

RECORD

October 25, 2008

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by sinning?



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Great Controversy read-a-thon underway

LANDSBOROUGH, QUEENSLAND

A group of Adventist young people from Landsborough Adventist church in Queensland have started a worldwide *The Great Controversy* read-a-thon, which began on September 1 and will conclude after all 42 chapters of the book are read.

In August at a Wednesday-night Bible study, Landsborough church member Sandra Entermann and some of her friends decided it was time to read the Ellen White book from cover to cover. They felt being accountable to one another would help them finish the book and allow them to share their thoughts about it.

Feeling compelled to encourage others to join in, Ms Entermann created a Facebook group called "*The Great Controversy* Readathon" the following day.

Enthusiasm for the read-a-thon surpassed the youth group's expectations and Ms Entermann says, "Right now on Facebook, there's more than 2800 young people, representing more than 50 different countries, involved."

The popularity of the idea led to the youth group creating another website <www.gcreadathon.com> to cater to people who don't have Facebook accounts.

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Life is measured differently
in the kingdom of God.

Faithfulness matters

AT TIMES THE HEADLINES BECOME nearly overwhelming. Whether it's financial chaos, political turmoil, environmental destruction, natural disasters, terrorism, war or other global threats, the big news stories of the day, with their incessant reports, opinions and fears, can come to dominate our thoughts, our lives and even our faith.

Not that these issues are unimportant or that we should isolate ourselves from news of the wider world. Jesus instructed His disciples to “stay alert and keep watch” (Mark 13:33, NLT). This includes a healthy awareness of news and issues that affect our society, as well as an active concern for the people most hurt by the events we witness around the world.

But as the confusion of headlines seems to wash over us, we are tempted to feel helpless—that what we do does not seem to matter or our choices make any real difference. So when we are tempted to think important things only happen among powerful people in other places, we need to be reminded that life is measured differently in the kingdom of God.

When C S Lewis wrote a review of his friend J R R Tolkien's epic mythology *The Lord of the Rings*, he pointed out this significant aspect of the story: “On the one hand, the whole world is going to war; the story rings with galloping hoofs, trumpets, steel on steel. On the other hand, very far away, miserable figures creep (like mice on a slag heap) through the twilight of Mordor. And

all the time we know the fate of the world depends far more on the small movement than on the great” (C S Lewis, *Of This and Other Worlds*).

Amid the noise of headlines, we can be easily distracted from the significance of the “small movements” and their true importance in the world. When so many other voices press in on us, “it takes imagination to live in God's world” (N T Wright).

I imagine an ordinary suburban family, seeking to raise their children to choose God, working their nine-to-five—and more—jobs, supporting their local church as they are able and trying to maintain balance in their busy lives.

I imagine a church of a just a few members in a small country town, frustrated by its seeming lack of success but continuing to meet faithfully week by week, encouraging each other and dreaming of a day when their church will grow.

I imagine a school teacher taking a little extra time to express an interest in a sometimes-troublesome student.

I imagine a pastor in the highlands of Papua New Guinea, hiking long hours across mountain ranges to spend Sabbath at one of the many churches he cares for.

I imagine a high school student making choices they know are right, even when it means they are left out of their friends' plans for the weekend.

I imagine a nurse in a remote clinic somewhere in the Pacific, working with the limited resources she has to help a sick child.

I imagine a college or university student studying toward a vocation of service, rather than a more profitable career.

I imagine a businessperson working ever harder to maintain his or her business in difficult circumstances, at the same time as remaining faithful in financially supporting a variety of worthwhile projects.

I imagine Pathfinder leaders rejoicing that a couple of “their” young people made the decision to be baptised at a recent Pathfinder rally.

I imagine a church administrator, packing his suitcase for yet another trip away.

I imagine a mother pouring out her heart to God, begging Him to somehow step back into the life of one of her adult children.

I imagine a retiree mowing their church lawn, as he or she does every week during the warmer part of the year.

I imagine the countless “little” prayers, “everyday” choices and “small” acts of service, kindness, goodness and faithfulness.

A story Jesus told with reference to how we should live while awaiting His return assures us that, whatever the headlines, our faithfulness—even when seemingly small—matters: “The master was full of praise. ‘Well done, my good and faithful servant. You have been faithful in handling this small amount, so now I will give you many more responsibilities. Let's celebrate together!’” (Matthew 25:21, NLT).

Nathan Brown



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

ACA Health fighting fit with expanded services

WAHROONGA, NEW SOUTH WALES

With the growing issue of obesity in adults and children, ACA Health Benefits Fund, a private health insurer for Adventist Church employees, is also looking to offer some benefits for preventative health as part of a chronic-disease management program.

This led to ACA Health joining the South Pacific Division's Adventist Health Ministries department to support educating primary-aged children about obesity earlier this year.

Annually, Adventist Health Ministries donate prize money to Avondale College final-year education students for preparing and producing high quality, original and creative teaching resources about a current health issue.

The winning resources are reproduced and distributed to all Adventist primary schools in Australia to educate primary-aged children.

ACA Health worked with the Health Department to judge the projects. The "ACA Health Choice" prizes of \$A100 were awarded for the most effective and high-quality resources, which could stand alone outside the classroom and be used by ACA Health members to educate their

children about obesity within the family home.

Steve Platt, Liliana Platt and Chris Grice produced a "fresh and entertaining" TV show, and Holly Casamento and Petra Tilmouth created a "bright and catchy" children's book about the adventures of "Reese the obese cat and fit Kit the mouse." ACA Health has started to distribute the resources.

ACA Health manager Jody Burgoyne regularly sees the effects of lifestyle diseases such as obesity on members, and was happy to take the opportunity to support education about this issue. "With the growing problem of obesity in both children and adults, we will also be looking at offering some benefits for preventative health as part of a chronic-disease management program in the near future," she says.

As part of the healthy lifestyle emphasis, ACA Health staff participated in the national Walk to Work Day on October 3. The annual Walk to Work Day encourages Australians to walk more, eat healthy



Paul Melville/News Ltd

ACA Health Benefits Fund staff members get involved in the Walk to Work Day earlier this month.

foods and protect the environment by reducing fuel emissions.

Mrs Burgoyne says, "ACA Health is proud to support and promote Walk to Work Day in our office and to our members, and will continue to do so. As the private health insurer especially for Adventist Church company employees, ACA Health believes in supporting healthy choices."

With the expansion of Health Industry Claims and Payments Service in September, ACA Health has also broadened its range of benefits to cover more lifestyle services, including acupuncture, remedial massage and prescribed vitamins, minerals and herbs.—**Alexandra Davison**

More @ www.acahealth.com.au



◆ Avondale College, NSW, has removed two of its oldest trees to improve safety on its Lake Macquarie campus. A small crowd of staff members and students watched as the 93-year-old bunyas, located between Andre Hall and Bethel Hall, came down on September 29. Avondale estimates the pines—with girths of 1.4 metres and estimated heights

of 24 and 30 metres—were the oldest on campus and, perhaps, on private land in the city of Lake Macquarie. But their health had deteriorated since a vandal drilled holes around the base of both four years ago. The bunyas regularly dropped large branches, which posed a hazard to pedestrians. Two arborists, one from Lake Macquarie City Council, recommended the removal of or at least the building of a fence around the bunyas. White ants and brown rot were found in the smaller of the two. Two saplings from the bunyas will ensure the pines grow

again on the campus. There are plans to use the healthy timber in a memorial piece of furniture for the college.—**Kristin Thiele**

◆ A Year 7 Heritage College (Vic) student, Jesse Manzat, 13, has achieved the honour of representing Australia in the Under 14s Footskills Squad (soccer). Jesse was playing a game in Mornington when a scout saw him and asked him to try out for the team. Jesse toured Singapore and stated that "Being on the squad has been one of the highlights of my



life. It was a challenge to play in a higher level than my age and to play in 42 degrees each night, too. I am definitely looking forward to trying out for the team next year." Australia achieved 3rd place. Jesse has represented the college in many local Christian competitions and rally days.—**Maleesa Pascoe**

RECORD recognised at ARPA awards

BRISBANE, QUEENSLAND

RECORD was recently awarded with the “Best editorial/opinion piece” at the Australasian Religious Press Association (ARPA) awards, held in Brisbane on October 4. The winning entry was editor Nathan Brown’s “The family myth,” in the November 17, 2007, issue of RECORD.

The editorial explored the use of “family values” in a political sense prior to the Australian election and encouraged readers to embrace the values of God’s kingdom.

The “Best editorial/opinion piece” section of the ARPA awards is open to all topics, and judges commented on the number of articles submitted for consideration that dealt with the Australian federal election.

Judges said of Mr Brown’s winning editorial, “What a pity we didn’t hear more of this kind of thing during the election campaign, when the phrase ‘family values’ was being tossed into almost every speech and discussion. Nathan Brown, in examining what this nebulous term really means, urges us to see it in a larger perspective, as going beyond the nuclear family and into

the wider world. He also points out something preachers and teachers often forget—that Jesus was very far from being a ‘family man’ in the narrow Western sense. A brave and original point of view.”

They also praised the way in which the message could reach its audience in an intelligent way, with high-quality prose and originality.

Mr Brown says, “The award came as quite a surprise, particularly so in one of the most contested categories of the ARPA awards. We don’t do what we do for awards like this but, of course, it’s nice to be recognised in such a way. It’s good to know what we do compares well to what others do.

“Creating a magazine like RECORD is a team effort and many people contribute to making it happen each week, so an award that recognises one element of our magazine also reflects on the work of a whole group of people here at Signs.”

He adds that he enjoyed the ARPA meetings, of which the awards night was the conclusion, saying, “It’s good to interact with editors, writers and publishers from other denominations. There are many challenges and concerns we have in common.”

—Adele Nash

South Australian Conference launches online TV channel

ADELAIDE, SOUTH AUSTRALIA

The South Australian Conference has launched a 24-hour-a-day, seven-day-a-week television channel online. The programs can be watched by logging onto the conference’s website, <<http://sa.adventist.org.au>> and following the link to “Living Ministry Media TV.”

The channel features videos about what churches in the conference are doing, as well as church services, Sabbath-school presentations and regional meetings. College Park church’s Sabbath sermons are broadcast live and the conference’s media team hope to expand this to other Adventist churches. Plans are also in place to increase the variety of presentations on offer.

Using current internet technology, the channel allows users to access programs from anywhere with internet access.

Conference president Pastor Garry Hodgkin says, “This is a fantastic opportunity for the church to reach homes and individuals that would not normally be accessible to us. It’s just the beginning of our plans for Living Ministry Media, we pray that God will bless this new ministry so it can reach its full potential.”—*South Australian Conference*



◆ Members of the **Dora Creek church, NSW**, have donated \$A1000 to their local **public school** to go toward a **Smartboard** for teaching purposes. The church has had a positive relationship with the school for a number of years. Members donate food for needy families attending the school, provide religious instruction at various

times and help in other practical ways. The presentation took place at a special assembly and was made by local pastor **Wilf Pascoe** (pictured) who presented the cheque to **Zoe Kempt**, the school captain. Also present for the occasion were **Pastor Darron Pratt**, NSW Conference Children’s Ministries director, who gave a short address, **Bob Geelan**, the main liaison person from the church, and **Pastor George Drinkall**, first elder and local communication secretary. —*George Drinkall*



◆ The recent **Mackay regional day (Qld)** saw the unveiling of a three-month labour of love. Four young people commissioned, designed, drafted and painted a large mural of Bible images for the children of the church. **Danielle Hokin, Haron Baronian, Beau Ferret** and **Birgitte Venter** were all involved in completing it. The size was chosen and a place was found (the back of a

garage wall underneath a house) and thus began the project. The artists spent evenings and their spare time completing the artwork. “This mural is very significant, as many children in our church are going to have these Bible images in their heads as they study the Bible and learn about God,” a member commented. A highlight for the Mackay regional churches was the presentation of the mural at the regional day. **Pastor Rick Ferret** was proud to congratulate all involved in this project, which now resides in the Primary Sabbath-school room. —*Graham Wadd*

DAYS AND OFFERINGS: ◆ NOVEMBER 2—ABC OPEN DAY

Signs podcast reaches 100,000 downloads

WARBURTON, VICTORIA

The *Signs of the Times* magazine podcast recently passed its 100,000th download. The *Signs* editorial team began podcasting in July, 2006, and there are now more than 100 articles available to download in the podcast section of the *Signs of the Times* website, <www.signsofthetimes.org.au/podcast/index.shtml>.

"There are a variety of articles available to download and we've got a good mix people can listen to," says *Signs* associate editor Pastor David Edgren. "I try to do a health article and one or two spiritual articles, as well as a feelgood article each month. It's a good mix every month—just like the magazine!"

"It's been a lot of fun being the reader for the articles—seeing them appear online, receiving comments from people who've appreciated accessing them and so on. Some people find it valuable to download and listen to them while driving or on the train. It's a good way to experience *Signs* when you don't have the time to sit down and read the magazine."

In addition to the articles from recent *Signs* magazines, Pastor Edgren has record-

ed podcasts of articles from the *Signs* vaults that have been popular online, including Nick Vujicic's story and a few other big-name feature articles.

The article on Jackie O, featured in the December 2007 issue, has been downloaded more than 3500 times in the past nine months. Scott Wegener, web developer for the Adventist Media Network, describes it as "more popular than her appearance on *Big Brother*."

In addition to the articles, a group discussion with *Signs* team members is recorded for each new issue of the magazine. Pastor Edgren says, "The monthly podcasts are a lot of fun. Listeners get to experience the personality of the *Signs* team and find out not just what we write but what we're like, and we have a lot of fun together. Although sometimes we have to edit out Jarrod for some reason . . ."

"The *Signs* podcast has become even more popular than the text articles on the website," adds Mr Wegener. "Of the current top-20 articles accessed, 12 were audio versions and eight were text. This is despite the fact we have 900 per cent more text files than audio."—**Adele Nash**

More @ www.signsofthetimes.org.au

New church built in French Polynesia

RAIVAVAE, FRENCH POLYNESIA

A new church has been built on the island of Raivavae, one of the Austral Islands in French Polynesia. The Teipoarii family gifted a plot of land to the Adventist Church for the church to be built, and it was completed in mid September.

A group of volunteers from Tahiti and Tahaa joined Pastor Marama Tuariihionoa, local church pastor and president of the French Polynesia Mission, in working to construct the church, which was completed in two weeks. Some of the other nine volunteers included Orna Bernardino, Pastor Tuariihionoa's wife; and Marcel Poroi, director of personal ministries for the church in the Mataiea region. Mr Poroi is also the manager of a construction company.

The church building is near a lighthouse, which was used as a guide by boats occasionally passing by the island. Church members say it is symbolic of Jesus as a light that draws people to God. The construction of the building was funded by Adventist Mission in French Polynesia and cost around 30 million francs. There are 37 churches in French Polynesia and 4862 church members in a population of 265,000.—**A Colombani**

More @ <http://mataiea.adventiste.pf>



◆ During the September school holidays, **Wynyard church, Tas**, held a Vacation Bible School program called "**Bug Safari**." During the five-day program, **49 children** were registered and had fun listening to Bible stories, playing games, making crafts and much more. On Thursday morning, Sanitarium provided breakfast for all

the children and their families. To end the week, a special afternoon program was held on Sabbath, where all the children and their families were invited to have lunch and share in the week's activities through singing, viewing a slide show presentation and revisiting the week's events.—**Helen Borg**

◆ During July/August, the **North Perth church, WA**, conducted its second **Interactive Youth Bible Study** for the year—this time studying the

Book of Ephesians. "William Barclay has described the book of Ephesians as the 'Queen of the Epistles,'" said youth pastor **Dr Sven Ostring**. "Just a cursory read through Ephesians will highlight the fact that this letter Paul wrote to the church at Ephesus has one of the grandest visions of Christianity, and includes almost every encouraging Christian promise of hope found in the New Testament." Over six weeks, the study was eagerly presented by the young people of North Perth church to



a wide range of age groups. A separate teen class was held for the younger people who turned up regularly. Young and old alike enjoyed the time of study. The study guides are available on the North Perth website.—**Diana Tanner**

More @ northperth.adventist.org.au

Great Controversy read-a-thon underway

(Continued from page 1)

“The webmaster of <www.gcreadathon.com> told me there are more than 2500 people subscribed there—that’s people who are not Facebook users,” says Ms Entermann. “We have all these young people saying, ‘Yes, I want to read it, too! I’ve been meaning to read that for years.’”

Ms Entermann recently spent time in the United States to promote the read-a-thon and was interviewed for 3ABN, which she hopes will help to encourage more people to join in reading *The Great Controversy*. “It’s never too late to join,” she says. “The beauty of *The Great Controversy* is you don’t have to start at the beginning—you can just jump onboard at whichever chapter we’re on.”

The Landsborough church’s youth group has a number of non-Adventist members and they are enjoying the new perspectives presented by the book. Ms Entermann says, “We young people need to know why we believe the way we believe. *The Great Controversy* explains so much about how Protestantism came about and why the reformers stood for what they did. This cannot just be ‘Dad

and Mum’s religion.’”

The Great Controversy covers Christian history from the time of the destruction of Jerusalem in AD 70, and continues through early church history, the Middle Ages and the Protestant Reformation, and concludes with the apocalyptic events of Bible prophecy.

Ms Entermann says, “What I hope people will get out of this read-a-thon is a thirst for a relationship with the God of the Bible. So many people fought so hard to preserve this Bible for us today. We are reading how they were burnt at the stake and their faith was just so strong. The Waldenses used to sew it into their clothing to get it out there! They’d commit entire books of the Bible to memory!”

“I really hope this book will inspire and encourage us to stand firm when things get hard—that we will know this is not about us, this is a controversy between Christ and Satan, and we just need to hold on to Jesus’ hand.”—**Adele Nash**

More @ www.gcreadathon.com

To join the Facebook group, visit <www.new.facebook.com/group.php?gid=28057582454>.

If you don’t have a Facebook account, you can join up via <www.gcreadathon.com>.

Graduation first for Burns Creek Form Five students

HONIARA, SOLOMON ISLANDS

Burns Creek Adventist High School saw its first group of Form Five students graduate on October 3. Close to 80 students received their certificates of completion at the historic ceremony.

Principal Sam Panda said it was a proud moment for the school. “This is history in the making for the school to witness the first-ever Form Five graduation ceremony,” he says.

Burns Creek Adventist High School started as a primary school in 1972, and secondary education was introduced with its first Form One intake in 1996. Mr Panda says the school operated Forms One to Three until last year, when they introduced their first Form Four stream. “We are hoping to introduce Form Six soon,” he says.

Solomon Islands Mission Adventist Education director Francis Leovania praised the students for their achievement. “You’ve made a history for yourselves,” he told them at the graduation ceremony. He urged parents to continue supporting the school.

—**Moffat Mamu/Solomon Star News**

More @ <http://solomonstarnews.com>

◆ On September 27, the Adventist Church in **Croatia and Slovenia** celebrated **100 years** since the first organised church was established. In the morning, a worship service was held in **Maribor, Slovenia**, where the first church was organised in 1910. Nearly all 550 church members in Slovenia were in attendance. The celebration service was held with the participation of the Slovenian Minister of Religious Affairs. Retired pastor **Mihael Virtic**, son of the first convert in Slovenia, spoke about his father’s life and commitment to the faith. In the afternoon, in

Zagreb, Croatia, many representatives brought greetings and good wishes—including a representative of the president of Croatia and various evangelical churches. The leader of the **Muslim community** in Croatia and Slovenia spoke, congratulating and wishing God’s blessing on the Adventist Church. The program was framed by beautiful music and the event was covered by national television. The membership of the Croatian Conference is about 3500. This year, the number of baptisms in the conference will reach the highest level for many years.—**TED News**

◆ **Hristo Mishkov** had a successful career as a **broker** on the Nasdaq stock exchange in New York, until he decided to give it all up and become a **monk** in his native **Bulgaria**. **Brother Nikanor, 32**, as he is now known, worked for **Karoll**, one of Bulgaria’s leading brokerages. His colleagues were stunned when he decided to become a monk but he had made up his mind to seek spiritual wellbeing, rather than material wealth. “We always search for happiness in material things, which makes us constantly unsatisfied, angry with ourselves and

the world,” he says. Mr Mishkov now wakes at dawn to attend to a herd of cheese-producing buffalo in the **12th century Tsur-nogorski monastery** in which he lives, 30 miles west of the Bulgarian capital, **Sofia**. When he became a monk five years ago, he retained just one luxury—a mobile phone—and has used it to raise significant funds from former trading colleagues and Bulgaria’s wealthy to rebuild the dilapidated monastery, which was used as a labour camp during the communist era.—**Ana-nova**

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

Adventists encouraged to join freedom discussion

RINGWOOD, VICTORIA

Adventists in Australia are being encouraged to write to the Commissioner for Human Rights on the subject of religious freedom, according to Pastor Ken Vogel, director of Public Affairs and Religious Liberty for the Australian Union Conference. This is in response to a discussion paper launched in September in Canberra by the Australian Human Rights Commission on “Freedom of Religion and Belief in the 21st Century.”

The Race Discrimination Commissioner, Tom Calma, called for as many Australians as possible to become involved in a discussion about the current state of freedom of religion and belief in Australia. Although the Adventist Church will officially make a submission, individual church members are being encouraged to respond with their own observations and examples of religious discrimination, intolerance or limitations to freedom. The opportunity for submissions closes on January 31, 2009.

“The intent of this discussion paper is to examine and report upon the extent to which this right can be enjoyed in Australia today by drawing from practical everyday experiences and observations,” Mr Calma says. “This is easy for some, while others feel that religion and human rights don’t mix, like oil and water.”

Mr Calma emphasised that gaining a comprehensive understanding of these issues could not be achieved merely by consultation with academics, religious institutions and government. “To achieve the intention of our discussion paper, we need to hear from as many people as possible, from as many walks of life, with as many different experiences to share as we can,” he said.

In 1997, the Human Rights Commissioner invited similar submissions on the subject of religious freedom in Australia, and as well as a submission sent by the South Pacific Division Director of Religious Liberty, Pastor Raymond Coombe, a number of church members also made submissions reporting on examples of religious dis-

crimination in the media, and difficulties encountered with Sabbath observance and employment. “These practical examples are important for the commissioner to get a true picture of the situation for people of religious belief,” says Pastor Vogel, “and I would urge our members to recount their personal experiences regarding employment and Sabbath observance or Sabbath examinations, as currently there is not sufficient protection or provision for accommodation to be made.”

Pastor Vogel states the Adventist Church in Australia will make an official submission to the commission but he feels that the input by individual church members is vital. “It would be helpful if members would also send us copies of their submissions, so we are aware of the problems encountered by our members and/or of suggestions that they make. It might be possible to have the church’s official submission reiterate some of these.”

He adds, “This is an opportunity for us to speak out on matters of religious freedoms in Australia. This can include sharing the real facts of how we experience religious discrimination or hardship in Sabbath observance, without preaching to the commissioner about the truth of the Sabbath. We simply need the Human Rights Commission to understand the extent of the problem when sincere people of faith wish to observe holy time according to their conscientious belief but end up losing employment, or facing disadvantages in their education because of classes or examinations that are scheduled on Sabbath. If we do not express our challenges and difficulties now in this open forum, we may never have the opportunity again.”

—Ray Coombe

The Human Rights and Equal Opportunity Commission discussion paper can be viewed by visiting www.humanrights.gov.au/frb and electronic submissions can be made by emailing frb@humanrights.gov.au. Submissions can also be made by post to Race Discrimination Unit: Education and Partnerships Section, Human Rights and Equal Opportunity Commission, GPO Box 5218, Sydney NSW 2001.

Young Adventist artist enjoys exhibition success

LONGBURN, NEW ZEALAND

Longburn Adventist College (LAC) student Montel Goodrick-Maiava was the featured artist at the Square Edge Art Gallery in Palmerston North. The 12-year-old student’s work was exhibited from September 8 to 20. A further 10 photography and 12 art students from LAC have been invited to feature their work in the gallery in future.

Montel’s work has previously been featured in an internet gallery, where he was the first child artist to have his work exhibited on the site www.originalheart.co.nz. His grandmother contacted the *Manawatu Standard*, who wrote an article about his artworks, which got the attention of the Square Edge Creative Centre.

Montel says, “I started drawing when I was two—I mostly remember drawing penguins and airplanes. When I was seven, I got started with an art coach, Patrick Houston, at Gallery/Studio ProCreate in Sydney. He had a huge influence by guiding me and teaching me painting techniques.

“I’d like to encourage people to follow their interests and talents—no matter what they are. I’m lucky to have the support of others. My school, Longburn Adventist College, has given me time during school hours to work on my artwork leading up to my exhibition.”—RECORD staff/Julene Duerksen-Kapao

Read more about Montel Goodrick-Maiava’s work in Edge #72.



Montel Goodrick-Maiava with his Wellington painting, featuring the Beehive and a Pahutakawa tree.

Memoirs of a pioneer missionary

BY LAURIE FALVO

BORN IN 1899 IN RURAL AUSTRALIA, Rubina May Ferris lived a life of great adventure, heartache and joy. Together with her husband, Norman, she pioneered the Adventist work in the South Pacific on a tiny string of islands called the Solomons. It was dangerous, demanding work. Yet Ruby never felt she had accomplished much for the gospel.

Then in 1989, she was invited to an anniversary celebration, where she and Norman had laboured hard to start a congregation many years earlier. “Here, Mother saw the results of her service,” says her son, Ervin. “She was thrilled to find seven churches with 1800 members.”

In 1995, at age 95, Ruby visited the Solomon Islands again. As her boat docked in Guadalcanal, more than 1000 uniformed church members formed an honour guard to greet her. Tears filled her eyes as she said, “It must have been worthwhile after all.”

When Ruby passed away at 103, she left behind a diary. Called “Nana’s Memoirs,” it provides an intriguing glimpse into the heart of a missionary whose passion for souls knew no bounds.

The following are excerpts from “Nana’s Memoirs.” **R**

Read Ruby Ferris’ complete memoirs at <www.AdventistMission.org>. The Office of Adventist Mission would like to thank Pastor Ervin Ferris, Ruby’s son, for sharing his mother’s inspiring diary. Pastor Ferris served as youth director for 30 years in most regions of Australia and New Zealand, as well as part of the Pacific. Since 1996, he has served as Short-term Ministries director for the South Queensland Conference and is involved with the fly’n/build program, building hospitals, churches, clinics, and schools in the Solomon Islands.

Laurie Falvo is communication projects manager for the Office of Adventist Mission at the General Conference in Silver Spring, Maryland, USA.



Originally published in *RECORD*, this photograph of Norman and Ruby Ferris (far right) was taken in 1927, when they were appointed as missionaries to the Solomon Islands.

“Baby overboard!” (1929)

As furlough came to an end, preparations were made for our return but high winds and heavy seas thwarted our plans. So we anchored for the night, hoping the morning would bring calm waters. We had no mattresses or cooking facilities, and spent the night stretched out on the cabin top.

Morning brought no change to the weather so we decided to travel around by the top of New Georgia, thus averting travelling in heavy seas. The ship tossed almost uncontrollably. Late that night, we entered the calm waters of the Marovo Lagoon. We were exhausted and glad to leave the rolling seas behind us. I bedded down on the bare cabin top with my daughter, Norma, on my left side and baby, Ray, on my right arm. We all fell asleep without anything to eat.

How long we travelled I do not know. All at once, the Kima lurched over to port and threw Norma into the sea. All was panic. Our boat had struck a rock, and the keel had run into a groove in the rock that held her fast. I screamed out, “Norma has gone overboard. Norma is overboard!”

Jamuru, one of the crew, dived overboard but only came up with a basket of sweet potatoes. Then Ragoso dived down and brought her up, not much worse for her bath. The orders were given for all to quickly move forward to see if we could get the boat off the rock. Norman had come to assist the baby and me when suddenly, the boat turned and threw us into the water on the starboard side.

We were quickly assisted aboard. But our position was really precarious now, for we were on a falling tide. The dinghy we towed was too small and leaky to be

of any help for survival, so two people were sent in it to secure help from a village miles away. As the hours passed, the boat sank further and further into the sea. I wondered what was to be our end as we waited, prayed and listened.

After what seemed like hours, the noise of paddling a man-o-war canoe filled our ears. God had heard and answered. It was late next morning when we arrived at Batuma, worn and weary.

In Batuma, we were fighting malaria. Little Norma was especially dogged with it. As my husband was returning via Tulagi, I asked him to purchase some dry ginger ale for the children. This seemed to stay the vomiting.

When the boat arrived, the crew brought up a case of ginger ale and placed it on the front porch. Childlike, Ray picked up one of the bottles and I said, “Put it down, son.”

He threw it back instead and the bottle exploded. A piece of glass pierced his right hand and a geyser of blood shot into the air. He had pierced an artery. We were hours from any help and used every means to stay the bleeding. Even a cry would open up the artery and send blood shooting.

At night, I placed his cot next to my side of the bed in case of a recurrence. About the middle of the night, a groan from Ray awakened me and I found him lying in a pool of blood—he had nearly bled to death.

Finally, after using a red hot needle, we closed the opening of the artery and that ended that episode.

We found it very trying to rear a family when pioneering in the tropics and most often far removed from medical care.

"Kill him! Kill him!"

While awaiting the arrival of our baby, my husband decided to make a visit to the nearby island of Guadalcanal. All our work to this time had been on the other side of the island and we were anxious to get a footing on this side. My husband took his cook boy, Imbi, and his crew over to the closest village. He left the crew to care for the boat and ventured ashore with Imbi. He did not know that the devil had spoken to Ngata, a devil priest, in the village, telling him that Norman was coming ashore and that he was to go down and kill him. So on going ashore, the two met. The devil, through Ngata, said, "Kill him, kill him, kill Imbi." Another voice said, "He has something good for you." So Ngata put down his *waddy* (hunting stick) and listened for the first time in his life to the gospel story. He was thrilled, and begged for a teacher to come to his village and tell him more. My husband did not have a teacher available at the time and Imbi, an uneducated lad, offered to stay and teach Ngata more. This once-heathen devil priest became converted and did a mighty work among his people after being baptised.



Ruby with Ngata, the ex-devil priest, who was told to kill Norman in 1932.

How they need Jesus

One Sabbath morning, we were about to conduct Sabbath school with our crew when a big, strong-looking fellow came stomping up. When I asked him the reason for his coming, he replied, "Picanniny belong me sick too much." I explained that we would go to his village and see his sick child.

The patient was a little girl about 18 months old and, upon questioning the mother, we found the child had not had a bowel motion for two or three days and seemed uncomfortable. I began to prepare a mixture to bring relief and as I prepared to administer it, the mother and the whole family fled to the bush and refused to let me near the child. One woman had a high tropical ulcer on her leg, with blood running down and flies swarming it. She did allow my husband to give her an injection before we returned to our station.

Next morning, we again visited the home where the sick child lived and what I saw staggered me. The devil priest had been called in and, with a knife, had cut a gash fully an inch deep all around the bottom of the child. They said this was to let the devil out. The little girl was only semiconscious. I made a dressing of soothing ointment in the form of a napkin and remonstrated with the family on their foolishness. Not far away stood the devil priest and he got a good tongue-banging from me. I threatened to report him to the government. I visited the child again in the evening but there was no change in her condition.

Next morning before arriving at the village, I could hear the cries of mourning from the house and knew the child was dead. With the mother still holding the baby, I sat on the wooden slat that composed her bed and, putting my arms around her, told her how sorry I was. I asked her how many other children she had, and her reply was, "This make'm four fellow he die finish." She had lost three other babies besides this one. I thought of my own children, snug and happy at home, and here this dear mother had lost all four. How badly they needed the healing power of the gospel of Christ. If only they would accept the waters of life so freely offered.



In 1995 at the age of 96, Ruby travelled to the Solomon Islands, where she saw the fruits of her and Norman's years of toil. Ruby stands in the centre in the back.

War clouds

War clouds were now looming on the horizon and the Japanese had eyes on Singapore. German raiding ships were also plying the Pacific waters. The government had, at the time, sent up Dracula Thompson to send up coast guards around the islands. Things were really getting serious, and we were advised by the security guard to send the two eldest children back to Australia for their safety. This we did.

As the Japanese continued their conquering thrust south, the government ordered all women and children south on the next available steamer. We left Tulagi with a cyclone threatening and the ship full. It was sad saying goodbye to my husband, leaving him alone on the wharf. As we got underway, the ship tossed and rolled, and many of the passengers became seasick.

Toward evening, the ship was battered down to keep the waves from washing over, and fat burning in the galley sent smoke up to the decks. Because of this, I left the music room and went out on the backside of the ship to get a breath of fresh air. As I did so, a searchlight picked up our ship and played all over it.

I ran back inside and "Sparks," who was in the music room, heard me say, "Searchlight! Searchlight!"

"Oh, no," he said, as he spotted the light. The Captain was told to turn and as the boat wallowed in the high seas, it became apparent we were in trouble.

We were ordered to muster in the dining room and to bring our survival kits with us. Pregnant women, seasick and carrying buckets to vomit into, and mothers with babies were among

the motley throng.

The captain had thrown his ship's papers overboard, thinking a "raider" was bearing down on us.

I was paralysed with fright.

Jesus: Breaker of barriers

BY BRUCE MANNERS

JESUS CAME TO A PALESTINE divided. The Jews considered themselves superior, proud of their history as the people of God. They despised their cousins to the north, the Samaritans who, as fellow descendants of Abraham, had intermarried their way out of the faith and set up their own temple.

The Romans within were hated. They controlled Jewish life, demanded taxes and obedience, and chose the high priest. In fact, all Gentiles were considered second class, except the few who had converted to Judaism.

Then there were the divisions within, for women were ranked only slightly higher than the family milking goat and children didn't count for much. Not only this, clear lines were drawn between those considered acceptable and those who were not.

Even the temple had sharply defined divisions with its various courts and access privileges. Furthest from the temple was the court of the Gentiles. No Gentile could enter through the nine gates into the temple proper. Each gate had a sign that read, "No stranger [non-Jew] is to enter within the balustrade and enclosure around the temple. Whoever is caught will be responsible to himself for his death, which will ensue."

Just inside this wall was the court of the women. Jewish women and children had access to this area. A low wall separated them from the court of the men. Jewish men were permitted to go up the 15 steps and through a gate into this court area.

Then, unless you were bringing a sacrifice, only the priests were allowed to go near the altar, for this was in the court of the priests. Twelve more steps led up into the temple. Only the priests could climb those steps and enter into the Holy Place of the Temple.

Only one could go into the Most Holy Place—the high priest. Only he had the



right to go into the presence of God and even then, just one day a year.

Jesus broke down barriers.

He tells the story of the "good" Samaritan—now there's a new concept, a good Samaritan! He heals the Roman centurion's servant and says to obey the Romans when asked to carry a load—in fact, do twice as much.

At the Sychar well, while the woman asks why He's speaking to her, a lowly Samaritan, the disciples see them together and ask why He's talking to a woman. He calls the children to Himself when the disciples try to shoo them away and says unless you become like a child, you'll never make it to the kingdom.

He shocked the establishment by eating with sinners, mingling with outcasts and calling common people to be disciples. Rank and standing meant nothing to Him.

Jesus broke down barriers between people.

Then, as Jesus dies on the cross, another barrier is torn down—from top to bottom. The curtain in front of the Most Holy Place is destroyed.

And the Gentile from his court, the Jewish woman and child from their court, the Jewish man from his court, and the priest from his court can see right into the Most Holy Place. Nothing is hidden. God's presence is on show.

For Jesus' followers, no needlework on the temple curtain could change that. Not ever.

The apostle Paul described it this way: first, outward barriers were broken down among the children of God for "there is no longer Jew or Gentile, slave or free, male or female. For you are all one in Christ Jesus" (Galatians 3:26-28*).

Second, upward barriers were broken down. "Because of Christ and our faith in him, we can now come boldly and confidently into God's presence" (Ephesians 3:12).

Jesus broke down barriers. Outward, between people. Upward, between people and God.

There's a powerful scene in the film *The Passion of the Christ* where, in a flashback, the woman caught in adultery remembers the day she was brought to Jesus while being led to her execution.

As Jesus writes in the dust of the ground, those in the angry mob drop their stones and walk away. Then Jesus stands and the woman, on the ground, reaches out to simply touch His sandal. But He reaches down and takes her hand to help her up. He breaks a variety of societal barriers in doing so. He shows she has value. He lifts her up to His level.

Through Jesus, we are lifted up into the presence of God. There are no barriers. Not there. But here, we're in a world still divided. This remains a challenge for Jesus' followers. **R**

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

Bruce Manners is senior pastor of Avondale College church, Cooranbong, New South Wales.

Righteousness by sinning?

BY DANIEL LIVINGSTON

A FEW WEEKS AGO, I WAS HAVING dinner with one of my colleagues. We work in humanitarian development, and were enjoying some delicious and cheap Indian food after a long day of serving the poor people of Laos.

While discussing various food preferences, my colleague commented that a lot of people seem to do “righteousness by diet.” From her perspective, a vegan diet just seemed a little over the top. I said, “Sure, lots of people do righteousness by diet and also righteousness by lots of other things—such as development work and even righteousness by sinning!”

“Righteousness by sinning? Is that even possible?” My colleague was curious.

My explanation was something like the following: have you ever been in a situation where you preferred not to go along with your friends or colleagues—maybe even family—but you felt by not going along, you would come across as a bit legalistic? On the other hand, by yielding and going along with the others, you demonstrate you are not a legalist. And if you’re not a legalist, that must mean you understand and practise righteousness by faith, right?

After my short explanation, my colleague suggested, “Maybe it’s good to fall sometimes, to be reminded of our weakness and our reliance on God’s grace and forgiveness.”

Not-legalism?

Since that conversation, I have been thinking about the broader question of avoiding legalism and practising righteousness by faith. Perhaps we have gone too far in trying to avoid the appearance of legalism? I have done—and am still doing—some searching and reflecting. My purpose in writing down my reflections is to expose flawed thinking—not flawed behaviour—and enable us to bet-

ter understand and live righteousness by faith.

So let’s come back to the idea that falling into sin may help us better rely on God’s grace and forgiveness. I ask the following question: is it ever good to fall into the sin of taking someone’s life, just so we don’t fall into the trap of “righteousness by preservation of human life”? Of course not. Maybe it’s only the “smaller” sins that are good to fall into. For example, is it good to fall into telling a lie or make a mistake in going a bit too far physically with a boyfriend or girlfriend, just to remind us of our weakness and our need for God’s grace and forgiveness?

Yet these days, lying and extra-marital sex don’t seem nearly so bad. This begs the question: does God forgive these “smaller” or socially-accepted sins, demonstrating the goodness of Christianity, and simply stop us from committing socially unacceptable sins, like murder and stealing? Perhaps murder and stealing are more taboo because we don’t want to look like hypocrites in the eyes of the world, since even the world doesn’t approve of murder and stealing.

Following this line of thinking further, perhaps being occasionally intoxicated, watching the lust and violence of Hollywood, and eating whatever food is offered to us—perhaps these things are actually good to do so that we don’t appear legalistic in the eyes of the world.

Thus—the thinking goes—you need to demonstrate you’re not a legalist and make Christianity more attractive by being prepared to commit “minor sins,” such as lying, lust and intoxication—also known as “righteousness by sinning.”

This is the unspoken logic of many in



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Adventism today. And it has been the logic in broader Christendom for longer: isn’t this a reason why many don’t keep the Sabbath?

“Small” is big

There is one big lapse in this thinking, though. It was the “small” sin of eating a piece of forbidden fruit (see Genesis 3:6) that brought death on all of us, as well as the death of Jesus! Is it not fair to conclude, then, that any sin is actually murder? And nothing justifies murder, even to the worldly. The world may not agree that “minor” sins killed Jesus but we as Christians know this is true. Thus the committing of any sin is indeed a weighty matter. Thank God for Jesus’ forgiveness, for we all need it. But the Bible is clear that no sin should be excused on the basis that it is needed to let grace abound (see Romans 6:1, 2).

When the horror and magnitude of sin is realised and the depth of separation from God is truly felt (see Isaiah 59:2, Matthew

27:46), we can never see any virtue in sinning. That grace does indeed abound (see Romans 5) is testament to the unfathomable love of God (see Romans 5:20). To abhor sin, yet love the sinner is the mind and heart of God (see 2 Corinthians 5:17-21).

It seems we have embraced so much of the world's thinking that we are now willing to see Christianity's principles as no more than reinforcing what society expects of good, well-rounded citizens. We seem to have completely lost sight of that aspect of our Christianity that calls for us to be a "peculiar people" (see Titus 2:14, 1 Peter 2:9), completely different from the rest of society (see Romans 12:2) and unspotted from the world (see James 1:27). The Bible has not changed but because the world and broader Christendom have changed, Adventist teaching on lifestyle is now less popular and sin has become sanitised (see Isaiah 5:20).

We do not advocate a monastic, joyless lifestyle. Nor do we urge lifestyle reform as necessary to earn salvation—although it may be necessary to avoid losing our salvation (see Matthew 24:44-51)—or that we can even measure up with the righteousness of our own actions. Only God can keep us from sinning (see Jude 24); we don't have the ability to do this by ourselves (see Jeremiah 13:23).

Other "righteousness by"s

So what about the other options for gaining righteousness? We can also think to do "righteousness by development work." This may be supported by misinterpreting the parable of the sheep and the goats (see Matthew 25:31-46), whereby we seek entry to the kingdom through serving the poor. That's the sort of ethic that the world would actually smile on. But Jesus does not (see Matthew 7:22, 23). We can even try in vain to do "righteousness by soul winning" or "righteousness by upholding right theology." If we think there is anything that we can do that earns favour with God, we are not understanding and practising righteousness by faith. Our righteousness is all and only in Jesus (see 1 Corinthians 1:30, 31; Jeremiah 23:6).

Faith that transforms

I long for my Christianity to be more and more real, to be transformative, and to be attractive because it has the solution to sin and hypocrisy (see Hebrew 12:1-4). Praise God that Jesus is the solution, and that "righteous by sinning" or "righteous by development work" is not.

Let us turn from the world's standards and focus on Jesus' transformative power, asking Him to put in our hearts a hatred for sin (see Romans 12:9, compare Jeremiah 31:33)—even the acceptable "small" sins, even the mere tolerance of evil (see 1 Corinthians 5:6).

Any sin on its own—no matter how "small"—is ultimately enough to cause Jesus' death on the cross. With this understanding, we will be better able to know God as our hearts become more united with His (1 John 2:3-5), and we will better reflect and glorify Him before a world that, together with us, so badly needs Him (Matthew 5:16). **R**

Daniel Livingston is an Australian, working as program director for the Adventist Development and Relief Agency in Laos.

Record Roo



Hi kids!
Joseph's brothers were angry. They were sick of Joseph and his dreams, and they were sick of their father's favouritism toward him. They were so angry at Joseph that they started planning something terrible...

Bible Text

So Joseph went after his _____ and found them near _____. But they saw him in the distance, and before he reached them, they _____ to _____ him. Genesis 37:17, 18 NIV

Word Puzzle

Write the answers to the clues below in the circles provided. The letters in the boxes will give you the name of the brother that saved Joseph's life.

1. ○ □ ○ ○ ○ ○ ○ ○

2. ○ ○ □ ○ ○

3. ○ ○ ○ ○ □ ○

4. ○ ○ □ ○ ○ ○

5. ○ ○ □ ○ ○ ○

6. ○ ○ ○ □ ○ ○

Clues

1. Male sibling
2. Woolly livestock
3. To save from trouble
4. The Valley of (see Genesis 37:14)
5. Another name for "paddocks"
6. The number of shekels Joseph's brothers sold him for

Spot the Difference

There are 10 differences between these two pictures. Can you find them all?



Word Puzzle Answers: Reuben.

Health—plus!

MARK PEARCE, QLD

I have noted with interest and disappointment the discussion on health matters in RECORD of late. Today, there is more evidence than ever of the benefits of the healthy living Adventists have advocated.

Do those who wish to indulge in eating products we have prohibited wish to do so because of a minimalist approach to salvation: what can I do and still make it to heaven?

Also, why debate Leviticus and Deuteronomy? This is a poor place to begin the health message. Genesis contains God's original design and Revelation 21 and 22 tell us the Edenic state is restored—plus some! If that is where the ideal may be found, then let us put this into action in our lives here and now, so we may be better prepared for the new earth to come!

The real difference?

ERIC HORT, WA

Thinking about “What’s the difference?” (Feature, August 23), irrespective of what other religions believe, I find it hard to understand why God should just “declare” us righteous and not “make” us righteous. If we use Romans 5:19 in this context, we are just “declared” sinners and not really “made” unrighteous. Because of Adam, we have all received attributes of Satan. Because of Christ, we can receive the attributes of God. Jesus came to get us out of Satan’s kingdom and into His (see 1 John 3:8, 9). All nastiness in our characters should be in the past (see 1 Peter 2:24, 25; Romans 3:25; 2 Corinthians 4:10, 11).

The real difference between Adventists and other religions is that sin is not called by its right name. They have shifted the goal posts and made up their own rules. They walk the path of their own righteousness—not God’s path (see Psalm 23:3). The wages of disobedience to all 10 of God’s commandments is still death and more so if we profess to “know” Christ (see John 15:22). It is impossible for God to justify and sanctify anyone who knowingly plays to their own rules (see Hebrews 10:26, 27). We are both invited to and fitted for heaven through our Father’s most

precious gift—His righteousness—if we choose to accept it.

Sponsor thoughts

ERICK VAN SCHOONHOVEN, VIC

Regarding the various letters decrying the association of Sanitarium with Cricket Australia and the Sheffield Shield on the basis of Sabbath desecration (“Sponsor protest,” Letters, October 4), the follow-

ing should be noted.

The Fourth Commandment (see Exodus 20:8-10) obviously relates to those choosing to keep the Sabbath holy but limits their responsibility to others to those “within their gate.” In other words, their responsibility is limited to those over whom they have authority.

Therefore, if I own a business, my employees are “within my gate” and I don’t want them to work on Saturday in my business. However, if we catch the bus to get to church, the bus company and bus driver are not “within my gate.” They will provide this service on Saturday regardless of my conviction. For the same reason, I have no reservation about turning on the tap on Sabbath to get a drink of water or using electricity for light.

Similarly, Cricket Australia and the Sheffield Shield are not within our gate.

LEONIE DONALD, NZ

I have been disappointed to read about Sanitarium and their sponsorship program (“Delta ‘So Good-rem’ for Sanitarium,” News, October 4; “Weet-Bix steps up cricket sponsorship,” News, August 2). Here in New Zealand, the All Blacks are sponsored; in Australia, it is Cricket Australia; and now, So Good is to be promoted by Delta Goodrem.

Sanitarium, in their carefully-worded statement (Letters, October 4), assures us Sheffield Shield games are not televised. But whenever I have seen the winning team with the Shield at the conclusion of a match on prime-time TV, there is always plenty of beer, champagne and

drunkenness—not a good image for the Adventist Church.

And what will Delta Goodrem drink at her after-concert parties now? So Good?

The All Blacks are no better. There are admissions of drinking problems, nightclub brawls, car crashes and wilful destruction of property; all after a lot of alcohol is consumed. Again, not a good image for our church.

We should never have to lower our standards for commercial reasons.

For the same reason, I have no reservation about turning on the tap on Sabbath to get a drink of water.

ROBERT PARKER, SA

Sanitarium says it is proud to be “the presenting partner of the Sheffield Shield.” Isn’t Sanitarium aware we are told we should not form partnerships with worldly businesses, let alone sporting bodies? Has Sanitarium forsaken partnership with God that it should form a worldly partnership with a cricketing body?

Sanitarium defends itself against the charge of Sabbathbreaking by saying it is not their fault if matches happen to fall on the Sabbath. Such a position is a cop-out—of course it is responsible for the sins of any organisation it promotes.

Let’s speak up

ROMELA SANGGALAN, WA

The news story “Adventists murdered in Indian anti-Christian violence” (September 27) is horrible. It is good to know the Indian government has been doing so much to ensure the security of Adventists and other Christian denominations but I wish we would hear stronger statements from the church—particularly from the General Conference—in response to situations like this. Twenty-seven Adventists had been killed so far and 13 churches burned!

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

▲ **Positions—Karatundi Aboriginal Education Community Inc (Meekatharra, WA).** Male and female dorm supervisors—4 positions (1 immediately); manual arts teacher—woodwork (0.5 FTE)/general maintenance (0.5 FTE); motor mechanic teacher (0.5 FTE)/general maintenance (0.5 FTE); secondary teachers—boys and girls (2 positions); sport and recreation officer, able to qualify as pool manager (available now); and primary teacher. Karatundi is an independent, SDA-affiliated boarding facility, catering for Indigenous students from K to 12. It is situated 55 kilometres north of Meekatharra in central WA. Salary package includes subsidised housing with salary sacrifice. For more information, visit <www.karatundi.wa.edu.au> or contact the CEO or principal on 08 9981 2000, or email <ceo@karatundi.wa.edu.au>. Your CV with three work-related references should be sent to The CEO, PMB 6, Meekatharra, WA 6642. Australian residents only. Applications close **December 31, 2008.**

▲ **Principal—Esperance Christian Primary School (Esperance, WA).** ECPS is a dynamic, growing, four-teacher Seventh-day Adventist school in the beautiful coastal town of Esperance, WA. We are the only Protestant Christian Primary school in town and have experienced rapid growth in the past few years. If you are looking for a position with strong evangelistic opportunities, we would love to hear from you. For further information, please contact Mark Hansen 0430 037 718 or email <MarkHansen@adventist.org.au>.

▲ **Manager—Sanitarium Corporate Health Services (Sydney, NSW)** is seeking a suitably-qualified person with a dietetic background to grow its corporate health services as part of its health and wellbeing services (full time) at Sanitarium's Health & Wellbeing Centre at Pymont, Sydney. Responsibilities will include establishing and growing the service; the expansion of corporate health client base; managing key corporate client relationships; coordinating individual and group employee programs; and the supervision of staff; and the day-to-day management of the department. Qualifications in nutrition and dietetics; eligibility for membership of the Dietitians Association of Australia (DAA) and eligibility for Accredited Practising Dietitian (APD) status are essential requirements. Experience in the corporate health service environment and sales/marketing is also required. Apply online at <www.sanitarium.com.au/company/employment.html>. Applications close **November 14, 2008.**

▲ **Recreational activities officer and coordinator—Elizabeth Lodge Hostel Seventh-day Adventist Aged Care (Wahroonga, NSW),** has a position for permanent 35 hours per week to a person who reflects the values of Seventh-day Adventist Aged Care. The successful applicant will require Cert III Care support services or equivalent, excellent English oral and written communication skills, and a proven ability to work patiently with frail, confused and immobile aged people. It is desirable that they have diversional therapy qualification or certificate IV in recreational activities. For more information, contact Jenny Steley on (02) 9487 0158 or email <jennysteley@adventist.org.au>.

▲ **Caretaker—Kingscliff Adventist church** is seeking a caretaker for its property on the southern end of the Gold Coast. This part time live-on-site position would suit a single male or semi-retired couple. In exchange for subsidised rent, the successful applicant will care for the grounds, gardens and facilities. Contact Adrian Raethel on (02) 6674 5558 or <adrianr@kingscliffworship.com>.

▲ **Youth department secretary—Western Australian Conference (Gosnells, WA)** is seeking expressions of interest for the position of secretary to the youth department. The person appointed will be qualified and proficient, and will strive to perform at a high level of excellence, bringing enthusiasm, energy and professionalism to their work. Their primary role will be supporting the youth directors and department during office hours. For job description, inquiries or applications, forward with personal resume to Warrick Long, secretary treasurer, Western Australian Conference of the SDA Church, PO Box 134, Gosnells WA 6990. Email <wlong@adventist.org.au>, fax (08) 9398 5164 or phone (08) 9398 7222. Applications close **November 21, 2008.**

For more employment options go to
hr.adventistconnect.org



Weddings

Broughton—Smith. Leslie Broughton, son of Len and Daphne Broughton, and Bronwyn Smith, daughter of Mervyn and Pauline Smith, were married on 28.9.08 in Rockhampton church, Qld.
Andy Krause

Gibson—Ireland. Jeff Gibson, son of Jeff and Beth Gibson (Croydon, Vic), and Nadine Ireland, daughter of Tom and Hazel Ireland (both deceased),

were married on 9.12.07 in Leongatha church.
Steve Kane, Phil Gager

Hookham—Rupe. Peter Andrew Hookham, son of Andrew and Cheryl Barton (WA), and Amanda Jane Rupe, daughter of David and Christine Rupe (Gosnells), were married on 28.9.08 in the Harold Boas Gardens, Perth.
Gervais Cangy

Locke—Mpofu. Christopher John Locke, son of Amy Lim (Melbourne, Vic), and

Sukholuhle (Sue) Mpofu, daughter of Mbizo and Julia Mpofu (London, UK), were married on 27.7.08 in the Elizabeth Lodge, Blackburn North, Vic. Guests from Singapore, UK and all over Australia witnessed the happy international event.
Trevor Rowe

Savage—Head. Barry Lyell Savage and Olwyn Clare Head were married on 10.9.08 in Amaroo Village Garden, Gosnells, WA.
Gervais Cangy

Obituaries

Cherry, Richard (Dick) Leslie, born 4.2.1931 at Cairns, Qld; died 14.9.08 at home in Macksville, NSW; and was laid to rest in the Martinsville Pioneer Cemetery beside his first wife, Aleen (nee Ely), who predeceased him in 2001. Dick is survived by his second wife, Coral (nee Robbie), whom he married in 2004; his five children, Brian, Margaret, Neville, Paul and Wayne; and his 10 grandchildren. A lover of the gospel, music and nature, a skilled repairer of clocks and watches, Dick was well known as a faithful employee of the Sanitarium Health Food Company in Cooranbong, where he was a boiler attendant for most of the time from 1971 until his retirement on 27.12.1996. Organised by Eugene Grosser, the Tabernacle Singers came out of their five-year retirement to sing at the memorial service that honoured their former member. With Dick's loving family and many friends, we celebrate his assurance in Jesus as Saviour now and Lifegiver soon—at His glorious return.
Horrie Watts, Arthur Patrick

Gray, Patricia Ellen, born 8.10.1937 in Newtonards, Belfast, Northern Ireland; died 7.7.08 at Rotorua, NZ. She is survived by her husband, Don; and her children, Diana, Cheyne, Bob, Melissa and Virginia. Pat, though paralysed some years ago by a medical misadventure, has faced life with a smile and strong faith. She sleeps in Jesus to await the day when she will leap like the deer and rejoice in the presence of her eternal Friend.
Allen Foote, Phil Laws.

Hargrave, Winifred Gaye, born 28.9.1924 at McLaren Flat, SA; died 3.8.08 in Adelaide. In 1944 she married Fred, who predeceased her in 1997. She is survived by her three sons and their families, John (Townsville, Qld), Les (Adelaide, SA) and Robert (Kadina). A kind, caring mother, nanna and greatnanna; a tireless Dorcas worker at Adelaide City church and faithful SHF employee.
Wolfgang Stefani

McLean, Jessie Mary, born 25.4.1917 at Auckland, NZ; died 16.7.08 at Palmerston North. She was married to Doug, who predeceased her in 1996. She is survived by her four children and their spouses, Marcia and John (Palmerston North), Kelvin and Ruth (Papakura), Louwana and Lawrence (Eudunda, SA) and Lance and Jan (Manurewa, NZ);

her 10 grandchildren; and 13 great-grandchildren. Sadly missed by her family and church until Resurrection day.
Anton van Wyk

Ray, Violet, born 23.3.1910 at Manly, NSW; died 2.9.08 at Blacktown, due to fall in which she fractured her neck and femur. She was predeceased by her daughter, Elizabeth. She is survived by her son, Peter, and his wife, Julie; her grandchildren, Janelle, Daniel and Rebekah; and her great-grandchildren, James and Nathan. Vi converted to Adventism and was baptised around 1950 by Ken Low at Ashfield church. She was later a foundation member of Campbelltown church.
Robert Craig, Wal Taylor

Watson, Ella May (nee Green), born 6.10.1919 at Goolwa, SA; died 15.8.08 in Adelaide. In 1948, she married Gordon. She is survived by her husband; her children, Trish and Kelvin; and their families. A kind, gentle woman who loved her Lord and family, Ella served the Adelaide City church for decades as RECORD secretary, deaconess, Dorcas worker and church cleaner.
Wolfgang Stefani

Wilson, Myra Elsie (nee Blackburne), born 8.5.1924 at Murrumbidgee, Vic; died 15.9.08 in the Coronella Adventist Retirement Village. On 8.10.1946, she married Bob, who predeceased her on 16.3.08. She was also predeceased by her son, Brian, on 29.1.04. She is survived by her sons and their wives, Trevor and Anne, and Colin and Eileen; her daughter, Leanne; and her grandsons, Jayden and Liam. Love and care for her family and other people characterised Myra's long association with Ringwood church.
Dean Giles, Michael Mohanu

Woodside, Rollin Andrew, born 3.10.1931; died 23.8.08 in Auckland Hospital, NZ. He is survived by his wife, Pearl; his children, Ken, Margaret, Brent, Dean and Craig; and his grandchildren. Rollie loved his Lord and served the church in varying capacities for more than 50 years. He served at Haskell Park as camp electrician for many years, and helped build not only the Brentwood church but also Hamilton and Cambridge. His quick wit, commitment, hard work for the Lord and passion for people will be missed by his friends, family and the Brentwood church.
Kayle de Waal

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