FUTURE FOR FULTON GUARANTEED

GOD’S LAST DAY REMNANT

YOUTH REMEMBER TSUNAMI

STRANGE LIKE COORANBONG
March Book of the Month

Identical twin brothers Voja and Cveja had dreamed of escaping Communist Yugoslavia for years, and on a snowy day in January their dream finally began coming true. Voja defected from a tour group in Rome, and Cveja took his chances at the heavily guarded border. Would their faith be strong enough to weather the ordeal?

This is a true story of relying on God through every difficulty and believing that His will would be accomplished no matter what happened.

AUD$25.95, NZ$32.99
#0163593 Paperback, 202 pages
Could it happen today?

Pastor Pablo Lillo

I was in a meeting when the discussion of the second coming interrupted our train of thought. We had been busy planning for an event when someone asked if we had any inkling as to Christ’s soon return. We stopped our planning and each person around the table shared their thoughts on the closeness of that great day. “Could it happen today?” one person wondered. “He may return during the night while we’re sleeping,” said another. “It won’t happen in my lifetime, I’m only 17 with my life ahead of me,” responded the youngest woman present. “Why is it that we rarely take time to study this topic in our churches?” asked another teenager. The discussion of the soon return of Jesus hijacked our meeting. It confused a few and left others thinking about their relationship with Jesus.

Do you feel ready for Christ’s soon return? There are times when I wonder how many will be caught off guard. Do thoughts of His return come to your mind as you are busily engaged in your daily grind?

Dr Angel Rodriguez, director of the Biblical Research Institute of the General Conference, takes us through an in-depth Bible study of The Remnant (p 14). He states the remnant are identifiable and visible according to the book of Revelation. The remnant are also deeply connected to the person and work of Jesus Christ.

Are we a strange community of people? Nathan Brown writes a challenging piece titled Strange like Cooranbong (p 17) that many will relate to. Are we a barrier to people from outside our church sub-culture?

Thank you for your feedback via our website and for participating in our polls. I’d like to encourage you to vote on our next question: Do you think Jesus is coming in your lifetime? Go to <www.record.net.au> for more information.
Hundreds of Samoan young people from all over the Pacific rim gathered in Apia, Samoa, for the inaugural Adventist Samoan World Youth Congress, January 1–6. The congress brought together young Samoans from around the world for the first time in an official capacity to fellowship and worship within the Samoa–Tokelau Mission.

Dr Baraka Muganda, General Conference (GC) Youth Director, headed the list of workshop presenters from Tonga, Samoa, Fiji, Vanuatu and Papua New Guinea. Dr Muganda conveyed messages of condolence from the GC for the loss of lives, devastation of properties, and displacement of many families caused by the September 29 tsunami. A minute of silence was observed at the opening service in memory of those whose lives were lost as well as those still suffering.

In his opening address, Dr Muganda declared that being an ambassador for the Adventist church is a greater responsibility than being an ambassador of any nation on earth. A colourful march through the streets of Apia both impressed the city locals and added further incentive for the youth to become “ambassadors of the Lord” on their return to their homes.

At the end of Dr Muganda’s closing message, titled “Ambassadors in a foreign land,” close to 50 young people came forward in answer to the call for those who wanted to serve God in the church.

The next Samoan World Youth Congress is planned for 2014.
Church dismantled and relocated after 27 years
Danee Mukar—Lae, Papua New Guinea

After 27 years, the Sawdust church, Lae, was forced into relocation due to the liquefied natural gas multi-million kina project taking over the settlement area where the church was located.

During the weekend of their final Sabbath worship on January 9, many founding members were emotional as they recalled memories of the church’s history. Dr Andrew Bareng conducted the final service and challenged the church membership to individually pursue a life of prayer and look into their hearts before they move on to their new location adjacent to St Martin’s Catholic School.

Their leaders, including church pastor, Danny Wanpis, reminded everyone that the new site may be a spiritually dark spot in the city of Lae and that the relocation may be God’s intention that the church would become a light to the people in the area. They were reminded not to be discouraged during the transition because “God is always with them.” The relocated church will eventually be known as the Sawdust Adventist Memorial Church.

Adventist TV program reaches more homes
RECORD staff—Wahroonga, New South Wales

To boost celebrations of Record InFocus’s 100th episode, the Adventist Media Network’s news and interviews program is expanding its potential audience to millions of households across Australia, New Zealand and Papua New Guinea. Since February 12, Record InFocus has appeared in a prime time Friday evening slot on the Australian Christian Channel (ACC) and New Zealand’s Shine TV, as well as continuing to appear on Hope Channel. ACC is available as a free channel (182) on Australia’s pay-TV networks, Foxtel, Optus and Austar. It is also available free-to-air on digital community TV in Sydney and on EMTV and Port Moresby’s Channel 8 in PNG.

The Australian newspaper reports pay-TV now reaches 34 per cent of Australians, while in New Zealand, where the Sky Network carries Christian channel, Shine TV, the figure is even higher, at 47 per cent. “These numbers represent millions of some of the least-churched people on the planet,” says program producer Kent Kingston. “The challenge now, of course, is to convert the potential audience into an actual audience.”

Dr Nedley’s natural alternative for dealing with depression
Tammy Zyderveld—Wahroonga, New South Wales

A Depression Recovery Train the Trainer Program, founded by Dr Neil Nedley, was held on February 8 and 9 at the Sydney Adventist Hospital in Wahroonga.

The Depression Recovery training, coordinated by the South Pacific Division Health and Ministerial Departments, was initially developed to support ministers in dealing with depression, and then to use those developed skills to help others in their local communities. However, after receiving such an overwhelming response, the program was then opened up to anyone who was interested in the area of depression.

“The emphasis was on a community educational program. It was not intended to take the place of a person’s existing counsellor, psychologist or health professional,” says Pastor Kevin Price, director of Adventist Health Ministries, and coordinator of the program.

The training focused on assisting people through building their capacity to cope with life. The epidemic of depression is widespread within society and Dr Nedley has committed himself to finding the source of problems that cause depression rather than simply turning to medication for the solution.
Aitutaki, Cook Islands, has been devastated by a Category 4 cyclone. There were no serious injuries but locals estimate 90 per cent of the houses have had their roofs blown off. Many of the island’s 2,400 residents are sheltering in churches and other buildings that escaped damage. – RECORD staff

Karen refugees on the Thai/Burma border are under threat of forced relocation to Burma. Around 3,000 refugees entered Thailand in mid-2009, fleeing civil unrest in Burma. Negotiations between non-government organisations and the Thai government have so far halted the relocations. – Mission News Network

Roman Catholic bishop Brian Heenan is in India, talent-scouting for priests. The Rockhampton diocese (Qld) has a severe shortage of home-grown clergy. The diocese extends from the coast to the Northern Territory border and covers more than 414,000 square kilometres. – Ecumenical News International

Donations of $US5 million were pledged via text message in 2009. But in response to the Haiti earthquake alone, the level of text message donations has jumped to $US 30 million. It is estimated that there are 3.6 billion text message subscribers worldwide. – Christian Newswire

In June 2008, 16-year-old Neil Beagley died from complications arising from a birth defect in his urinary tract. He and his family believed he would be healed by a miracle and refused to seek medical help. In February, an Oregon (USA) court convicted his parents of criminally negligent homicide. – The Oregonian

Queensland State Parliament has made it legal for a woman to bear a child on behalf of infertile couples or singles. Some Christian organisations have opposed the move, saying the legislation allows same-sex couples to become parents. – Australian Christian Lobby

The European Court of Human Rights has ruled that Turkish ID cards should no longer carry a religious affiliation section. Religious minorities in Muslim-majority Turkey complained the requirement led to discrimination. It remains to be seen if neighbouring Middle East nations will follow suit. – Compass Direct News

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Women pastors make history

Clancy Rogers/Kent Kingston—Sydney, New South Wales

For the first time, women pastors from around the South Pacific have gathered for a time of support, sharing, learning and worship. Around 60 women met for three-and-a-half days at Collaroy in Sydney. The theme for the Australian Union Conference (AUC)-sponsored convention was "His Power in Your Hands".

According to convenor and representative of the AUC Ministerial Association, Carole Ferch-Johnson, women in ministry can feel isolated as the only female pastor in their region. The gathering provided an opportunity for the pastors to recognise they are not alone in their joys and struggles.

Main speaker, Chris Oberg, senior pastor of the 2,600 member La Sierra University church, shared her journey into pastoral ministry. Her practical biblical presentations on leadership, facilitating change and how to meet the various challenges of pastoral ministry found an appreciative audience.

A lively open-forum brought to the fore some of the issues that women pastors face—particularly, how to deal with church members who have doubts about the scriptural support for female clergy and how to preserve personal boundaries and physical safety.

Avondale lecturer Dr Wendy Jackson and guest speaker, Dr Erica Mathieson, presented biblical perspectives on Christian unity, truth and women in the New Testament. Attendees participated in workshop sessions and group discussions on practical aspects of ministry and church policies, which impact particularly on women pastors in their many contexts and placements. David Potter, Associate Chief Financial Officer, South Pacific Division, fielded some pointed questions that highlighted the further steps that need to be taken to ensure that both genders are catered for as employment policies are reviewed. The Adventist Women in Pastoral Ministry event was universally appreciated by those present. The only complaints were from those not able to attend; women in church leadership roles other than local church ministry who cite a similar sense of isolation and need for peer support. There was a sense of history at the conference as the first generation of commissioned women pastors passed on their hard-won experience to more recent recruits. During the final morning, attendees paired up with someone from a different Union and after celebrating the Lord’s Supper together, planned for ongoing contact and support.

Big camp celebrates ordination

RECORD staff—Christchurch, New Zealand

Family and friends gathered at South New Zealand Big Camp to celebrate the ordination of Pastor Benjamin Rea on January 16. Pastor Kendall Cobbin, Ministerial Secretary of the New Zealand Pacific Union Conference (NZPUC), NZPUC President Pastor Jerry Matthews and South New Zealand Conference president Pastor Craig Gillis officiated at the ordination service.

Pastor Rea thanked his parents, Malcolm and Elenora Rea, and his brother, Bradley, for their powerful and positive influence, and paid tribute to his wife, Jessica, for her outstanding support to his ministry. He also acknowledged the significant spiritual encouragement of his wife’s parents, Leon and Shirley Coombs. Pastor and Mrs Rea’s three-month-old baby, Amelia, was also dedicated during the service. The dedication was performed by Malcolm Rea.

Pastor Rea graduated from Avondale College in 2004 with a Bachelor of Arts (Theology) and an Advanced Diploma in Marriage and Family Therapy. In 2005, he was called by the late Pastor Lindsay Sleight to serve in Invercargill and Queenstown, in South New Zealand. Subsequent appointments include Riverlands Church Plant, chaplaincy at Christchurch Adventist School, and St Martins Adventist Church. Most recently, he lead the Garden City Fellowship—a church plant started after an evangelistic campaign in 2009.
FLASHPOINT

A team of model plane enthusiasts, led by Graham Ferguson, glided their planes to perfect landings in front of students at Avondale School’s chapel in the multi purpose centre. —Susan Rogers

Jenny Rippingale gave thanks at Lilydale church (Vic) for the miracle of her son Lachlan’s recovery from a deadly tiger snake bite. Lachlan didn’t see the snake in the chook yard, but he had two fang marks on his leg! Air ambulance flew him to the Melbourne Children’s Hospital—and he made the daily news! —June Long

Two Murwillumbah (NSW) church members went to Kenya for seven weeks to support Mary and Ivan Budulica who established the Nakuru baby orphanage in Kenya in 2004. Margaret Frankland and Lyle Burgoyne described it as the most wonderful experience they had ever had. “You just want to bring the little orphans back home.”—Adele Nash

Ten-year-old Kyle Wright won an auction bid at his Stanborough Adventist Primary School (Watford, UK) to be principal for a day. He chaired a staff meeting, handled an irate parent and held a fundraiser for Haiti—collecting over £70. Kyle stood his ground when the children begged to have classes cancelled. Kyle says he felt tired at the end of the day. —Kathleen Hanson

Following the success of the Nunawading (Vic) and Livingston (WA) church nativity events, the first ‘Road to Bethlehem’ was held in Bethlehem—near Tauranga, New Zealand. Adventists invited other Christians to help run the mini scenes depicting the story of Jesus’ birth on the new Adventist school grounds.—Pat Downey

Finding David by Brad Watson (pictured) is a great story for teens, and includes discussion guides and activity sheets for teachers on all 26 chapters. Signs Publishing designed the book for use in classrooms, mentoring groups, youth groups and even Sabbath school classes. Free resources can be downloaded from <www.findingdavid.com.au>. —Nathan Brown

Twenty students from Beijing Huijia Private School (China) came to Riverside Community School (WA) for seven weeks. Riverside students were thrilled to make new friends and are helping them to learn English. Every child in China now learns English as a compulsory subject, and within 15 years, China could be the largest English speaking country in the world! —Daniel Hanbury/NewsWest

Under the leadership of Alan Thrift, the Sydney Male Choir has become one of the most respected male voice choirs in Australia. Each year, since 1930, the choir has led the singing at the Anzac Day Dawn Service at the Cenotaph in Martin Place, Sydney. —Carolyn Sherriff

The Mountain View Seventh-day Adventist Church (Sydney) celebrated its first Agape Feast just like the early Christians did as a symbol of love and devotion. —Tai Mokoroa

Send your pictures and details to news@record.net.au
Fulton College, Fiji, has an exciting, yet challenging story. Church membership grew rapidly in the South Pacific in the early 1900s. So the pioneers were keen to set up a tertiary college to train young people to take the gospel to the people of the trans Pacific region.

Fulton College was established in 1940 on an existing lease of land. It was always believed that once the lease ran out, a new lease could be negotiated. But in 2007, after many requests over many years, the traditional landowners gave final notice that they wanted their land back. Church leaders negotiated with the Fijian Native Land Trust Board (NLTB) to remain on the existing property. But the owners commenced legal action against the NLTB. In 2008, it became evident that a new location would have to be found, free from political and ownership pressures. Church leaders from the South Pacific Division (Wahroonga) and the Trans Pacific Union (Suva) looked for suitable land that could guarantee the future of the church’s mission in the region. At the same time, senior church educators looked at how Fulton’s academic program could be more closely associated with the curriculum and disciplines at the Pacific Adventist University (Port Moresby, PNG).

“We were so pleased that the Lord provided a way forward,” says Pastor Waisea Vuniwa (pictured showing land), president of the Trans Pacific Union. “A large appropriate piece of land is available to us with a long tenure available.”

The relocation of Fulton to the western side of the main island of Fiji, Viti Levu, provides many opportunities for the continuing mission of the institution.

The church-appointed search committee found a 50-hectare site just 15 minutes drive east of Fiji’s Nadi international airport, at the foot of the Sabeto Mountains, also known as the Sleeping Giant.

The owner of the land—a Fijian chief and also a Christian—wants Fulton to be relocated on his land. He has agreed to lower his price and lease the land to the church for 99 years, with automatic renewals of the lease, thereafter. Following discussions and the exchange of the traditional tabua (whale’s tooth) with the landowner, soil tests have been conducted to ensure the quality of the site for building.

Being located close to the airport means that students will travel easily to and from many locations in the South Pacific. The site is well serviced by roads and buses. There is a police station, medical clinic and post office. Electricity, telephone, fresh water and town water services already exist at the site. And the land is very fertile, so crops can be grown and sold through the local market. Work on the plantations will provide students with the opportunity to pay their fees and to bring a significant income into the institution. Church leaders believe the relocation will provide an evangelistic opportunity in attracting other students.

Pastor Vuniwa says, “The world church has also caught the vision for us moving forward. More than 17 million baptised church members around the world were given the opportunity to give an offering for the Fulton relocation project on December 26, 2009.”
Are You Listening?

At the transfiguration God said, “This is my Son, whom I love. Listen to Him!” (Mark 9:7). I’m sure that you have all read what the scriptures say about children—but have you really heard?

Jesus said, “Let the little children come to me and don’t try and stop them, for the kingdom of heaven belongs to such as these” (Mark 10:14).

“If anyone causes one of these little ones who believe in me to sin, it would be better for him to be thrown into the sea with a large millstone tied around his neck” (Mark 9:42) and “Whoever welcomes one of these little children in my name welcomes me” (Mark 9:37).

Children are important to Jesus and they must be important to us. We cannot deny children spiritual formation because we have no money for leaders or resources, no volunteers or because we don’t understand how to reach them and develop their faith. Spiritual formation is not just something that happens to intellectually mature people. It is a journey that begins at birth. The early years become a foundation of beliefs, attitudes and values. The stronger the spiritual foundation, the stronger the faith in the teen and adult years. If we leave spiritual formation too late the Kingdom messages received may sprout then wither because the plant had no roots (see Matthew 13).

According to the D6 (Deuteronomy 6) model, parents should be the primary spiritual nurturers. God requires them to first be disciples of Jesus, love God with all their hearts and pass this on to their children. Quality relationships need to be built alongside an authentic lifestyle of daily spiritual routines and teachable moments. Churches need to support parents and provide spiritually rich teaching and worship experiences for children. Again, relationships with children are important and children need to feel welcome, have safe environments and be equipped and empowered for worship, ministry and mission. We are all responsible for helping children not only know about God, but to develop a relationship with Him. We are to inspire them to serve God and live a life committed to God. We must help them develop their own habits of Bible study, prayer and meditation. Please help children build a lasting faith. It is what Jesus asked you to do. Have you heard?

Julie Weslake is director of children’s ministries for the South Pacific Division.

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In 1979 there were 328 schools with 976 teachers and 21,407 students.

Today, SPD education has 330 primary and secondary schools with 2065 teachers and 48,500 students.

Help the blind see Jesus

CSFBHI
Locked Bag 1333
WAHROONGA NSW 2076

See <www.10promisesforourchildren.org>
Save 10,000 garbage bags in four easy steps

The CSIRO has released a new book, *The Home Energy Saving Handbook* and it says that if we move to a plant-based diet that is waste-free we can reduce our personal footprint by 10,000 garbage bags of carbon each year.

There are four key food related tips to reduce our greenhouse gas emissions: eat less meat, avoid waste, grow your own food and recycle.

**Eat less meat**

The book provides a comparison between different diets and their impact on the environment. It compares the greenhouse gases produced when following a vegetarian diet, a high carbohydrate plan, the CSIRO Total Wellbeing Diet and the average Australian diet. The comparison shows that overwhelmingly, a vegetarian diet is the most environmentally-friendly eating style. High-protein meat diets, like the CSIRO Total Wellbeing Diet and average Australian diet, produce the most greenhouse gases—almost twice as many as diets with a plant-food focus.

**Our tip:** Eat less or preferably no meat, especially red meat, and choose more environmentally friendly sources of protein such as legumes, wholegrains, nuts and seeds.

**Avoid waste**

Australians throw out three to four million tonnes of food each year. Strong greenhouse gases such as methane are produced when food waste is disposed in landfill.

**Our tip:** Plan meals and always take a list to the supermarket. Use leftovers for a low cost lunch or meal the next evening. When it comes to disposing of food, composting is the best option.

**Grow your own**

Transportation and large scale food production contribute significant greenhouse gases to our food supply.

**Our tip:** Use ingredients grown at home when possible. You can grow food no matter where you live, even if it’s a few herbs or a tomato plant in a pot on the windowsill.

**Recycle**

While it’s best to base most of what we eat on whole foods like fruits and vegetables that don’t have any packaging, there are going to be times when you need to pick up convenient, packaged food. The simple act of recycling can reduce the amount of rubbish in landfill and save raw material.

**Our tip:** Recycle whenever possible. If you can’t find a recycle bin when you’re out simply take the packaging home and put it into your home recycle bin.

**From little things, big things grow**

These tips show us that small changes can make a big difference. We’ve got more information on how you can reduce waste and eat more plant-based foods in our latest cookbook, *Food for Health and Happiness*.

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**Morrocan chickpea, carrot and spinach salad**

1 tbsp olive oil
2 garlic cloves (chopped)
1/3 cup currants
2 carrots, shredded
100g baby spinach
1/4 cup tahini
2 tsp ground cumin
400g can chickpeas, drained and rinsed
1/3 cup orange juice
3 green onions (shallots) sliced diagonally
1/3 cup coriander leaves, chopped
2 tbsp toasted salad seeds (mix of sesame and sunflower seeds)

2. Combine orange juice and currants in a tea-cup. Microwave for 1 minute until hot. Drain, reserve orange juice. Combine currants, chickpea mixture, carrots, green onions, spinach and coriander in a large bowl.
3. To make dressing, combine tahini and reserved orange juice in a small bowl. Season to taste. Whisk to combine. Drizzle dressing over salad. Gently toss to combine. Sprinkle with salad seeds and serve. Serves 4.

**PER SERVE:** 1230kJ (295cal); Protein 9g; Total Fat 11g; Saturated Fat 2g; Carbohydrate 20g; Total Sugars 13g; Sodium 194mg; Potassium 525mg; Calcium 125mg; Iron 3.9mg; Fibre 8g.

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Call us for a free copy. It is full of recipes that you can enjoy with your family and friends. Also, if you would like credible and practical advice about health and nutrition contact us at the Sanitarium Nutrition Service on 1800 673 392 (in Australia) or 0800 100 257 (in New Zealand). Alternatively, you can email us at <nutrition@sanitarium.com.au> (Australia) or <nutrition@sanitarium.co.nz> (New Zealand).

It’s free and we’d love to hear from you.
Weighty matters

A slim svelte figure is the dream for many of us. So, to make it easy, I will set down ways this can be achieved. But first there are some funny “ideal goal” measurements to be considered. These are made in weird ways.

For women, the ideal is 80 cm at navel level, for men 93 cm. Or, we use the BMI (Body Mass Index) method. Write down height in metres, then multiply it by itself. Then divide this into your weight in kgs. (It is easy on a hand calculator) Ideally, it reads somewhere between 20 and 25, the lower the better. Therefore you know the desirable parameters. Now, check the following:

1. Each morning, after going to the toilet, weight in and measure your waist. This is your base weight and measurement for that day. Write it down. Then you immediately know if you’re overweight, with figures to prove it. (However, a quick look in the mirror will also tell you in a second! Usually not a pretty sight.)
2. Make a list of the food you normally eat each day. There is not much variation for most. If “overweight” by the above standards, embark on a simple weight loss routine. If fairly wide of the ideal, this can be established over say a six month period. Not just one or two weeks as many do. They invariably fail.
3. A simple rule: each day eat a little less food.
4. Reduce daily intake of all kinds of fat, sugary foods and beverages, food containing flour, fat and sugar—for example, tarts, pies, pastry, French fries, cakes, biscuits, chocolate.

Dr Graeme Loftus is a retired minister living in Wahroonga, NSW.

This is the first time I have made what I call a ‘spiritual’ CD. My earlier songs and music were simply stories put to music—in the country style I love. But I wanted this album, called Timberman to be more positive and uplifting. But it’s not religious. There’s a difference between being spiritual and religious. Some may think my song “I look to your love” is just a romantic song. Yes, but it’s more about looking for God. That’s what I meant it to be:

I look to your love at the dawning of day . . . Yeh I look to your love – I look to your love ’cause it’s your love that maintains me, it sustains me.

I was born in a timber town and my Dad was careful that I didn’t follow in his footsteps. But the country is still very much a part of me. So I have dedicated this album to my Dad—the timberman. My mission is to write songs that Aussies can connect to, that will uplift them, inspire and challenge them to think of things above the norm. And to perform them with all of that in mind.

Steve Passfield has won a Golden Guitar award at the Tamworth (NSW) annual country music festival. In January, he was also a finalist as Australian Citizen of the Year. His website is <www.stevepassfield.com>.
My best friend in primary school loved animals so much she volunteered at the local animal rescue centre. She would often talk about her plans to be a vet (and a rock star) when she grew up. I really admired her passion and was kind of jealous that she knew where she was headed in life even though she was just a kid (though, I admit, I had my doubts about the rock star plans).

It made me think about what I would do when I grew up. Maybe there was something I also could be doing as a kid to prepare for my future career. The trouble was, I couldn’t think of anything I wanted to do for a job. I had a chat with my Dad and he suggested I ask God about it.

So I began to pray. Lots. In fact it was the one thing I prayed about for months. Then one Sabbath, out of the blue, while driving home from church with my family, God spoke to me. I didn’t hear an audible voice, though it could have been because it was as clear as one. God said, “Be a teacher!” I sat there stunned for a while, in shock. I had never heard God speak to me with such clarity. He had answered my prayer!

Years later, while attending Longburn Adventist College, I was friends with a girl who was feisty and articulate, and attended the local Baptist church. We would often have discussions about our churches and beliefs. Her questions were good and her arguments logical, and by the time I began studying to be a primary teacher at Avondale College I wasn’t so sure about our church anymore. Now that I had left home, I knew that it was time for me to make a decision for myself about whether I wanted to belong to it.

At college I was fortunate enough to attend Dr Allan Lindsay’s Adventist Heritage class. This led me to read The Great Controversy and Desire of Ages which took me over a year to get through. But as I read, I recognised again the voice of God speaking to me. As I read the book my heart would so burn within me that I’d have to put the book down because I was so overwhelmed by His presence and the urgency of His call to give His final message to the world. By the time I was done I was totally convicted about our church, its message and mission. I was determined to give my life to doing whatever I could to help our church succeed.

After Avondale College I got a job in Auckland as a primary school teacher. I began attending Papatoetoe church and during my seven years there they taught me about the priesthood of ALL believers—that every follower of God is called to ministry and each has a part to play. I began to realise that the biggest hindrance to the Adventist church fulfilling its mission was the assumption that ministry is for pastors alone. Ephesians 4:11–12 further clarified my call to ministry. God’s call to me to be a teacher was essentially a call to leadership. Just like the other leadership gifts—prophets, evangelists and pastors—God needs teachers, to help equip the church for ministry.

It all began to fit together. The call to be a teacher, the conviction about our church and its mission, the importance of the priesthood of all believers, the need to better empower our members to fulfil God’s mission and the realisation that as a teacher God could use me as a leader to equip and empower others. I honestly can’t think of anything else I would rather give my life to than this huge, God-given, urgent, eternally significant mission! My greatest joy is seeing others embrace God’s call to ministry and play their part in His mission to save the world.

(See 1 Peter 1:9).

Emma Weslake is a ministerial intern at Tauranga church in the NNZ conference.
The Remnant

by Angel Rodriguez
The concept of the remnant has a long biblical history, running from Genesis to the book of Revelation (12:17). It is fundamental in understanding the nature of the people of God and His divine intention for them. At the centre of this biblical concept lies a profound interest in the preservation of human life. In the ancient world families, tribes and nations were often threatened by the possibility of extermination through military attacks or other catastrophes. Consequently, it was natural to raise the question of survival. If only a few would survive, a remnant, the group would not be extinguished. Every effort was made to assure that a remnant of them would be left on the land.

Theological Significance

Old Testament Perspective: In the Old Testament the concept of the remnant was imbued with significant theological content. It was embedded in the cosmic conflict, and came to express the certainty that in this cosmic conflict God will be victorious. The forces of evil attempted to exterminate the people of God, and occasionally they appeared to have succeeded by deceiving, corrupting and persecuting some of them. Nevertheless, God always preserved a remnant. Through these faithful ones His divine intention was realised within the flow of history. They were preserved through His saving grace. Most of the time this happened in the midst of national apostasy (e.g., Genesis 7:23; 1 Kings 19:14; Revelation 2:24). When truth was rejected, God preserved a remnant through whom truth was protected and restored.

Christological Perspective: The remnant is deeply connected to the person and work of Jesus Christ. Although the people of God are part of the seed of the woman (Revelation 12:17; cf. Romans 16:20), Jesus is the Seed of the woman; they are her offspring but He is the Child of the promise (Revelation 12:5). He is the ultimate expression of the remnant. He came to a world of rebellion and sin, remained absolutely loyal to God, and permanently defeated the cosmic forces of evil. Jesus was God’s majestic instrument in revealing to the universe the truth about God’s loving character. In Him and through Him God preserved the human race. Therefore, the identity and work of the remnant people of God is determined and centred in the person and work of the Son of God.

Adventists and God’s End-time Remnant

Adventists believe that God raised them up at the close of the cosmic conflict as a reform movement to prepare the world for the return of Christ. They found in Revelation 12–14 their identity as God’s end-time remnant, their message and their mission. The concept of the remnant plays a significant role in Revelation and finds expression through different terminology. They are specifically called “the remnant/the rest” (12:17). The Greek word used by John is loipos and designates that which pertains “to the part of a whole which remains or continues and thus constitutes the rest of the whole—‘rest, remaining, what remains, other.’” In Revelation it designates, among other things, the remnant in the church of Sardis (3:2), and the faithful remnant in Thyatira (2:24).²

Historical Remnant: According to Revelation, the remnant is a historical entity. Revelation 12 provides a prophetic summary of the experience of the Christian church. The dragon goes first against the Son of God (12:2, 4, 5), and then against the woman, the church, in an attempt to destroy it (12:13). As a result the true people of God go underground and are protected by God (12:14–16). The 1,260 days designate the period during which the Christian church experienced apostasy, imposing its views on others through civil power (see Acts 20:29, 30; 2 Thessalonians 2:2–6; Daniel 7:25; 8:12). The Reformers attempted to restore biblical truth but unfortunately their task remained unfinished. Other biblical truths needed to be restored. Near the end of the conflict a remnant remains, and they become the object of attack of the dragon (Revelation 12:17).

Visible Remnant: According to Revelation, the end-time remnant is identifiable, visible. It possesses some specific characteristics. First, they keep the Commandments of God (12:17; 14:12). The reference is primarily to the Commandments. The central issue in this conflict concerns the question of worship: whom should humans worship (14:7)? Since the law of God was altered (see Daniel 7:25), it is necessary to restore it. The seventh-day Sabbath is to be reinstated in the Commandments. Humans need to understand that apostasy opens up the church to further demonic deception (Revelation 13:13, 14; 16:13, 14). The remnant, relying on God’s grace, keep His Commandments. Second, they have the testimony of Jesus (Revelation 12:17). The testimony of Jesus is identified with the gift of prophecy (19:10). The spiritual gifts, including the gift of prophecy, should be found among God’s end-time remnant people. The gift of prophecy was powerfully and specifically manifested among us in the ministry of Ellen G White, even though we still anticipate a glorious fulfillment of Joel 2:28, 29.

The remnant is also characterised by having the faith of Jesus (Revelation 14:12), that is to say, embracing the teachings of Jesus based on a faith commitment to Him. It is the responsibility of God’s end-time people to call the world back to the scriptural teachings of Jesus and His apostles. Finally, the remnant has the patience of the saints (14:12). “Patience” here means “endurance.” At a time when deception prevails and apostasy appears to prevail,
This understanding of the remnant leaves no room for exclusivism.

Remnant and the Christian Church

God’s People in Babylon: God has a people in figurative Babylon, and it is our mission to call them out to be part of God’s end-time remnant (18:4). These are sincere Christians who serve the Lord in different Christian denominations and even among world religions. They are part of the church of Christ. At the present time they are not a visible group; that is to say, they do not possess the characteristics of the remnant, but it is God’s plan to bring them out of their invisibility through the mission of His remnant people. We can, then, suggest that the fullness of the church of Christ is constituted by a visible, historical remnant people who have specific characteristics, and also by loyal believers who are still in Babylon, in exile. They need to hear the message of the remnant in order to reaffirm their commitment to biblical truth and not be deceived by the dragon and its allies.

The Fullness of the Remnant: This understanding of the remnant leaves no room for exclusivism. Since at the present time the church is larger than the remnant it cannot proclaim ecclesiastical exclusivism. God is also active outside the remnant. Consequently, there is salvation outside the remnant—this is not exclusivism. As already indicated, the invisible component of the church of Christ, called by Jesus “other sheep that are not of this sheep pen” (John 10:16), needs to hear the message of the remnant. Then, something wonderful and glorious will happen. As the cosmic conflict comes to an end, the expectation of the oneness of the fullness of the church of Christ will be a reality. The remnant and those coming out of Babylon will constitute the fullness of God’s end-time remnant. God’s people from every tribe, nation and tongue “will give voice to one great final witness to the world.”

The forces of evil “will make war against the Lamb, but the Lamb will overcome them because he is Lord of lords and King of kings—and with him will be His called, chosen, and faithful followers” (Revelation 17:14). Maranatha!

1 Johannes Louw and Eugene Albert Nida, Greek-English Lexicon of the New Testament: Based on Semantic Domains, 2 vols (New York: United Bible Societies, 1989) vol 1, p 613. See also Frederick William Danker, A Greek-English Lexicon of the NT and Other Early Christian Literature (Chicago: Chicago University Press, 2000), p 602, who states that loipos refers “to that which remains over, especially after action has been taken.”


Angel Manuel Rodriguez is director of the Biblical Research Institute of the General Conference.

*All Bible references are from the New International Version, unless otherwise indicated.

OPINION POLL RESULTS

Does the Seventh-day Adventist church fit the biblical description of the remnant?

Yes 57%
No 43%

Total Votes 112. Yes:64, No:48

Please visit <record.net.au> to answer the latest poll online or email suggested questions to <news@record.net.au>.
In her recent book Why You Are Australian: A Letter to My Children, expatriate Australian writer Nikki Gemmell reflects on various aspects of Australian-ness, particularly in contrast to her adopted home in London, including the Australian ambivalence toward religion. “As an adult I’d never done church—it was for people in strange places like Cooranbong,” she writes.

Of course, the comment caught my attention by virtue of its mention of the primarily-Adventist community of Cooranbong and her wry observation on the strangeness of that community from the perspective of someone who spent time growing up in the nearby Lake Macquarie–Hunter Valley region. But the question that leaps from her observation is how much this descriptor is a credit to the church as represented by communities like Cooranbong or is this a description to be resisted and, if possible, remedied by a church public relations initiative?

First, there is no point being strange—or being considered strange—simply for the sake of being strange. There are those who seem to see some virtue in aggressively flaunting their difference as a "peculiar" people. But as much as faithfully possible, we should live as good neighbours, contributors to our communities, reliable workmates and caring family members. As Paul urged, “Do your part to live in peace with everyone, as much as possible” (Romans 12:18, NLT).

Being unnecessarily strange can be a barrier to people from outside the church sub-culture. For many people, church is strange enough without emphasising the many cultural and traditional sediments that come with our faith. Our comfortably lazy in–house language, our worthwhile but assumed lifestyle and worship practices, and our two-degrees-of-separation social networks have benefits but not when they work to exclude and distance people from the message and community of hope that we enjoy.

But there is also a good kind of strange, a quality to our faith and practice that is faithfully out of step with the culture around us and offering a window into the eternal kind of life found in the kingdom of God. This is a kind of difference about which we can be pleased if and when it is noticed and even commented upon.

In her book, Gemmell goes on to report that just occasionally she has found herself in church and it is a certain kind of strangeness—an otherness from her day-to-day life—that she has most appreciated about these experiences. “There was something . . . all-calming . . . about these occasional illicit experiences,” she reflects. “A little leak through the veneer of aspirant coolness; a gentle drip through my deeply restless, anxious, often bleakly-alone twenties.”

A few pages on, she returns to spirituality in her life today. “When I look at a Rothko painting at the Tate Modern it feels like stillness and love and wonder and loneliness and beauty all at once—something deeply human and deeply mysterious, spirit-brimmed. . . . And maybe faith is nothing more than wonder at profound mystery and beauty.”

Many people would urge that there is more to faith than Gemmell’s formulation but would acknowledge this sense of wonder is an important and too-often missing element from much of what happens in churches week-by-week. Perhaps the shortcoming of many worship services and church communities is that they are not strange enough—or at least not strange enough in the profound and mysterious ways that offer a transforming experience to those seeking that deeper kind of life that connects somehow with eternity.

Nathan Brown is a contributing writer to RECORD.
Nestled on Avondale’s campus is “God’s Acre,” a plot that hides a thousand poignant stories under its headstones. The human interest of its stories lures one into the church’s archives, housed nearby.

John and Charlotte Pocock accepted the Advent message during the 1892–93 Parramatta mission led by poet and evangelist Robert Hare. Suddenly, John discovered he was a proficient tradesman no business would employ—he refused work on the busiest day of the week, Saturday.

The Avondale School needed temporary tradesmen; for seven months Mr Pocock worked while boarding in Ellen White’s Sunnyside. Back home again, success sharing his new faith with neighbours in the Arcadia/Galston region meant Pastor George Starr visited to baptise new converts in Berowra Waters. Pastor Starr described his experience to Ellen White, who wrote of Mr Pocock, April 2, 1899. “Last week he came by request to paint on the school building. We learned that the necessities of his family were very great, and we borrowed three pounds, put it in his hands, and sent him back for his family.”

So, probably on April 3, the Pocock family walked five kilometres from their humble shanty to Berowra Railway Station. For a decade the railway had reached to Morisset, Dora Creek and Newcastle; now it was a lifeline for the fledgling college. That night, after a meal at Sunnyside, the five children and their parents squeezed into a two-room cottage. Two children had been ailing all day. By 1 am, April 4, three-year-old Albert was so ill the family called for Sara McInterfer, Ellen White’s nurse, but even her treatments were of no avail. Ellen White lamented that Albert died on Sabbath about 11am. “On Sunday afternoon [April 9] Brother Pocock’s dear little boy was laid at rest,” she confided.

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Dr Arthur Patrick is an Honorary Senior Research Fellow at Avondale College, NSW.

Mystery History

Do you know?
- The location of the photo
- The date the photo was taken
- The people or church in this photo

Send to heritage@avondale.edu.au.
"Trust in the Lord with all your heart and lean not on your own understanding. In all your ways acknowledge Him, and He will make your paths straight."
Proverbs 3:5, 6 NIV
With Barry Oliver

2010 is a significant year in the life of the global Seventh-day Adventist Church. New leadership teams and executive committees are to be elected for the General Conference, its 13 world divisions and the 112 union conferences/union missions that comprise the global church.

In addition, many changes will occur in the leadership of the 2,692 major health, education and media institutions that the church operates. All of these changes commence at the global constituency meeting that we know as the General Conference session to be held in Atlanta commencing on June 24.

A major period of change is always a critical time for the church. On the one hand new people bring with them revitalised vision, expanded horizons, new experience, different personalities and this is exciting for the church. On the other hand, there can be a corresponding loss of knowledge, experience, corporate wisdom and commitment that may be largely lost to the church as others retire or move to other responsibilities. There is always the chance that dreams and visions of the past may be lost, strategic directions and long-held priorities buried in the rush to be contemporary and relevant.

I strongly believe that it is important to be both contemporary and relevant, but in this year, as well as in every other year, it is important that we pause to consider where we have come from as well as where we are going and ensure that we each continue to be authentic Seventh-day Adventists and that the church we love is authentically Seventh-day Adventist.

I am anticipating that we are going to be talking a lot more about just what this means in the months and years ahead.

Dr Barry Oliver is president of the South Pacific Division.

IALIBRU, Papua New Guinea
Winifred Japson

My church is situated in the Southern Highlands Province in Papua New Guinea. We have a weekly attendance of 200. It’s very challenging as I also look after 11 other churches in the province.

Last year we had 13 baptisms, a real blessing for Ialibru. In early 2009 I asked God to give me greater wisdom in dealing with low Sabbath School and church attendance. I felt convicted by the Holy Spirit to start small group evangelism. God showed Himself in mighty ways as the groups made a huge impact in the community. The church is now full before Sabbath school starts and there is a stronger sense of community and belonging. Ialibru church is committed to evangelism through small groups.

SHORESIDE, Christchurch, NZ
Rhonda Rex

I have been working in outreach ministry with my family in the eastern suburbs of Christchurch, mainly Aranui, for the past six years. Our main focus has been a new church plant and two years ago we officially became Shoreside SDA Ministries. We started our fellowship from scratch by running kids’ clubs for children, then programs for youth.

This opened many doors and before we knew it, families started attending and felt welcomed into our church community. Aranui is one of the most depressed areas in Christchurch. Poverty, abuse, crime, drugs and alcohol seem to be the norm in the community. Many families are dysfunctional; that’s why we have targeted their children. It has been a challenge at times but dedication to God’s work is our passion, and now we have an average attendance of 15–20 adults, and 20–35 kids and youth every week. Our ministry, in reaching the disadvantaged, has been blessed by many miracles where God has powerfully intervened in people’s lives.

PORTOROKI, Port Vila, Vanuatu
Bethlyne Dick

Throughout 2009, I served at Portoroki church as an intern pastor under the leadership of Pastor Albently Uzakana. Portoroki has an average attendance of 200 plus people every Sabbath. Included in that number are 100 children who love attending Sabbath school and church. On Friday night, church members come together to open Sabbath and then head off to the local markets to sing songs and share their faith. This is a powerful ministry, as our church is known throughout the surrounding villages as one that cares and connects with people. Pastor Gary Webster ran an evangelistic campaign for Portoroki and its company churches. At the end of Pastor Webster’s campaign, 100 people committed their lives to God through baptism. The experience changed many lives. They also have a strong Pathfinder club with many non-Adventist children attending.
NEW LIGHT
M A Wright, QLD

As a newcomer to the Seventh-day Adventist church I have often felt a bit “out on a limb,” because RECORD was mostly of interest to older members. It did not mean much to me except for the letters and really good articles that I found.

Tradition is hard to break isn’t it? We have a few other traditions that are a bit of a stumbling block to us new folk too. Others will understand what I mean, I hope. But I can see a beautiful new light at the end of this letter. Things are changing! Praise the Lord!

GOOD MIX
Julie Praestin, NSW

Congratulations on the new look RECORD. I couldn’t resist taking a look, mostly because I know the editorial team have put a lot of time into reworking this, but also because it looked fresh and interesting—I wasn’t disappointed. RECORD now has a more “magazine-news” feel to it increasing its readability factor; there is a good mix of stories and story content. It looks more “alive” with great people photos, advertising and column stories. I am also glad to see Berto back. All in all a more approachable magazine which better represents the many facets of Christian life!

Well done. I look forward to reading the next edition and more!

ONCE MIGHTY?
Milton Hook, NSW

The article “Reclaiming the Adventist Movement” (Features, February 6) raises some disturbing questions. The writer asserts Adventists “can become a mighty movement of God again.” Is the author inferring the movement was once mighty but now is feeble? He adds, “God’s people today are reclaiming the Adventist movement.”

This reinforces his inference, i.e., the Advent movement suffered stagnation but now is reclaiming its once vigorous momentum. He offers, as an example, two members who recently started a shed-church. The example is admirable but my disquiet lies with what is inferred, for I know of no time when Adventists did not frequently hive off their parent churches to grow new ones.

Our church is continually reminded us with graphs and amazing success stories of increasing membership figures. So, when did the movement lose power? When did the church slacken its grip on something that needs to be reclaimed?

The gist of the article proposes that only the Adventist pioneers were seriously connected with God and now things are crook in Tallarook, but the sure evidence of a reformation is seen when members start shed-churches. I suggest that thrust is difficult to substantiate.

UNWISE ARTICLE
Jeff Crombie, QLD

The wording of Dr Wright’s section in the RECORD recently (Good Health, February 6) was unwise to include the following statement in our official church publication without a disclaimer. The statement read, “Green tea, red wine and chocolate improve cognitive performance, and the more the merrier.”

Although the article is about eating chocolate it gives the impression that drinking red wine is OK. Such a position is not the stance of the Adventist church. Statements such as these should be clearly and decisively refuted. I think it is important with all the temptations out there for our youth that we clarify the church’s position on this vital issue and clearly outline the dangers of drinking alcohol.

TEMPERANCE
Ann Williams, QLD

I do hope Dr Wright was talking about chocolate? In quoting the British Medical Journal you could easily say his article (Good Health, February 6) was condoning alcohol. If we asked our youth to comment, I’m certain they would be confused. I’m sure we still have a good temperance message. I just want to check if we have changed our stand on this as a church?

RESPONSE:
DR JAMES WRIGHT

I have never drunk an alcoholic beverage and I do not condone its use. Mainstream journals are just as adamant that it is most unwise to drink wine. My light-hearted response that being happy and eating some dark chocolate may improve heart health, was intended to cheer those who like chocolate.

RESPONSE:
DAVID GIBBONS (EXECUTIVE PUBLISHER)

For more than 150 years, the Seventh-day Adventist Church has taught about the ills of alcohol use and abuse. The health article (RECORD, February 6) was not intended to water down or alter the church’s policy or standard in this area. We apologise that the reading of the health column was offensive.
OBITUARIES

Ali, Mirghani Yousif, born 18.6.1925 in Khartoum, Sudan; died 2.1.10 in Canberra, ACT. He is survived by his loving wife, Irena (nee Motyka); and son, Raymond. Mirghani was a humble man yet was an outstanding academic. Mirghani was an intellectual giant who believed in the goodness of humanity and made a tremendous contribution to mankind. The service to honour the life of Mirghani was held at the ANU Great Hall, Canberra, where family, friends and colleagues came and celebrated his life. His wife and son will greatly miss him and live with the love and comfort of our Almighty God.

Andre van Rensburg

Bezacott, Richard, born 24.5.1943; died 12.12.09 in Adelaide, SA. Richard was a faithful, humble Christian who committed his life to Jesus in baptism three years ago. He loved and was loved by the Morphette Vale church members who will miss his smiling face. We eagerly await the reunion on Resurrection morning.

Allan Croft

Bosomworth, Paul William, born 14.4.1949 at Rockhampton, Qld; died 12.12.09 in Brisbane. On 29.3.1970, he married Chris. He is survived by his wife; and his son, Luke (both of Narangba). Paul was a committed Christian who served the church for many years in Pathfinder ministry and in Fly-And-Build projects. He will be missed by his family, his church and his workmates.

Bob Possingham

Deacon, Walter (Wally) Norman, born 17.11.1922 in Burnie, Tas; died 11.1.10 at Yaraando, Somerset. He was predeceased by his daughter Julie. He is survived by his loving and loving wife Mavis (nee Smith) of 59 years; his loved and loving children Garry and Dayle; and was the much loved pop of Jake. Wally followed the teaching of Proverbs 3:5-6.

Karl Winchcombe

Peter McCrostie

Dunn, Colleen Louisa, born 18.12.1930 at Carcoar, NSW; died 31.12.09 at Caloundra, Qld. In July 1951, she married Fred Dunn. In 1967, she was baptised by Pastor G Bradford in Dundas

WEDDINGS

Andersen—Zugec. Michael Andersen, son of Neville Andersen (Toowoomba, Qld) and Robyn Brown (Ballina, NSW), and Helena Zugec, daughter of Josip and Vesna Zugec (Stanhope Gardens), were married 13.12.09 in Parramatta church.

Damir Posavac, Lloyd Grolimund

Arnett—McArdle. Robert Arnett, son of David and Suzette Arnett (Perth, WA), and Laura McArdle, daughter of John and Anita McArdle, were married 16.1.10 in Wesley Uniting church.

Steven Goods

Bower—Muskitta. Bradley Bower, son of Peter and Helen Bower (Bathurst, NSW), and Adrienne Muskitta, daughter of Edward and Robyn Muskitta (Springwood, Qld), were married 30.1.10 at Machattie Park, Bathurst.

Errol Webster

Fjellheim-Dragut. Tore Fjellheim, son of Anton and Sonja Fjellheim (Bodo, Norway), and Monica Dragut, daughter of Aurelia Grgorescu (Brisbane, Qld), were married 13.12.09 at Noela’s Gardens, Donnybrook, Qld.

Geoff Mazlin, Mike Brownhill

McPhee—Olympikova. Conrad McPhee, son of Pastor Angus and Annta McPhee (Rathmines, NSW), and Julia Olynikova, daughter of Vera (Moscow, Russia) and Yuri Olynikova (Ulan-Ude, Buryatia), were married 26.1.10 at Toronto church, NSW.

Angus McPhee

O’Hara—Sidney. Julian David O’Hara, son of Lynton and Norma O’Hara (Perth, WA), and Sandra Lee Sidney, daughter of Graham and Kerry Sidney (Perth), were married 10.1.10 at Caves House, Yallingup, WA.

Gary Webster

Reynolds—Bamburg. Clinton Eric Reynolds, son of Caryl Reynolds (Brisbane, Qld), and Catherine Denise Bamburg, daughter of Gordon and Joan Bamburg (Brisbane), were married 31.1.10 at Pine Rivers church, Qld.

Ross W Baines

Robinson—Johns. Eric Albury Robinson and Ruth Doreen Johns were married 10.1.10 in Morisset Hospital Chapel, NSW. They plan to live in Wahi, NZ.

Des Ford, Raymond Dabson

Smith—Lovett. Aaron Milton Leon Smith, son of Milton Smith (Natural Bridge, Qld) and Marie-Antoinette Smith (Brisbane), and Rebecca Emily Lovett, daughter of Brenton Lovett (Bonython, ACT) and Esther Lovett (Lyons), were married 21.10.10 in Canberra National church.

Neil Lawson

Stanton—Chey. Richard Stanton, son of Karyn and Brent Stanton (Perth, WA), and Chanrin Chey, daughter of Thol and Tha Chey (Perth), were married 19.7.09 in Lesmurdie, Perth, followed by a river cruise reception on the Swan River.

Ken Vogel

Ward—Thoresen. Nathan James Ward, son of Allan and Donna Ward (Mardi, NSW), and Jessica Kate Thoresen, daughter of Gary Thoresen (Queanbeyan) and Christine Johnston (Nowra), were married 25.1.10 in Old Parliament House Senate Gardens, Canberra, ACT.

Nick Cross

VOLUNTEERS!

Pacific Yacht Ministries is seeking health personnel for its 2010 season. Expressions of interest are sought from doctors, dentists, registered nurses and qualified health educators.

The season operates July–October inclusive and volunteer service is for approximately two week terms. If you are interested please go to www.pym.org.au for further information and to download the application form.

Email: <volunteers@adventist.org.au>
For more positions visit <www.adventistvolunteers.org>
church, NSW. She is survived by her son, John; daughter, Janet; her grandson; and her great-grandson. Ethel was a loving and caring person who was loved by her family and friends.

Barry Wright

Hopkin, Daphne Irene, born 19.6.1919 at Collie, WA; died 19.11.1980 in Pindara Hospital, Qld. In 1940, she married Harry (Harry) Hopkin, who predeceased her in 1979. She is survived by her sons, Daryl (Wesburn, Vic), Ian; and her grandson, Alex (Mansfield); and her granddaughter, Ruby Redcliffe (Qld). Daph will long be remembered for his loving family and many friends.

Karl Winchcombe

Inman, Samuel Beverley (Bev), born 21.12.1925 at Modewa, Milne Bay, PNG; died 15.12.2009 in Cairns Base Hospital, Qld. In 1952, he married Kathleen. He is survived by his children, John and Lesley; his grandchildren, eight grandchildren; and his great-grandchildren. John leaves a legacy of integrity, gentleness and strength for his loving family and many friends.

R Possingham, Neil Tyler Snell, Ann Elizabeth (nee Lyell), born 10.4.1912 at Leichhardt, NSW; died 19.12.2009 at Bateau Bay. On 27.8.1938, she married Ron Snell, who predeceased her in 2005. She is survived by Valerie Cunningham (Sydney); Bruce Snell (South-West Rocks); four grandchildren; and 12 great-grandchildren. Ann joined the church 50 years ago. She will be remembered for her Dorcas welfare work in the church, even while attending her last church, The Entrance.

Russell Stanley, Kevin Brown Whitaker, Linda Mary (nee Peers), born 14.2.1953 at Mansfield, Vic; died 11.10.2009 at Bayswater. On 6.11.1975, she married Mervyn Whitaker. She is survived by her husband; her children, Luke and his girlfriend, Joanne; and her grandchildren, Kate and Adale (Kew, Vic); her siblings and their families, Ruth (FAIRMONT), Steve (Alice Springs, NT), Philip and Mark (Mansfield, Vic). Linda was a positive, resilient woman with a deep assured faith in God.

Ian Royce, Morris Krieg

Willmott, Eunice, born 24.08.1914 in Hobart, Tas; died 30.12.2009 at Kew, Vic. Eunice grew up in Hobart and then moved to Warburton, where she worked for the Sanitarium Health Food Company for many years. In her later years she was a valued member of the Mont Albert church. The diverse age and large number of attendees at her funeral gave witness to the way she touched many lives.

Robert Steed

Hardes, Mary (Molly), born 20.12.1909 at Wallsend, NSW; died 5.10.09 a few weeks short of her 100th birthday, even though she was not expected to live when she was born. On 11.12.1931, she married Alexander Robert Hardes. She is survived by her children, Bob, June Vicker, Bryan, Rosemary Humphris and Gordon; 12 grandchildren; 13 great-grandchildren; and a great-great-grandchild. Before retiring at night, she would pray aloud for every member of her family, whom she loved. She is now waiting for Jesus to come.

Wayne French

Hon, Merle Marie, born 11.9.1912 at Glen Innes, NSW; died 31.10.09 in Esther Somerville Nursing Home. She is survived by her four sisters, Ora Lee Lee, Hona Hon, June Long and Jill Wong (all of Sydney). She lived a full life of unselfish service that revolved around her church and her extended family. She was a gentle, caring person who was loved and respected by all who knew her. Merle will be sadly missed by her family and friends.

Karl Winchcombe

Nichols, Gordon Albert, born 21.10.1932 at Woodford, Qld; died 27.12.09 at home, on his property “Clearview” outside Roma. He is survived by his wife, Ethel (nee Brodie); his children, Heather, Jeff, Carol, Sharon and David, their spouses; 12 grandchildren; eight great-grandchildren; his siblings and friends. He was a man of faith and a strong supporter of his church. Having been terminally sick for some time, he looked forward in hope to the Resurrection and the chance to be reunited with Ethel, his family and his friends once more.

Bruce Roberts

Schulz, John Samuel James (John), born 25.5.1915 at Nundah, Qld; died 30.12.09 in Adventist Retirement Village, Victoria Point. On 28.8.1946, he married Kathleen. He is survived by his wife; his children, John (Bonnells Bay), Lorraine McCarthy (Rouse Hill) and Yvonne Hallam (Birkdale, Qld); seven grandchildren and seven great-grandchildren.

John leaves a legacy of integrity, gentleness and strength for his loving family and many friends.

R Possingham, Neil Tyler

Snell, Ann Elizabeth (nee Lyell), born 10.4.1912 at Leichhardt, NSW; died 19.12.2009 at Bateau Bay. On 27.8.1938, she married Ron Snell, who predeceased her in 2005. She is survived by Valerie Cunningham (Sydney); Bruce Snell (South-West Rocks); four grandchildren; and 12 great-grandchildren. Ann joined the church 50 years ago. She will be remembered for her Dorcas welfare work in the church, even while attending her last church, The Entrance.

Russell Stanley, Kevin Brown

Whitaker, Linda Mary (nee Peers), born 14.2.1953 at Mansfield, Vic; died 11.10.2009 at Bayswater. On 6.11.1975, she married Mervyn Whitaker. She is survived by her husband; her children, Luke and his girlfriend, Joanne; and her grandchildren, Kate and Adale (Kew, Vic); her siblings and their families, Ruth (FAIRMONT), Steve (Alice Springs, NT), Philip and Mark (Mansfield, Vic). Linda was a positive, resilient woman with a deep assured faith in God.

Ian Royce, Morris Krieg

Willmott, Eunice, born 24.08.1914 in Hobart, Tas; died 30.12.2009 at Kew, Vic. Eunice grew up in Hobart and then moved to Warburton, where she worked for the Sanitarium Health Food Company for many years. In her later years she was a valued member of the Mont Albert church. The diverse age and large number of attendees at her funeral gave witness to the way she touched many lives.

Robert Steed

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