions in this division will conduct their constituency sessions. Strategic plans will be made and the focus of the church as we move forward will be discussed and determined.

As such, it is a particularly appropriate time to share your ideas. We would welcome them. While we probably cannot do everything we would like to, it is important that the church is responsive to the needs of its members.

Charlie, you and those who carry the responsibilities of leadership do have the respect and support of your church. Our prayer for you is that you will be strong and faithful to our God and the mantle of responsibility He has placed on your shoulders. May His love and grace sustain and uphold you.

We are all called to service. We are all called and equipped by the same God.

Barry Oliver
General Secretary
South Pacific Division



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

Uni debate backs Christianity

NEWCASTLE, NEW SOUTH WALES

A public dialogue between Christians and sceptics organised by the Adventist Students Association (ASA) drew a large crowd to the University of Newcastle on April 7.

An estimated 150 people listened as the two teams presented arguments for and against the existence of God and about the need of a supernatural being called God.

"We presented an excellent case for Christianity," says Avondale College theology student Dr Sven Ostring, who organised the dialogue and is president of ASA. "I thought we were better prepared and gave more controlled answers."

Joining Dr Ostring were Dr Philip Rodionoff, a part-time medical practitioner and ASA's graduate adviser, and Pastor Grenville Kent, an associate minister at the Kellyville church (NSW), the chaplain for Adventist tertiary students in Sydney, and a lecturer in biblical studies at the Wesley Institute.

The Christians spoke of the need for God as a creator, of the improbability of evolution and of the need for God as the source of morality. The sceptics' case was argued by members of the Australian Sceptics Society Hunter Valley Region, who disputed the

topic, arguing that while some people need God, others do not. They defended the theory of evolution and argued against God as the source of morality by using the Bible to portray Him as one who destroys cities and instructs people to eat their children. They also argued that extraordinary claims require extraordinary evidence, explaining the resurrection of Christ as hearsay.

"The Christians presented more evidence in a more coherent case," says Dr Ray Roennfeldt, dean of the Faculty of Theology at Avondale College.

"They had better historical and, ironically, more rational evidence," says Justin Stafford, president of the Newcastle Adventist Students Association.

Dr Roennfeldt describes the tone of the dialogue as respectful and polite but unapologetic. "I have enormous admiration for Sven, Philip and Grenville," he says. "They chose to hold the dialogue at a secular university and willingly stuck their necks out to give a testimony for Jesus Christ."

Moderator Dr David Dockrill, an honorary associate in the university's School of Liberal Arts, invited audience members to ask questions of both teams. The questions focused on the life, death and resurrection of Christ, on the worldwide nature of



Dr Sven Ostring, president of the Adventist Students Association, talks with debate moderator Dr David Dockrill of the University of Newcastle's School of Liberal Arts.

Ann Stafford

Christianity and its transforming effect on people's lives, and on a definition of God.

Dr Ostring organised the dialogue to provide an example of what Christians could say to their non-Christian friends. "I've always been interested in the interface between Christians and sceptics," says Dr Ostring. "I like to be honest with my faith and to hold beliefs with integrity. And the best way to do that is to accept the challenge of engaging in dialogue with a person who doesn't believe what I do."—*Brenton Stacey*

◆ "That horror statistic has caused a strong reaction," says Dr Sven Ostring of Adventist Students Association (ASA), commenting on the February 26 report in RECORD that stated 70 per cent of Adventist university students leave the church in their first two months of student life. "It's encouraging that church members cared enough to send us names of students as part of our 'Dob in a student' campaign. We are now visiting all the Adventist students we can find, and inviting them to spiritual and social events." You can "dob in a student" by: email, <jetw0357@mail.usyd.edu.au>,

SMS in Australia, 0401 205 180, SMS out of Australia, 61 401 205 180, or by post, ASA, c/- James Etwell, 34A Hampden Rd, Pennant Hills 2120.—*James Etwell*
More @ www.myasa.org.au

◆ Avondale College, NSW, has presented scholarships and awards worth at least \$A175,000 to 41 students this year. Most of the scholarships were merit based and covered the fields of business, education, music, science and theology. They also recognised students from Australia and New Zealand who achieved tertiary entrance rankings in the top 10

per cent of their state, territory or country. The college formally recognised the scholarship and award winners in a ceremony on March 16.—*Connections*
More @ www.avondale.edu.au

◆ The Hela people, Southern Highlands Province, Papua New Guinea, had a week-long camp at Habare recently to celebrate the "Spirit of our pioneers." The church members honoured the local pioneers in a special program at the end of the week-long camp. They were presented with new suits that had the church logo embroidered on them and their



wives were presented with "Tok Pisin" Bibles. Pastor Steven Yanari, district director of Tari, give a brief history and accomplishments of each of the pioneers. Some 94 people were baptised in a nearby river that weekend. Today, there are more than 10,000 church members among the Hela people. They have six ordained pastors, six ministers and volunteers.—*Danny Philip*

Adventists share at AGMF

TOOWOOMBA, QUEENSLAND

A number of Adventist musicians, ministries and volunteers contributed to the Australian Gospel Music Festival (AGMF) in Toowoomba over the Easter weekend. AGMF is the largest gathering of its type in Australia, this year attracting more than 40,000 people to central Toowoomba over three days.

"Easter weekend in Toowoomba has become a unique and powerful opportunity to showcase God's blessing through creative ministries," says Pastor Chris Foote, pastor



Adventist musicians Nathan Deppeler and Andrew Arnold—"Double-edged"—performing on one of AGMF's many stages.

of Glenvale church (formerly Westridge).

The Toowoomba Central and Glenvale churches worked together to connect with festival-goers and each church hosted visiting musicians in their regular worship services on that weekend.

The direct impact on the AGMF crowds came through a variety of display booths. A team including medical personnel, led by Pastor Neil Marks, director of health ministries for the South Queensland Conference, challenged people to adopt a better lifestyle, using health-age assessments and blood pressure tests. "More than 300 people took the opportunity to think seriously about a 'better, healthier life,'" reports Pastor Foote.

"Another booth promoted both *Signs of the Times* magazines and Christian satellite ministry with several people signing up to have satellite receivers fitted to their homes," he says. "Dennis May was excited by the high level of interest in this powerful ministry that will bring the Advent message into a growing number of community homes and institutions."

At yet another display booth, Pastor Clifton Maberly of the Toowoomba Central church challenged the community with "Rocks cry out!"—a creative way to connect with people in mainstream



Luiz Matteo and Raelene Boyd prepared to welcome guests to the lifestyle booth at the Australian Gospel Music Festival.

culture. "Nearly 700 people stopped to talk about spiritual issues," says Pastor Maberly. "Our topic was a draw beyond my expectations. People took away more than 1200 of our 45 different handouts. I am sure they will be read and passed around."

Several Adventist musicians—including Double-edged, Maxi-Praise and Rocfish—also took the opportunity to share their ministry on the AGMF stages. "This whole event has grown to become a powerful witness into the community," says Pastor Foote. "It is worth being part of."
—Nathan Brown

◆ For the fourth year in a row, a Lilydale Adventist Academy, Vic, student received a Premier's Award for outstanding achievement. Kylie-Anne Blackburn, a Year 11 student in 2004, received a VCE Premier's Award for VET Certificate 3 in Business Administration. Other winners have been in VET Hospitality and Business Management.—David Jones

◆ The members of the Mary Valley Christian Youth Choir, made up of young people from Queensland's Cooroy, Yandina, Gympie and Kin Kin churches, decided to hand out *Steps to Christ* and *The*

Desire of Ages to the community. To raise money for the purchase of the books they held a "Nuts and seeds" drive, raising \$A1210—much more than they had prayed for. Purchasing almost 500 *Passion of His Love* books, they handed them out to the Sunshine Coast community just before Easter.—Focus

◆ The Taree, NSW, church members, involved in the *Search* video ministry over the past few years, have now witnessed direct results from theirs and the Adventist Media Centre's efforts. During the past 15 months, Taree has had

eight people baptised as a result of the *Search* TV advertising and follow-through visits by either their pastor or other church members. After the *Search* videos, Doug Batchelor, Kenneth Cox, and *Voice of Prophecy* videos and studies have been used to continue the relationship building process.—Dawn Jerrard

◆ Pastor Les Pascoe celebrated his 100th birthday with family and friends at Alton Villas Community Hall, Cooranbong, NSW, on March 20. Pastor Pascoe was a missionary in the Solomon Islands, a pastor for churches in NSW, Victo-



ria and Tasmania, involved in radio broadcasting, hospital and prison chaplaincy and only three years ago retired from reading for the *Services for the Blind*—not quite making his aim of 400 books due to his failing eyesight.—Allan Pascoe

◆ The Republic of the Philippines has released a postal commemoration of the Seventh-day Advent-

GO TO UNI? ADVENTIST STUDENTS ASSOCIATION IS FOUND @ WWW.MYASA.ORG.AU

Retired farmer walking around Australia for ICC

MELBOURNE, VICTORIA

Seventy-nine-year-old retired farmer Peter Tripovich has arrived in Sydney (NSW) on a fundraising walk around Australia for orphans in crisis. Mr Tripovich's 20,000-kilometre trek began on February 28 at the Melbourne General Post Office and he expects to walk for around 18 months.

"It is a massive challenge," he says, "but I've done lots of walking on the farm in my time. When I was working the farm I often used to think, *I wonder how far I would have walked today, if it had been in a straight line.*

"I wanted a challenge for myself, and I also wanted to help a worthy cause."

Mr Tripovich is raising funds for International Children's Care (ICC) and the orphanage they are establishing in the tsunami-devastated Andaman Islands.

—Nathan Brown

More @ www.iccaustralia.org.au



Peter Tripovich on the road, raising funds for ICC orphans.

tist Church's 100 years in the country. The stamp depicts "God watches over Manila," a painting rendered by OT Navarra in 1967 that was displayed at the Manila Adventist Medical Center. It also includes a new Adventist church in the northern Philippines. The full-colour 6-peso stamp (approx \$A0.14), issued February 16,



marked the church's centenary, celebrated March 2–5 by the more than 1.3 million Adventists in the

7100-island republic. During his recent visit to the country, Pastor Jan Paulsen, president of the General Conference, was presented with a framed sheet of the stamps. In the past 38 years, stamps depicting Adventist themes have been issued in Madagascar, Uruguay, Western Samoa, Russia, Norfolk Island, Tonga, Canada and Pitcairn Island.—Mariju Pimentel

◆ Loma Linda University Medical Center, California, USA, was featured in 10 one-hour episodes on Animal Planet's "Venom ER" TV series. Filmed by BBC's WildVision

Hope Channel contract signed

WAHROONGA, NEW SOUTH WALES

At an informal ceremony held in the Adventist Media conference room on March 30, a contract between the Australian Union Conference (AUC) and Globecast was signed to broadcast Hope Channel on the Optus B3 satellite for three years.

Pastor Chester Stanley, president, signed on behalf of the AUC and Mike Lattin, CEO, signed on behalf of Globecast Australia.

Guest speaker at the event was Pastor Brad Thorp, director of the Adventist Television Network. Pastor Thorp said it was a historic occasion and mentioned that the previous day the treasurers of the church in Africa had agreed to have Hope Channel on a Ku Band satellite for direct-to-home broadcasting to most of Africa. Pastor Thorp also added, "Remember, the key to ongoing success of Hope Channel in



Mr Mike Lattin, CEO of Globecast Australia (left) and Pastor Chester Stanley, president of the Australian Union Conference (seated, centre), signing the Hope Channel contract.

Australia and New Zealand is content, content, content."

A small gathering of representatives of Globecast, Adventist Media Board, SPD Satellite Ministry Committee and conference Hope coordinators joined Adventist Media staff for the ceremony and lunch.

A half-hour report on the occasion, produced and hosted by Brad Thorp, will be broadcast on the Hope Channel.—Adele Nash



department over five months at the medical centre, episodes covered venomous snake and insect bites or stings that took place in the 2003 summer.—Scope

◆ Aiming to lift barriers that might

limit access to the gospel for the disabled in their local communities, 17 church leaders from the South England Conference participated in the first in a series of disability training programs in Bracknell, England. The program entitled "Making your church community more accessible" was organised by the Adventist Special Needs Association, an organisation run by church-member volunteers. At the end of the session each delegate identified at least three achievable steps toward changing policies, procedures and practices relevant to their home church.—

Sophia Nicholls

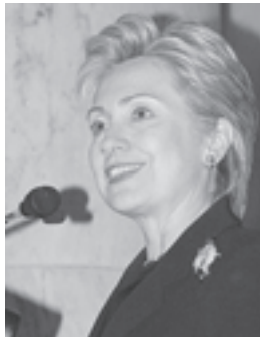
Clinton praises Adventist stand on religious liberty

WASHINGTON, DC, USA

Religious liberty is one of the most important issues on the world's agenda today," said United States Senator Hillary Rodham Clinton. Mrs Clinton is a senator from the state of New York and wife of former US president Bill Clinton. She made the case for both freedom of religion and the right not to choose one at a dinner on April 7, sponsored by the International Religious Liberty Association (IRLA), *Liberty* magazine and the North American Religious Liberty Association, three religious freedom outreaches sponsored by the Seventh-day Adventist Church.

"Those of us who are people of faith are so aware of what that means in our lives that it is sometimes a challenge for us to understand our obligations to make space for nonbelievers," Senator Clinton said to an audience of more than 200. The event was the third annual religious liberty dinner sponsored by the IRLA and *Liberty* magazine.

Calling the Seventh-day Adventist



US Senator Hillary Clinton addressing the International Religious Liberty Association's annual dinner.

Church a "vital force" for religious freedom around the world, Senator Clinton lauded the involvement of the church, its 100-year-old *Liberty* magazine and the IRLA, which the church organised in 1893.

Senator Clinton said, "With 14 million church members worldwide and one million here in the United States, you understand

very well the importance of religious freedom and freedom of conscience. It is your work, often, on the front lines of religious liberty that helps to tell the rest of the world of the story of the oppressed."

She added, "I also want to thank the church for the work you do for people in need here in our country and indeed around the world. Your health-care system—something I care deeply about—is a great example of your living your faith." —Mark Kellner/ANN

More @ www.libertymagazine.org

Eritrea may recognise Adventist Church

GENEVA, SWITZERLAND

Adventist representatives are hopeful that the church in Eritrea may soon be officially recognised by the government. This hope was heightened by comments made to the United Nations (UN) Commission on Human Rights, meeting in Geneva, Switzerland, on April 5.

"We understand the process is not yet completed," said Jonathan Gallagher, the church's representative at the UN. "However, we look forward to the renewed opportunity of serving in the country of Eritrea."

"This is good news," says Pastor Geoffrey Mbwana, president of the East-Central Africa Division. "We have been waiting a long time. It will mean a lot for the church in Eritrea."

Adventists have been under an official suspension since 2002, when the Eritrean government ordered the closure of all churches not belonging to the Orthodox, Roman Catholic or Evangelical Lutheran communions. There are approximately 500 Adventist church members who worship in three congregations in Eritrea.—ANN



◆ The 21st Jesus Pro Am surfing competition, run by the Christian Surfers Australia (CSA), will be held at North Cronulla Beach, NSW, on April 30–May 1. While the Jesus Pro Am attracts some of Australia's top surfers, the event is a major outreach tool aimed at connecting elite surfers, most of whom are not Christians, and the wider surfing community with CSA and ultimately with the gospel of Jesus. A trained evangelism explosion team will be at the event running

the "Win-a-surfboard" competition, which involves entrants of all ages looking up several verses from the *Surfers Bible*, which comprises the CEV New Testament along with the testimonies of several high-profile Christian surfers and body boarders, before answering a few important questions about Jesus. Every entrant in the event will also receive a copy of the *Surfers Bible*. —Ramon Williams

More @ www.christiansurfers.org.au

◆ The new feature movie *Mother Teresa*, starring Golden Globe



winner Olivia Hussey, also starring in *Jesus of Nazareth* and *Romeo and Juliet*, started in selected Australian cinemas on April 18. Costing over \$A20 million to produce, and shot in Sri Lanka and Italy, the movie tells the story of Mother Teresa from the time she first received her calling to near to the end of her life. The film is expected to raise more than \$A100,000 for a wide range of charities from the contribution of between \$A3-

4 per ticket. *Mother Teresa* is distributed by ConDios Entertainment, an independent distributor specialising in films that "speak to the heart".

More @ www.condios.com.au

◆ A Bible quiz on prime-time German television had nearly 6.6 million viewers tune in on March 24, reaching a market share of 21.5 per cent. Having to answer multiple-choice questions on the Bible, three contestants got 27 of the 28 questions right—an evangelical pastor, a Catholic minister and a barmaid.—Ramon Williams

NNZ ordains four for ministry

MANUKAU CITY, NEW ZEALAND

North New Zealand Conference (NNZ) has recently ordained four ministers: Anthony Manu, Martin Luke, Joseph Afoa and Giovanni Stowers.

PASTOR ANTHONY MANU

Pastor Manu says three things could be attributed to his joining of the ministry.

"First, I was tired of running away from it. Second, the voice of opinion from the



Pastor Anthony Manu and Mino, his wife.

people that I valued kept saying I should be a minister. Third, I enjoyed my nine-to-five job but I enjoyed church work a whole lot more.

My nine-to-five job just helped me exist so I could do things with my church."

Pastor Manu studied for ministry at Avondale College from 1991 to 1995 and he and his wife, Mino, have one daughter, Kolini, who was born in 2003.

Pastor Manu was ordained at the Brentwood Avenue church on February 5 with Pastors Allan Walshe, New Zealand Pacific Union Conference (NZPUC) president, Jerry Matthews, NNZ president, and Kendall Cobbin, NZPUC church development director, officiating.

Since serving in Feilding and Levin churches, he is now working as chaplain of the Auckland SDA High School, as the minister of Brentwood Avenue church and works with the Cook Island people in NNZ.

"I love seeing the awesome difference that God makes in people's lives while having the privilege of being involved in the process," he says.

PASTOR MARTIN LUKE

Pastor Luke studied at Avondale College twice. In his first stint, he completed a Bachelor of Education (physics, maths) and went on to work as a teacher at Avondale High School for one year.

"I thoroughly enjoyed it but then accepted a job offer in North Sydney to be a financial software consultant," says Pastor Luke. "It was during my two years of work there that I wrestled against the call to ministry, eventually giving my life's work over to the Lord, which led me into theology."

In 1998–99, after a few years of work, Pastor Luke returned to Avondale to complete the Graduate Diploma in Theology.

He was ordained at the end of 2004 at Eastside church, officiated by Pastors Walshe and Matthews.

Pastor Luke, married to Rochelle for a year-and-a-half now, says, "I love the ministerial work in all its aspects, and I especially love to share the wonderful truths that God has entrusted with His church. I love visiting people, especially the grandpas and grandmas of the church, but one of the greatest blessings for me is to see the unconverted surrender their hearts to the Lord."



Pastor Martin Luke and his wife, Rochelle.

PASTOR JOSEPH AFOA

"It was always a dream of mine to serve the Lord," says Pastor Joseph Afoa. "My ordination was an awesome day for me." Pastors Walshe and Matthews officiated at his ordination late last year at the Wellington Samoan church.

"I enjoy the challenge of ministry but also the fellowship with my church members," he says. "I like teaching my members and learning from them too."

Pastor Afoa is married to Rose, and has three children, Tulali (20), Tumanu (18)



Pastor Joseph Afoa with his wife, Rose.

and Jerome (five).

He studied theology at Avondale College from 1994 to 1998 and has served at various Samoan churches prior to his current ministry at the Wellington Samoan and Levin churches.

PASTOR GIOVANI STOWERS

Pastor Stowers was ordained late last year at East Tamaki Samoan church, where he is currently ministering. The Remuera Samoan company, also in his care, visited and combined for the ordination service that was officiated by Pastors Walshe and Matthews.

"I wanted to become a pastor so I could minister to my fellow Samoans," he says, "but most importantly to try to make a difference in this world."

Pastor Stowers studied at Pacific Adventist College from 1994 to 1997 and, along with his two church responsibilities, is currently the chaplain of South Auckland Primary School.

Pastor Stowers is married to Nicolette and has an adopted son, Elisala, who is five.



Pastor Giovanni Stowers (left) and his wife, Nicolette, with Pastor Jerry Matthews.

"I really love reaching out to everybody and sharing how powerful the love God is."—Scott Wegener

Acquired or Inspired?

REVIEW BY BRUCE MANNERS

AT LAST, DON McMAHON'S WORK on Ellen White's health message is in print. He's presented this topic at camps, ministers' and other meetings in Australia and New Zealand, and in the United States over several years. *Acquired or Inspired? Exploring the Origins of the Adventist Lifestyle* presents a strong case for inspiration as the source of Ellen White's health message.

So strong that Leonard Brand from Loma Linda University claims this as the "first hard evidence I am aware of, on . . . the nature of inspiration." He adds that after studying McMahon's work he finds it difficult to explain Ellen White's health principles "without a definite input of information from a non-human source" (page iv).

Simply put, McMahon finds the accuracy of her health information so far above that of health gurus of her day that God must have given her special insight.

In considering and comparing the latest health understandings, McMahon discovered she has a high score of accuracy in what he terms the "whats" of health—what I must do to be healthy—but with less accuracy in the "whys" of health—why I should do it.

It's the *whats*, says McMahon, that give the evidence of inspiration. Her "verified" accuracy from *The Ministry of Healing*, according to current medical knowledge, is at 87 per cent.

He then compares her to four health writers (and later, John Harvey Kellogg) she had access to and whose works were in her library. Their best score on the *whats* is at 42 per cent. If Ellen White had gained her health principles from these sources she would have been highly selective to get the results she did (statistically, it's like attempting to find one specific grain of wheat if Australia were covered with wheat up to 80 kilometres deep, page 135). "These figures make it very hard to refute the claim of inspiration" (page 72).

On the lower accuracy rate for the *whys*, McMahon argues this is because she had to explain the reasons using the conventional

understanding of disease and physiology of her day. He believes this isn't unreasonable, but essential if she were to be taken seriously by her first readers.

Of course, those looking for 100 per cent accuracy from Ellen White will not find the figure of 87 per cent on the *whats* helpful even if it is far higher than other 19th century health writers. And the question of lower *whys* must be addressed, which McMahon does well. His discussion of her greater accuracy on *whats* immediately after her 1863 health vision compared to her later writings and being apparently influenced by other writers adds another interesting twist to the discussion.

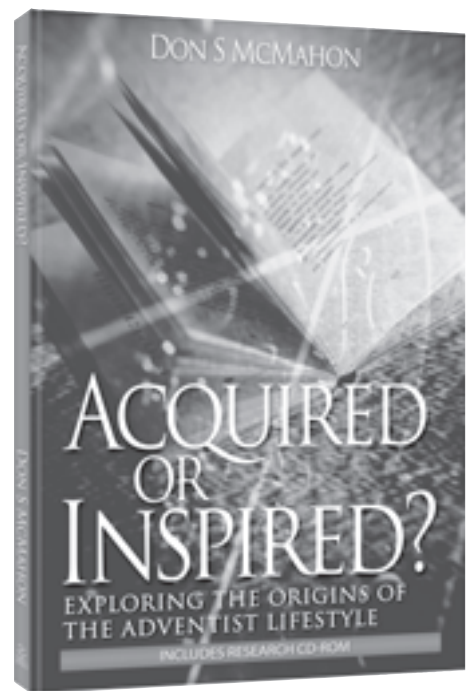
So don't think this book is merely about the Adventist health message. As Brand suggests, *Acquired or Inspired?* breaks new ground in considering inspiration. It becomes an important and thought-provoking study of inspiration of how this human-divine connection works.

The addition of a CD-ROM in the back of the book is welcome. The 255 pages of research notes contained on it are an important addition. This is an interactive way of comparing the health writings of Ellen White and others of her era (and demonstrates the incredible amount of research McMahon has done).

The CD-ROM also allows you to discover some of the curious health beliefs rejected by Ellen White. Sylvester Graham's idea that we should not drink water or any other fluids is decidedly strange.

For McMahon, though, the greatest proof of inspiration was not found in his analysis but in a letter written by Ellen White after her health vision in June 1863: "The health content of this major health vision was primarily for Ellen White herself." He suspects that she would have died or been incapacitated at a much younger age if she hadn't changed her lifestyle.

"If she had not changed her habits, the



Adventist Church would have missed out on Ellen White's directing them back to a faith- and love-based church. They would have missed out on the Christ-centred books such as *Steps to Christ* (1892), *Thoughts From the Mount of Blessing* (1896), *The Desire of Ages* (1898), *Christ's Object Lessons* (1900) and the opening chapters of *The Ministry of Healing* (1905), all of which were written after her 65th birthday" (pages 141-2).

Since beginning a renewed emphasis on the risky business (financially) of book publishing a couple of years ago, Signs Publishing Company has brought out some fascinating books. John Ashton and Ron Laura's *Uncorked* and its fact-based, withering attack on alcohol consumption and the alcohol industry is one. Graeme Bradford's study on the inspiration of Ellen White, *Prophets Are Human*, is another.

Acquired or Inspired? is an important book that keeps this (recent) tradition alive—and adds to it. **R**

Acquired or Inspired? Exploring the Origins of the Adventist Lifestyle, by Don S. McMahon, Signs Publishing Company, 2005, paperback, 150 pages. Available from Adventist Book Centres, price \$A19.95; \$NZ24.95; K\$4. More @ www.acquiredorinspired.com

Bruce Manners writes from Cooranbong, New South Wales, where he pastors the Avondale College church.

Serious about tithe

BY CHRISTINE MILES

EVERY SO OFTEN, I “CHAT” ON AN interdenominational Christian writers web site. On the “theological debate” thread, all manner of interesting discussions take place. It’s an eye-opener to other people’s beliefs, whether they are backed by a church group or are personal interpretations.

Not long ago, the subject of tithe was raised. A contributor asked a difficult question. “Should her marriage be put at risk,” the writer asked, “over the small matter of tithe?” She wanted to pay tithe; her husband didn’t. He was the primary breadwinner. She didn’t feel that she could insist that he tithe, yet neither was she comfortable *not* tithing.

Various views surfaced in the responses: tithe after you’ve met your obligations; tithe on the money left at the end of the month; tithe on your gross income; tithe on your net income. Wait until the end of the financial year and tithe in a lump sum when you do your tax return. Don’t tithe at all if you feel grumpy about it.

Other views included giving God one-tenth of one’s time in service. If you do that, one person argued, there’s no need to be concerned about paying a monetary tithe. So if money is tight, don’t pay a tithe, just work harder for God.

A biblical perspective

The Old Testament book of Malachi is an oracle: it is specifically identified as the word of the Lord to Israel through Malachi (Malachi 1:1). And in Chapter 3, the message from God is clear: God is robbed. By us.

We rob God “in tithes and offerings. You are under a curse—the whole nation of you—because you are robbing me. Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this,” says the Lord Almighty, “and see if I will not throw open the floodgates of

heaven and pour out so much blessing that you will not have room enough for it” (3:8-10*).

Taking it personally

There was a time when we needed a little extra money. I held a perfectly good qualification that would earn an excellent wage if I were to return to full-time work. My “before-kids” boss was prepared to re-employ me the moment I said I was ready. But the children were little, and child care was not an option.

I did not talk to God.

Instead I scanned the situations vacant advertisements daily. There were lots of jobs that I would have been able to do, but few were from home, most required training, and party plan sales just weren’t me.

There was a night-shift nursing job going at the local rest home. I made an appointment for an interview—in two days time.

“I’m going for a job interview,” I told God.

“When are you going to sleep?” He asked. “You can’t work all night, and care for two preschoolers all day.”

“We’ll work that out,” I replied.

Within hours my head ached, my eyes hurt and I could barely think. A blurry reminder that this was what I felt like in my hospital nursing days doing night duty threaded its way into my memory.

Finally, after trying to solve our income problem for weeks by myself, I went to God in prayer.

“Dear God,” I said. “We need \$1000. I could go back to work but You’ve given me these children and I want to be with them. I don’t want to retrain. I don’t want to earn this money slowly. You know I will work.”

I would know when the right job came along. It would be offered to me. I had promised God I would not look at the “situations vacant” again. I had asked Him to remove the desire to hunt for my own job.



A solution

I wouldn’t like to say God pushed Annette down the steps of her holiday home that weekend, or that He caused her to break bones in her upper arm and shoulder that were unable to be set in plaster.

But when Annette told me she was funded to get assistance for child care and asked me if I could help her care for her own little children, drive her to appointments, do a bit of laundry and cleaning and some meal preparation, I could only say, “Thank you, God.”

Annette lives within walking distance. I could go, with my two younger children, to Annette’s place immediately after dropping my five-year-old at school. Her children and my children played happily while I helped Annette with anything that needed doing until her husband came home or school finished for the day.

I don’t remember how long I worked for Annette. It was only a few weeks. But it was enough.

When my services were no longer required, I counted my wages: \$1100.

Did you get that? I asked God for \$1000. He gave me \$1100. He met my needs and gave me tithe as well. I think God thinks tithing is serious.

“‘Test me . . .’ says the Lord Almighty, ‘and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it’” (Malachi 3:10). **R**

**All Bible quotations are from the New International Version.*

Stewardship—It’s a lifestyle.” This is the 11th in a series of articles highlighting the importance of stewardship as it impacts on many aspects of our lives.

Christine Miles writes from Auckland, New Zealand.



Angela Brown

The law duped

BY NORMAN H YOUNG

NATURE IS FULL OF TRICKSTERS AND deceivers. Many plants, for example, are ingenious in tricking couriers into disseminating pollen between the male and female cells. Bee and wasp orchids produce flowers that resemble female bees or wasps. When seduced, male bees (solitary species) or wasps attempt to mate with the flower and, in the process, they are covered in pollen, which they then distribute as they continue moving from flower to flower.¹

The South African stapelia plant goes to the other end of the life cycle to attract its pollen-carrier. The stapelia exudes an odour that resembles carrion; its flowers are brown coloured, wrinkled and covered with hairs in imitation of decaying skin. As part of the deception, the flower lets off heat to simulate a decomposing body. Flies are tricked and become the duped means of spreading the stapelia's pollen.

Like the flowers

To spread its deadly "pollen," sin also used deception. In several startling texts Paul seems to unite law, sin and death in an unholy coalition. He speaks of "the law of sin and death" (Romans 8:2*) or simply "the law of sin" (7:23, 25). Paul seems particularly negative when he says that "the sting of death is sin, and the power of sin is the law" (1 Corinthians 15:56). On one side Paul puts righteousness, life and Spirit, while on the other side in contrast he places sin, death and law.

Has Paul lost it? How can the law of God be on the side of sin and death? The

answer is that sin tricked the law into helping it entrap its human prey.

Sin saw an opportunity to get at humans by means of God's commandment. The "thou shalt not" of the commandment provided the opportunity for sin to arouse desire and greed within the human breast. The snake said to the woman, "Did God really say, 'You must not ...?'" (Genesis 3:1). The suggestion is that God is hiding something or keeping something good from you. Or perhaps, the snake suggested, the odd command was really an invitation to do something against God's will. To do so, the snake hinted, would make them independent and mature souls. It would be like staying up all night when the house rules give 11 pm as lights out—a real buzz and *so adult!*

Whatever the details of the conversation, the woman saw that the tree was to be *desired* (verse 6). Sin, Paul says, seized "the opportunity afforded by the commandment, produced in [us] every kind of covetous *desire*" (Romans 7:8). "Each one is tempted when, by his own evil *desire*, he is dragged away and enticed. Then, after *desire* has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death" (James 1:14-16). So "the very commandment that was intended to bring life actually brought death" (Romans 7:10).

But how did that happen? It was done by deception: "For sin, seizing the opportunity afforded by the commandment, deceived me, and through the commandment put me to death" (verse 11).

So is the law on the side of sin (verse 7)? No, not in itself; to the contrary, the com-

mandment is holy, just and good (verse 12). So did the good law bring death to me (verse 13a)? Certainly not; sin is the culprit (verse 13b). Law then is really on the side of righteousness, life and Spirit, but the things that the law forbids become opportunities for sin to arouse our desires for the very things the law forbids. Thus the law was duped into playing a part in the sin-death sequence.

Evil through good

James Dunn describes it well: "Sin uses the commandment intended as a check on man's inquisitiveness actually to stimulate that inquisitiveness, to transform inquisitiveness into acquisitiveness."² Or as Paul puts it, "Did what is good [that is, the law], then, bring death to me? By no means! It was sin, working death in me through what is good [that is, the law]" (7:13, NRSV). The commandment itself is good, and Paul recognises that (verses 12, 16), but sin uses the commandment in such a way as to bring about evil (verse 21).

The Edenic pair was alive before any commandment had been given (verse 9). The movement from life to death was simple in its tragedy. The first "shalt not" (Genesis 2:17) provided sin with an opportunity to deceive the primeval pair (3:1). The forbidden fruit was first seen to be good for food, then beautiful to the eyes and then finally desirable as a means of gaining wisdom (verse 6). They ate and the trap was sprung.

"The serpent deceived me," the woman complained (Genesis 3:13; 1 Corinthians 11:3), and the serpent went on to deceive us

all (Revelation 12:9). Sin repeats its primeval success with all of us through the “thou shalt not” of the law (Romans 5:12). What is forbidden arouses our curiosity and then our desire. “The law code, instead of being used to guide me, was used to seduce me” (7:10, *The Message*). Can the power of sin to use the law to entice us be broken? Yes, thank God, through Christ (verse 25).

Reclaiming the law

The law does not cease to be good because sin uses it to arouse illicit desire. Thus, transgression brings the law’s condemnation. The law can guide life, but it cannot give life (verse 10). It can condemn, but it cannot acquit (Romans 5:16; 2 Corinthians 3:9). The law shows sin to be sin; indeed, through the commandment it is proven to be sinful beyond measure (Romans 7:13). “What from one side is sin using the commandment to stimulate the desire which produces death, from another side is the law showing sin for what it really is.”³ The “thou shalt not” that sin used to deceive us into transgression, also condemns our disobedience.

But thank God “there is now no condemnation for those who are in Christ Jesus” (8:1). And having been made alive again in Christ (Ephesians 4:15), the law is restored to its proper role as a guide to life. Enlightened by the Spirit and constrained by the love of Christ, we are not so easily deceived, because through Christ Jesus the law of the Spirit of life sets us free from the law of sin and death (Romans 8:2). The law now functions in its proper sphere, that is, on the side of Spirit and life. It’s on the side of righteousness, too, for the just demand of the law is fulfilled in us who live according to the Spirit (verse 4). The law, then, in the context of faith (3:27), provides no beachhead for sin to launch its campaign, but rather it becomes a vehicle for good. Faith in Christ truly “upholds the law” (verse 31).

More gardening

Recently on request of my wife, I shovelled cow dung, planted a camellia and some dahlias, and shifted pot plants. If someone asked me whether I loved my wife and I answered that I shovelled dung, planted flowers and shifted pot plants,

they would think I was mad. Such acts are the fruit of love; they do not produce love, describe it, earn it or deserve it. Love is an interpersonal and relational gift, but relationships cannot exist without actions appropriate to a loving partnership.

The life we have with God in Christ is a gift, a gift in which God gives Himself. Hence, it’s relational. Salvation then is more than simply forgiving sin; it’s the restoration of friendship with God. And as with all friendships, it impacts mightily on our behaviour. If it does not, we have no relationship with God (1 John 3:17; 4:20-21).

As long as we are in this age of flesh, we will know what it is to struggle against sin and even to experience defeat. But defeat is not the pattern; rather, those who live according to the Spirit of Christ will set their minds on the things of the Spirit (Romans 8:5) and experience the fruits of the Spirit in righteousness.

When the law directs behaviour within the gift of life with God, it becomes the law of Christ (2 Corinthians 9:21; Galatians 6:2), and “we know that the law is good if one uses it properly” (1 Timothy 1:8). Using the law properly means allowing it to condemn sin in the flesh, and to order our life in the Spirit. **R**

1. Dr Bob B M Wong refers to such orchids as “sexual swindlers” (see “Sex, Lies & Pheromones,” *Nature Australia*, Summer 2004-2005, pages 43-47). I owe this reference to my colleague, Dr Terry Annable.

2. James D G Dunn, *Word Biblical Commentary: Romans 1-8*, Word, 1988, Vol 1, page 400.

3. *ibid*, page 403.

*Unless otherwise noted, Bible quotations are from the *New International Version*.

This is the 15th in a series of articles defending the practical implications of the fundamental beliefs of Adventism. Many people question the relevance of doctrine, seeing it as the preoccupation of nitpicking theological minds. Doctrine is simply teaching. It attempts to answer questions such as “Who was Jesus?” “Why did He die?” “Why do Christians go to church?” “What is God like?” and “Is the Bible the Word of God?” Doctrine becomes sterile when it is isolated from Jesus and from the realities of life. This series presents Adventist beliefs as issuing from Jesus and as impacting on our lives.

Norman H Young is a research fellow in the Faculty of Theology at Avondale College, Cooranbong, New South Wales.



Oldchapel

Revelation 2, 3

BY MALCOLM FORD

“Write this to proud Oldchapel:
To the Angel of the church—
The one besmirched
With a reputation for
Ignoring the poor.
It’s high time you took
A good, hard look at yourself—
Trying to impress
And flaunting your fancy dress;
But now dishonourably defrocked
And humbled in sackcloth.
Get the message? Get a life!”

Yet, like Revelation’s
Accusations, mellowed by
Those loving admonitions to
The Seven Churches:
The Lord stands at the door,
Gently knocking to go in
And kindly blocking some
From leaving hastily,
To stay and talk with Him.
Are your ears tuned in
To the Spirit in the wind?
The message to the churches. **R**

Malcolm Ford writes from Whangarei, New Zealand.

A matter of pride

BY GOLDIE DOWN

When I was in college, some of the village people used to attend the Wednesday-night prayer meeting in our chapel. After one particularly spiritual address by the chaplain, we formed groups and prayed and then the meeting disbursed.

For some long-forgotten reason I was slow in leaving the chapel that night and an old lady from the village “button-holed” me.

“He’s right,” she said. “Pride comes in all forms.” Tears trickled down her withered cheeks. “I thought I was humble but now I see the pride in my heart. It doesn’t matter what the weather is like I walk more than a mile from my house to the chapel every evening to attend prayer meeting. Some years back I overheard one of the elders say, ‘Even if it snows tonight Mrs Brown will be here. Rain, hail or shine, she never misses prayer meeting. You can count one her.’”

“Now,” she sobbed to me, “I can see that it’s pride. Am I trudging here in freezing weather to worship God or to keep my perfect record?”

I felt terribly embarrassed by the encounter. I didn’t know what to say. I’d never spoken to her before; I didn’t even know her name. I edged away and ran to the Girls’ Hall as soon as I could.


May years have passed since that encounter but I often think of the old lady and do a bit of soul-searching myself.

I am not house-proud: a user-friendly, clean and tidy abode is all I have and need. I’m not continually buying cute vases or better furniture or new drapes so I can “keep up with the Joneses.” Maternal pride? Yes, I suppose I did have some of that but keeping up with six youngsters didn’t leave much time to display it. And so the inventory goes . . .

The Bible has a lot to say about pride and the evils it engenders—coveting, stealing, adultery and murder. Don’t even let a seed of pride take root in your heart. Like the devil himself, pride changes form. It is insidious, custom-made for our particular weaknesses.

Let’s do some soul-searching, asking the Lord to point out where our sins and weaknesses lie and then praying for the power to overcome them. “Remain in me, and I will remain in you. . . . Apart from me you can do nothing” (John 15:4, 5, NIV). **R**

The late Goldie Down was a prolific writer for many years. She passed away last year.



Record Roo's
Kids corner

Hi Kids,
Do you have a brother or sister that you argue with? God would like us to love one another. Have a read of the story of Cain and Abel in Gen. 4. Enjoy the puzzles...
RR

Fill in the Blanks

Abel also brought of the firstborn of his _____ and of their fat. And the Lord _____ Abel and his offering, but He did not respect Cain and his offering. And Cain was very angry, and his _____ fell.

Genesis 4:4,5 NKJV

Find-a-Word

I	G	A	R	D	N	E	R	C	A	I	N
O	A	T	E	D	E	E	E	D	A	P	M
K	N	A	O	V	K	R	R	A	U	I	U
M	U	S	B	R	I	E	L	N	L	G	I
U	E	F	A	R	H	T	I	I	C	N	I
R	N	M	U	P	O	S	I	U	E	I	L
D	I	B	E	R	H	T	R	G	S	R	S
E	E	H	E	M	E	S	H	L	U	E	D
R	S	R	E	R	E	T	E	E	G	F	T
C	G	N	D	D	M	I	L	B	R	F	A
Y	T	E	Y	R	G	N	A	A	C	O	D
L	I	E	C	I	F	I	R	C	A	S	F

BROTHER
SHEPHERD
GARDNER
OFFERING
SACRIFICE
ALTER
ANGRY
MURDER
LIE

FUGITIVE
PUNISHMENT
MARK

CURSED
ABEL
CAIN

Find the Secret Message

Colour in all the dotted shapes and the message will appear...



BIUWFG9B
GIVE OF YOUR
BEST TO THE
FATHER

Real estate wrangle

DEAN BEVERIDGE, VIC

I once sat on a committee that recommended the redevelopment of the Nunawading, Victoria, conference campground. When presented with the proposal, church members aggressively criticised. This led me to see the danger of “denominational” Christianity, where the focus is on serving the “church” rather than the kingdom.

I have been one to enjoy the use of the Manly Flats and would love to do so again. The sale of the flats and use of the considerable funds to build the kingdom is of far greater value than providing me with somewhere to holiday (“Questions on Manly Flats sale addressed,” Newsfront, March 26).

One day Jesus may ask, “Where were you when I was hungry, thirsty, naked, homeless and starving?” and I don’t want to reply, “Holidaying in the Manly Flats.”

The “new” RECORD

D STEVENS, NSW

Any person with a sight problem has little or no chance of reading the new-look RECORD (April 2), with its print so small and pale. Also, if more information is required, one has to go to a web site. What about those who have no computer or Internet access?

Editor’s note: Some copies of the April 2 just a coincidence

issue were, in fact, printed lightly, and for that, RECORD apologises. On the other hand, the new-look RECORD has been designed with a typeface that is slightly larger and less compact than previously.

Giving web site addresses is intended as an additional feature for readers. We realise not all readers will have a computer with access to the Internet, but for many it will be an advantage, allowing access to additional resources for which there is insufficient space in the articles.

Flawed

RAY STANLEY, NSW

“The adventure of faith” (Perspective, April 2) reminds us of our need to maintain a humble spirit toward those who differ in

leading at the same time.” It’s definitions that are at stake here. According to my *Collins Concise*, fundamentalism is “the view that the Bible is divinely inspired and is therefore literally true.” So does it follow that I believe without wavering: (1) God is my Creator? (2) Jesus is my Redeemer and He is coming back? (3) the seventh day is the Sabbath? (4) Jesus is my great High Priest in the heavenly sanctuary? Does my belief that these (and other core doctrines) are non-negotiable label me a fundamentalist?

KEVIN MITCHELL, QLD

Jeff Crocombe says “none of us know where we are going.” If we were fed statements such as this every week, we would

One day Jesus may ask, “Where were you . . . ?” and I don’t want to reply, “Holidaying in the Manly Flats.”

belief. However, I regret that the article infers that as a church we are in danger of spiritual arrogance by being firmly confident about our core beliefs.

I’ve had a long association with this church. I can say I’ve never witnessed the attitudes of “believe what we do or you will be lost,” and “we have all the answers,” as the article states.

Mr Crocombe writes that “no-one can be a fundamentalist and a follower of God’s

soon be full of despair.

He based his statement on Hebrews 11:8 where Abraham “obeyed and went, even though he did not know where he was going.” But did he know?

The Lord told Abram “to go to the land I will show you” (Genesis 12:1, NIV). Abram was not only promised to be shown the way but was told he would be blessed and be a blessing. Could we say he was offered a reward if he stepped out in faith? I suggest this is also what we need to do! We’ve been offered eternal life (Romans 6:23), and it’s free. All we have to do is believe it and step out in faith. I like J B Phillips’s rendering of Hebrews 11:9, 10: “It was faith that kept him [Abraham] journeying like a foreigner . . . for Abraham’s eyes were looking forward to that city with solid foundations of which God himself is both architect and builder.” He knew where he was going, and so can we.

Note: Views in Letters do not necessarily represent those of the editors or the denomination. Letters should be less than 250 words, and writers must include their name, address and phone number. All letters are edited to meet space and literary requirements, but the author’s original meaning will not be changed. Not all letters received are published. See masthead (page 2) for contact details.



Positions vacant

▲ **Manager, Adventist Alpine Village—the South Pacific Division** is seeking to appoint a qualified and experienced Manager for the Adventist Alpine Village (AAV), in Jindabyne, NSW. This new position will involve being responsible for the day-to-day management of the village, care for the guests, and ensure the smooth delivery of services. For further information please visit the Positions Vacant of the SPD web site at <adventist.org.au/employment>. Applications in writing (including résumé and three work-related referees and contact details of your church pastor) to Colin Clark, Director of Human Resources, South Pacific Division, Locked Bag 2014, Wahroonga NSW 2076; email <hr@adventist.org.au>; fax (02) 9489 0943. Applications close May 4, 2005.

▲ **Director of Acute Care and Peri-operative Services (Nursing)—Sydney Adventist Hospital (Wahroonga, NSW)** is seeking a Director of Acute Care and Peri-operative Services. The successful applicant will have excellent communication and negotiation skills. Essential criteria: Registered Nurse with current NSW registration; post-graduate qualification in nursing or management; minimum of five years clinical experience and nursing management experience. For further information contact Annette Baldwin, Nursing Executive Office, on (02) 9487 9431. Applications in writing, stating reference code ACD0405, should be forwarded to Trevor Crabbe, Corporate Human Resources, Sydney Adventist Hospital, 185 Fox Valley Road, Wahroonga, NSW 2076; fax (02) 9473 8233. Applications close May 20, 2005.

For church-related employment opportunities visit the Employment section on the SPD web site <www.adventist.org.au>.

Anniversaries

McCulloch, Laurie and Ngaire (nee Morgan) celebrated their golden wedding anniversary on 26.3.05. They married in Christchurch, Wanganui, NZ, in 1955. Ngaire was baptised into the Seventh-day Adventist Church in 1964 during the big Cherry mission program. Laurie joined the church a short time later. The couple celebrated with a family reunion dinner at Liffiton Castle, Wanganui.

Seberry, Roy and Isabel (nee Brown) of The Rock, NSW, were married in the old Wahroonga church, Fox Valley Road, on 1.3.55, by Pastor N C Burns, who at that time was Bible teacher at Avondale College. Dr Laurie and Joyce Draper were attendants, also Wilma Laruffa and Cliff Butler. They celebrated their golden anniversary with friends and family at their son's home in Melbourne, Vic. They have two children, Trevor (Melbourne) and Neroli (Sydney, NSW). Roy and Isabel are still busy in their church work and in the community. God has blessed them abundantly and they praise His name.

Sharp, Fred and Mary celebrated their 50th wedding anniversary on 26.3.05 at a secret venue in Albury, NSW. Their four children and their partners, and their 10 grandchildren, were present at a lovely luncheon that was prepared by the family. Fred and Mary were baptised into the Adventist Church in 1962 as a result of a mission held in Albury by Pastor Ray Stanley, and have been very active members of the Albury church since then.

Skuse, John and Hilda (nee Binns) enjoyed a surprise golden wedding anniversary luncheon at their home in Wyalkatchem, WA, prepared by some relatives. They were married on 29.3.55 at the Dora Creek SDA church, NSW, by Pastor Cecil Ogg. They have two daughters, Kathleen (Roma, Qld) and Leslee (Perth, WA). Messages of

congratulation came from matron-of-honour, Glenice Schultz, and best man, William Binns, and many relatives and friends. They have served as missionaries at Yuka Mission Hospital, Zambia, John at that time being a registered nurse.

Stanley, Pastor Ray and May Stanley met with a small group of friends on Monday afternoon, March 21, at the Charles Harrison Nursing Home, Coorabong, NSW, to celebrate their 60th wedding anniversary. Ray and May (nee North) were married in the old Bickley church, WA, by the late Pastor A F J Kranz. Messages of love were received from their sons, Pastors Chester and Wayne (Melbourne, Vic), and their daughters,



Raelene and Michelle (England). Cards and flowers were received from friends, and congratulatory messages were read from dignitaries and Her Royal Highness, the Queen of England. Ray and May engaged in ministry, mainly in public evangelism, throughout the South Pacific Division, and in England and Scandinavia. Ian Watts, Ray's oldest nephew, closed the delightful occasion with a prayer of gratitude to God for His care and blessing upon their long years of love and devotion to each other.

Wedding

Topperwien—McGrath. Ken Topperwien and Lesley McGrath were married on 10.4.05 at Carmel College Chapel. In attendance were their children, Nicole, Travis, Gavin, Cheree, Linda and Sharon.

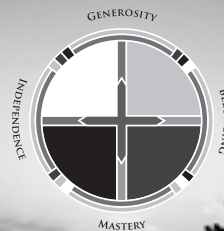
Peter Fowler

The Circle of Courage

A strategy for building resilience in our young people

As the Circle of Courage cyclists cross Australia raising awareness of rural youth issues, follow their progress at www.cyclingincircles.org.au

CIRCLE OF COURAGE



Perth to Sydney = 4456 km
April 5 to May 5 = 31 days
6 cyclists and support crew

www.cyclingincircles.org.au

Obituaries

Arvai, John, born 15.10.1921 at Mezkovesd, Hungary; died 28.3.05 in Wyong Hospital, NSW. In 1957 he married Julia. He is survived by his wife (Argenton); his daughter and son-in-law, Amaryll and Neil Naismith; and his grandchildren, Alyssa, Joshua and Andrew (all of Eleebana). John suffered declining health in his later years, which he endured with patience. He looked forward with confidence to the time when "this mortal shall put on immortality."

Alwyn Gersbach

Clarke, Gerald John, born 28.3.1915 at Croydon, England; died 4.4.05 in Noosa Hospital, Qld. On 14.10.41 he married Dorothy (nee Taylor), who was known for many years by her foster name, Joyce Jackson. She had accepted the Adventist teachings of her foster mother and shared them with Gerald, a British naval officer stationed in NZ. He was baptised by Pastor S M Uttley and they became members of the Huntly and Brentwood churches, and later Waitara, NSW. Recently they moved to the Sunshine Coast, Qld. He is survived by his wife; his daughters, Myrna (Waitara, NSW) and Maureen (Noosa, Qld); his grandchildren, Tanya and Adam; and his three great-grandchildren. He was laid to rest in the Tewanтин Cemetery to await the call of the Lifegiver.

Bruce Price, Colin Tylor

Elles, Elsie Lillian, born 24.2.1911 at Lismore, NSW; died 20.3.05 in John Flynn Hospital, Tugun. In November 1929 she married Keith, who predeceased her. She

was also predeceased by her daughter, Margaret. She is survived by her son, Bob (Sydney); and her daughter, Kay Bolton (Fingal Head). David Kosmeier

Hanbury, Myrtle Dorothy (nee Posselt), born 19.2.1918 at Kellerberrin, WA; died 28.3.05 at Coorabong, NSW. She was predeceased by her husband, Oliver, in 1994. She is survived by her daughter, Gloria; her brother, Ron; her niece, Loloma, her husband, Brian May, and their children (all of Adelaide, SA). Myrtle and Oliver worked in WA, SA, Tas and NSW, and travelled extensively. They had a wealth of friends in many places. Myrtle will be remembered as a lovable, faithful Seventh-day Adventist who longed for Jesus to come.

Claude Judd

Raymond Stanley, John Watson

Higgins, Mabel (nee Head), born 12.2.1907 at Toowoomba, Qld; died 12.2.05 in Salem Rest Home, Toowoomba. "Sister Higgins" as she is affectionately remembered by her Toowoomba Central church family, had taught music for 74 years, endearing herself to hundreds of students in and around Toowoomba. She gave exemplary support to her church in numerous offices, and was a Sabbath school pianist, ADRA care collector, and Bible Society representative until her 93rd year. "Sister Higgins," whose father was a founding member of the Toowoomba church, had an amazing memory of its history, and provided an invaluable resource for the church's centenary celebration in 1995. She was greatly respected and loved, and is missed by her wide circle of Toowoomba friends.

Chris Foote, Clive Butcher

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1955—Heather & Bert Godfrey ph 4973 3341
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1965—Bob Dale ph 0414 973 507
rdale@adventist.org.au

1975—Peter Cherry ph 0414 487 731
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1980—Ross Cole ph 0410 889 118
ross.cole@avondale.edu.au

1985—alumni@avondale.edu.au

1995—Brett Barons
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SAN GRADUATES DINNER MAY 22, 2005
Sydney Adventist Hospital

All past nursing students and graduates are invited to attend (with partner or friend)

For details contact Lena Jowett
Ph (02) 9487 9129 or lena@sah.org.au

Rossmoyne, WA. She is survived by her sister, Elsa Dyson (Australind); and her brothers, Milton (Mandurah) and Keith Powell (Maida Vale). Vena was a lifetime Adventist. She served for several years at Karalundi Aboriginal Education Centre, Meekatharra. Later she lived at Bickley, then the Adventist Retirement Village at Rossmoyne. She was ever strong in faith.
Robert Kingdon, Keith Godfrey

Saliba, Kerry Lyn (nee Adams), born 11.10.1954 in Brisbane, Qld; died 3.4.05 in Maryborough Base Hospital. In 1971 she married Garry Ludwig. Later she married Gary Smith. Then in December 1999 she married John Saliba. She was predeceased by her mother, Maureen Adams; also her brother, Kurt. She is survived by husband; her children, Lance, Jasmine, Jarod and Ashley; her father, Ivan Adams; her siblings, Carl, Glenn, Kim; and her half-sister, Jan. Kerry brought joy to a lot of people, especially through the music ministry in country- and-western style.
Phil Downing

Topperwien, Gordon Herbert, born 18.9.1932 at Barmera, SA; died 18.3.05 in Charles Gairdner Hospital, Perth, WA. He is survived by his wife, Mildred; his children, Lindsay, Kenneth, Philip and Judy; and his eight grandchildren. Gordon was a schoolteacher and principal, with part of his career served at Karalundi Aboriginal Education Centre, Meekatharra. He was also a musician and played the cornet and tenor horn in the Perth Advent Band, and also conducted the band on occasions. He was a valued member of Carmel church, who had a regular position playing most

weeks in the worship band; a very talented man who will be missed by his family and church community.
Peter Fowler

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Attention—SAH Gold Class July 1975. Nurses Aides, ENs and RNs. This year is our 30th anniversary. Are you interested in attending a reunion this year? Is so, contact Robyn Brendling (nee Tiradnakorn) on email <robynbrendling@yahoo.com.au>; or phone (02) 9482 1392. RSVP May 14.

Brisbane Adventist High School class reunion 1976-80. 48 classmates started out in high school in 1976 and 22 completed Year 12 in 1980. During these 5 years 60 students were a part of our class experience. We would like to see you all at a 25-year reunion to be held in Brisbane, October 1 and 2, 2005. Ladies please contact Debra Clarke (nee Bailey) 0416 290 863 or <badclarke@bigpond.com> and gentlemen contact David Boyle 0411 862 800 or <david.boyle@fphcare.com.au>.

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Moffett, William (Bill), born 28.12.1933 in Perth, WA; died 19.3.05 at the Joondalup Health Campus. He is survived by his wife, Maureen; his daughters, Sandra and Karen; and five grandsons. The majority of Bill's life was spent in agriculture and he was a well-known Carmel identity. He was a student of Carmel College. In 1955 he became a member of the Carmel church and was at the time of his death its longest serving member. Bill will be remembered as the gentle giant whose faith was strongly anchored in the hope of the resurrection.
Peter Fowler

Powell, Vena Ivanella, born 30.9.1919 in Tonga; died 2.4.05 at Sherwin Lodge,