

APRIL 25 2015

# Adventist Record

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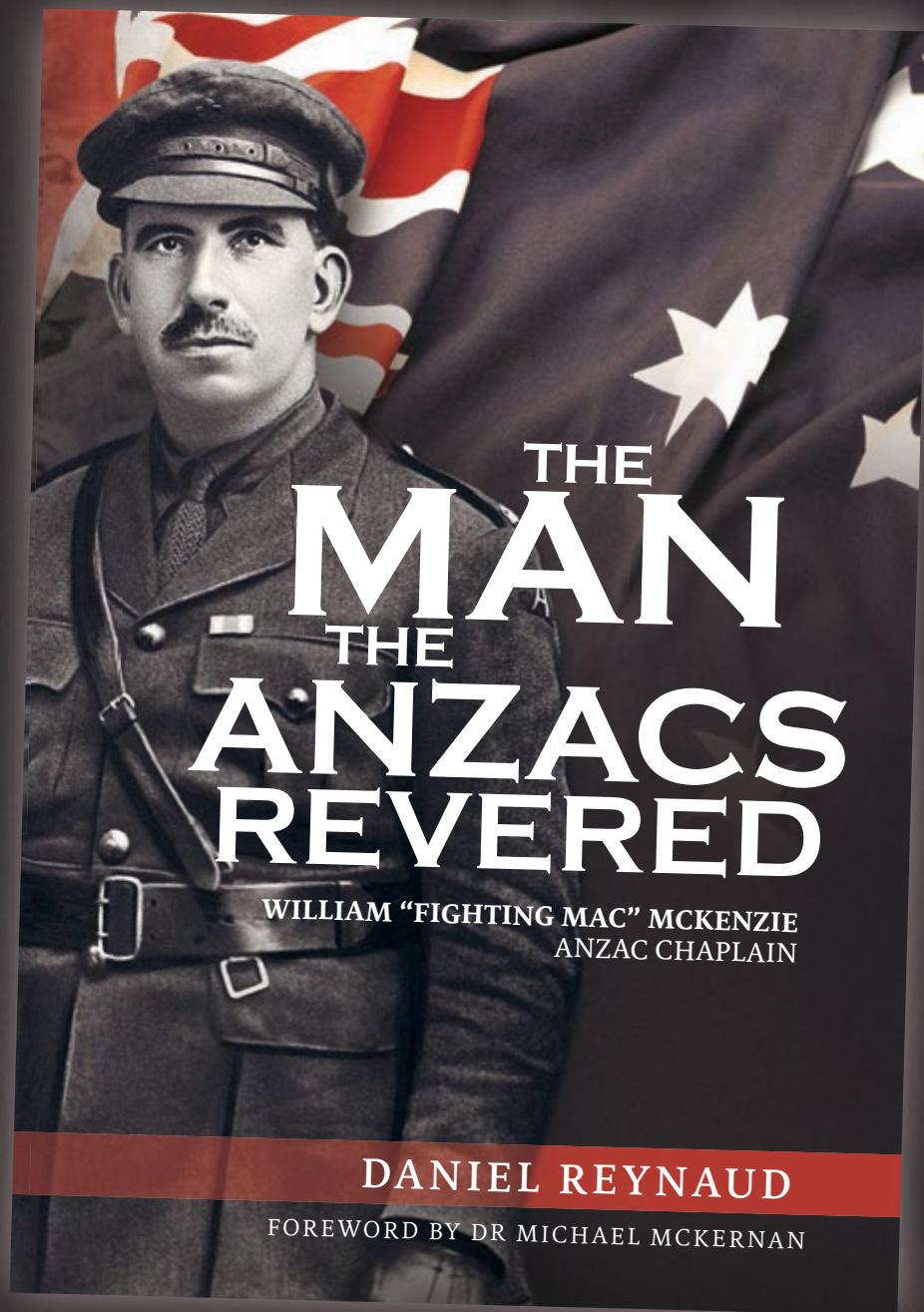


**100**  
YEARS OF  
ANZAC

**GOD'S ARMY** page 14

**THE SACRIFICE AT LONG TAN** page 17

**THE MAN ANZACS REVERED** page 10



How did a wowser become an Anzac legend?  
And how did this legend become unknown today?

"Amazingly, the most famous padre in the AIF has waited nearly a century for a full, sympathetic but careful biography. Daniel Reynaud does justice to Fighting Mac, looking beyond the legend to discern the man."—Professor Peter Stanley, University of New South Wales



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**EVENSONG: THE MAN THE ANZACS REVERED**

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## Adventist academic awarded national honour

*Port Moresby, Papua New Guinea*

An Adventist academic was awarded Papua New Guinea's National Logohu Medal on March 26.

Governor-General Sir Michael Ogie invested Dr Jillian Thiele, associate professor at Pacific Adventist University (PAU), in a ceremony held at Government House. The award recognises Dr Thiele's service to education and to the Seventh-day Adventist Church.

Born in PNG to missionary parents, Dr Thiele has served with husband Dr David Thiele at Sonoma Adventist College and PAU for the past 23 years.

"I have the privilege of wearing the medal on behalf of all the missionaries, especially my parents, who have served in this country," she said.

Dr Thiele is the third PAU staff member to receive an award under the PNG honours system. Pele Alu received the Member of Logohu in 2012, and the late Dr Aaron Lopa was awarded the Officer of Logohu in 2008. —*Vania Chew*



Dr Jillian Thiele with her medal.

## Church leader speaks at multifaith event

*Marsden Park, New South Wales*

Dr Danijela Schubert, associate division secretary for the Seventh-day Adventist Church in the South Pacific, was invited to present at Ahmadiyya Muslim Association's Religious Founders Day at Khilafat Centenary Hall on March 14.

Seven different religions were represented at the ladies-only conference, including Catholicism, Islam, Sikhism, Buddhism and Hinduism. The event was an opportunity for a representative from each religion to share what they believed.

Dr Schubert spoke about the importance of peace and religious freedom to the Adventist Church, providing the example of Jesus healing the bleeding woman in the Gospels. She also mentioned the many health institutions run by the Church and the Church's commitment to health. Her presentation was well received.

"It was my first time participating in an event like this and I'm very glad I went," Dr Schubert said. "We should take advantage of every opening we are given to speak about the gospel, the church and Jesus. This is a message that needs to be spread—not just amongst ourselves but everyone." —*Vania Chew*



Dr Danijela Schubert.

## Adventists called to 100 days of prayer

*Silver Spring, Maryland, US*

Seventh-day Adventist believers worldwide have been asked to pray for an outpouring of the Holy Spirit on the 2015 General Conference Session as part of a call to spiritual renewal and preparation for the coming of Jesus.

The 100 Days of Prayer program aims to fulfil a plan that Adventist Church cofounder Ellen White said God was unable to realise for the Church at the 1901 General Conference session in Battle Creek, Michigan.

God had planned to carry out a deep spiritual renewal and to change lives as attendees were reconciled through humility and the confession of sins at the 1901 session, said Mrs White after waking from a vision known as "What might have been". But the breakthrough did

not happen because hard-hearted participants prevented the unity that God had intended, she said.

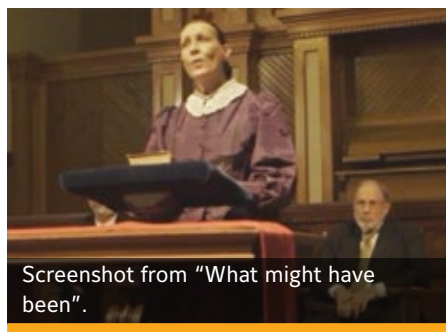
The prayer initiative runs until July 11, the end of the 2015 session in San Antonio, Texas.

People can sign up to receive a daily email from the Ministerial Association's <100DaysOfPrayer.org> website, where they can also watch a reenactment of Ellen White's vision "What might have been." The email will include practical, devotional messages, a revolving list of names of church leaders to hold up in prayer and significant needs to remember.

Pastor Jerry Page, head of the Ministerial Association, said he is praying for an outpouring of the Holy Spirit during the General Conference session.

"We realise that major decisions need to be made and different opinions need to be heard," Pastor Page said. "We are praying that these vital meetings will be a time when God breaks through in the hearts of individuals."

—*Andrew McChesney/Adventist Review*



Screenshot from "What might have been".



## Peace

James Standish

ISIS militants are advancing down our street menacingly, their black flags flying above their heads. Blood-curdling screams are heard above the din of heavy machine-gun fire coming from the back of a Toyota ute. I yell to my daughters to get under their beds. My wife and I desperately try to add protection for their little bodies; frantically stacking chairs in front of the beds under which they lie face down crying. I look down and my own hands are shaking with fear. My wife glances at me with a look of unspeakable terror.

Some of my neighbours are manning a barricade, throwing homemade Molotov cocktails at the militants and firing light weapons. Do I go out and join them? A bullet smashes through our window and lodges in our wall. Another follows. And another. I catch a glimpse from our window and see the guy who lives across the road sprawled in the street bleeding profusely from a hole in his head. The barricade is holding. But just. A boy—aged about 13—grabs the gun from my dying neighbour and runs to take his place.

I believe in non-combatancy. I love my neighbour. I live by the maxim of turning the other cheek. My purpose in this world is to heal, not harm. I've always maintained violence is the problem, not the solution.

But I know exactly what ISIS will do if they take our town. I know what they will do to my wife, to my daughters and to every other Christian. My grandfather's old 303 rifle is in our bedroom with a few rounds of ammo. Do I grab it and join the fight? Do I pray for Divine intervention? Do I do both? For a moment I'm paralysed with indecision.

Then I run into my room, grab the rifle, look out the window, line up a young man wearing black standing behind the Toyota's mounted machine-gun. I squeeze slowly on the trigger. And . . .

Or do I?

Maybe I pray for deliverance but accept the fate God delivers to us. Maybe I look at that young man dressed in black and see a brother created in the image of God. Maybe hate can only be overcome by love? Maybe this cycle of war can only be defeated by waging peace? Maybe the

base brutality that is warfare can never be "just"?

And maybe as I take my finger off the trigger the young man dressed in black opens fire again and the 13-year-old boy's body is thrown violently back as bullets rip through him.

Jesus turned the other cheek. But then He told His disciples to buy swords. The Hebrew worthies were thrown into a fiery furnace without a fight. David slaughtered Goliath. Jonah complained that God is too merciful. Esther granted no clemency to Haman. Isaac permitted his body to be offered as a sacrifice. But Abraham pursued Lot's abductors with a force of 318 trained men.

Violence. Forgiveness. Action. Passivity. Faith. Deeds. "You show me your faith without deeds, and I'll show you my faith through my deeds . . ." (James 2:18).

"It was seen that righteousness is not cowardice, and that Abraham's religion made him courageous in maintaining the right and defending the oppressed . . ." says Ellen White of Abraham's violent rescue of Lot. "Abraham regarded the claims of justice and humanity. His conduct illustrates the inspired maxim, 'thou shalt love thy neighbour as thyself'."

Abraham loved his neighbour. I love my neighbour. Abraham killed to protect. I will kill to protect.

I put my perspiring finger back on the trigger. And I recite slowly Mark Twain's "War Prayer":

"O Lord our God, help us tear their soldiers to bloody shreds with our shells . . . help us to drown the thunder of the guns with the shrieks of their wounded, writhing in pain; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless with their little children to wander unfriended in the wastes of their desolated land in rags and hunger and thirst, sports of the sun flames in summer and the icy winds of winter, broken in spirit, worn with travail, imploring thee for the refuge of the grave and denied it . . . For our sakes who adore Thee . . . We ask it, in the spirit of love, of Him Who is the Source of Love . . ."

*James Standish is editor of Adventist Record.*

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Our vision is to be a church that...  
**knows**  
*experiences*  
 and **shares**  
 our hope in Jesus Christ!



## Repeat

Kent Kingston

A poster on the wall of my high school's history classroom bore this warning: "Those who fail to learn the lessons of history are destined to repeat them." Somehow I must have missed the point, because I found myself learning modern European history all over again when I repeated Year 11. Consequently the basic facts of the First World War and the ill-fated Gallipoli campaign remain firmly implanted in my memory. Barbed wire, tanks, trench warfare, machine guns, mustard gas, shell-shock . . . Man's inhumanity to man.

Is it possible that Seventh-day Adventists could also fail to learn the lessons of history? A thought-provoking video released as part of the General Conference's 100 Days of Prayer campaign recalls Ellen White's vision of Adventist leaders humbling themselves and confessing sins—sadly it was not a vision that became reality, but only a glimpse of "what might have been". There's even a suggestion that Jesus may have returned in Ellen White's lifetime if the Church had been better spiritually prepared.

Instead we're repeating.

God rescued a mob of complaining slaves from Egypt and called them His chosen people. "Nevertheless, God was not pleased with most of them; their bodies were scattered in the wilderness," recalls the apostle Paul (1 Corinthians 10:5).

Repeat. Jesus handpicked and trained 12 disciples to be His witnesses to "the ends of the earth". Within a few centuries the movement they'd started had been corrupted by wealth and power, infected with paganism and encrusted by tradition.

Repeat. God chose the Protestant reformers to bring the Church back to holiness through Bible translation and rediscovery of forgotten doctrine. But despite their progress they reprised so many of their predecessors' errors that the Protestant movement was seen to fulfil Revelation's description of "the image of the Beast".

Repeat. A faithful band of disappointed Millerites is driven back to the Bible by the urgency of last days' prophecy. Together they re-establish many neglected truths and found a vibrant church that reaches every corner of the globe. A century and-a-half later, however, this advent movement ruefully recognises itself in the lukewarm Laodicean church of Revelation 3:17: "You say, 'I am rich; I have acquired wealth and do not need a thing.' But you do not realise that you are wretched, pitiful, poor, blind and naked."

How many times do God's people need to repeat the lesson before we learn what He's trying to teach us? I'm thankful that Jesus' message to the Laodicean church is not one of rejection, but correction: "Those whom I love I rebuke and discipline. So be earnest and repent" (Revelation 3:19). It's not too late to learn the lessons of history; to focus not on "what might have been" but on what will be.

Kent Kingston is assistant editor of *Adventist Record*.

## Domestic violence

I'm becoming more and more concerned about the levels of domestic violence that exist in the communities of which we are a part—right across the South Pacific Division. There is no place for violence of any kind, let alone violence that is perpetrated by those who are supposed to be in loving family relationships.

In a recent edition of *Asian Pacific Law and Policy Journal*, an article on ending domestic violence commenced with the following sentence: "Domestic violence is pervasive, widespread and a serious national issue in Pacific countries."<sup>1</sup> It further commented that most of the countries of which we are a part do not have strong domestic violence legislation.

But if we somehow feel contented believing this is something that occurs only outside the Church, I have some shocking statistics for you. Recently, a confidential survey at Church-sponsored events in one of our countries revealed that 63 of the 93 women leaders attending had been seriously abused in some way. At another event specifically for teenage girls and women, 142 of the 145 attendees reported abuse. That is correct. You did not misread.

This simply cannot continue. In the coming months and years the South Pacific Division will be working even more intentionally in co-operation with reputable, legitimate government and non-government organisations to put an end to this blight on society and our Church. May God help us.

1. Christine Forster, "Ending Domestic Violence in Pacific Island Countries: The Critical Role of Law." *Asian Pacific Law and Policy Journal*, 12/2, 123-45.



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





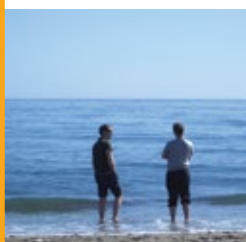
### Finding fairness

Human Rights Commissioner Tim Wilson has expressed disappointment that the Australian High Court has refused to review a controversial Victorian court decision against a Christian youth camp that refused a booking from a same-sex group. Some legal experts say religious freedom is in danger of being lost in the mish-mash of conflicting anti-discrimination laws. — *The Australian*



### Still missing

It has now been one year since Nigerian terror group Boko Haram kidnapped 232 schoolgirls. Reports indicate the girls have been subjected to repeated rapes, severe punishments and even the deaths of some of the girls who refused to renounce their Christian faith. A number of babies have now been born to the girls. — *World Watch Monitor*



### Believe and receive

Separate studies of thousands of people in Germany, Poland and the USA have found that strong spiritual commitments tend to leave unemployed people less depressed and more positive. The reasons may be the social support provided by a religious community, as well as the belief in a divine being who cares. — *Huffington Post*



### Solution needed

New figures show that, due to ongoing violence in Syria and Iraq, the number of people seeking asylum is now at its highest level since the Balkans conflict in 1992. Australian Federal MPs from both major parties are urging the government to provide a temporary safe haven in Australia during the conflict. — *Sky News*



### Open and shut

Brazilian Adventist João Francisco de Nascimento has closed his petrol station every Sabbath since 2000. His decision has attracted two fines from Brazil's oil industry regulator, which enforces a Monday-to-Saturday working week. But Mr Nascimento has refused to pay the fines on religious freedom grounds. Legal action is ongoing. — *Adventist Review*



### Black and white

Southern Baptist leaders have said it's blasphemy to continue with segregated worship. Meanwhile, a coalition of 34,000 African American churches has broken official ties with the Presbyterian Church USA over its support of same-sex marriage. North American Adventist leaders have affirmed their ongoing commitment to parallel administration structures for black and other churches. — *Record staff*

# eGIVING

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## 53 churches destroyed by Cyclone Pam

Port Vila, Vanuatu

Members of the Seventh-day Adventist Church in Vanuatu are trying to remain positive as they look to rebuild after the devastating impact of Cyclone Pam.

But the situation is dire: 53 Adventist churches have been "lost", according to latest reports. Six schools have had multiple buildings destroyed, while 20 pastors and 100 teachers have lost their homes.

The rebuild may take years as many church members have also lost their homes and income sources. Tithes and offerings will be significantly reduced for some time as 80-90 per cent of church members are subsistence farmers who operate on a cash crop economy. For many, their crops and livelihoods have been wiped out and will take a long time to recover.

"Yes, the devastation to our church properties is great. Many churches—permanent, semi-permanent and temporary—have been damaged, some partly, some completely destroyed," said Mission president Pastor Nos Terry Mailalong. "That is a big blow to the members; most of these people in the rural areas [no longer] have any source of income because their source of income was completely destroyed."

While the government may provide support to rebuild the schools, and agencies like ADRA are working to keep people fed, sheltered and healthy, there is no money to rebuild the churches. The Vanuatu Mission only had insurance for its head office.

"None of the churches, schools and clinics had any insurance," said Francois Keet, CFO for the Trans-Pacific Union Mission. "The biggest need is . . . for the Church in the South Pacific to stand together to rebuild the loss to the Church. Our biggest need is funds to provide building materials, [and] fly'n'build teams willing to go and reconstruct the lost church infrastructure. This is probably one of the disasters in the Pacific Islands where the Church has incurred the biggest loss ever."

Pastor Mailalong is appealing to anyone who wants to help to participate in a fly'n'build (email <NMailalong@adventist.org.vu>).

"For most of our churches that are destroyed [we need]

taraulins that can be used to provide temporary shelters for worship, and even to house some of our pastors/ministers who have lost their homes," Pastor Mailalong said.

"About 20 of my ministers/pastors have lost their homes, personal belongings and books. So I am appealing for anyone who has spare books that you think can be useful to my pas-

tors out here in the islands [to donate them as they] will be very much appreciated.

"We need our brothers and sisters to help rebuild our churches and schools at

least, not to mention our homes. The extent of the damage is beyond our capabilities."

Adventist Church leaders across the Pacific are calling for prayer and support for the Church in Vanuatu as it starts to rebuild. Pastors within the ministerial associations of the South Pacific Division and Australian Union Conference are helping provide Bibles and books for those pastors who have lost their resources, and Adventist schools across Australia are hoping to do the same for teachers and schools.

The president made it clear that his report only covered the churches and church properties and did not include the loss of "hundreds of homes of our members throughout the islands of Vanuatu".

"Of course the people are resilient, trying to do something to rebuild their lives, but I can tell the spirit and morale of some of our members is down," Pastor Mailalong said. "So please do remember us in your prayers, that the loss of earthly temporal possessions will not have an adverse impact on the spirituality of our people, especially the newly baptised members. Instead this experience will strengthen their commitment to the Lord; this is what I pray will happen."

Last year Vanuatu experienced its highest number of baptisms ever, and churches swelled to overflowing after the Port Vila Evangelism 2014 campaign. The challenges of nurturing and finding space in churches for all these members has been heightened by the devastation caused by the cyclone.

A special fund has been set up to help with the reconstruction of Adventist churches and schools. These donations are not tax deductible and can be made at <hop.ec/vanuatu>.

ADRA has also established a Vanuatu Disaster fund but money donated to this fund will be used to support ADRA projects throughout Vanuatu and not to rebuild churches that have been destroyed.—Jarrod Stackelroth

For a full report, including a list of churches and schools affected, see <www.record.net.au>.



Topua church's distinctive blue pews, all that are left standing.



Pastor Nos Terry.





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## Award-winning book tells of war-time faith

*Warburton, Victoria*

Ten-year-old Paul Cieslar witnessed the beginning of World War II firsthand, as Germany began the invasion of Poland one glorious Autumn morning in 1939. Some six years later, he and his family—including his eight brothers and sisters—were all still alive, with remarkable stories of the protection, leading and goodness of God.

Some 70 years later, Pastor Cieslar has shared his story in *No Heil Hitler!*—the award-winning new book from Signs Publishing. In 2012, his story won the inaugural National Seniors Literary Prize for an unpublished manuscript by Australians aged 50 or older, sponsored by National Seniors Australia.

"My only excuse for writing this book is that everything in it happened," says Pastor Cieslar. "I began writing my story in Polish many years ago but Pastor Geoff Youlden encouraged me to write it in English so it would be read by a wider audience."

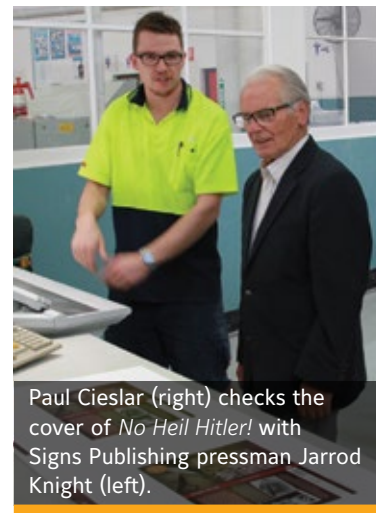
Little did he expect that among the first to respond to his story would be the judge of a national literary prize. "At the award presentation, one of the judges commented to me about how moved she was by the faith of one of the women in the story," Pastor Cieslar recalls. "This was encouraging because I had wondered how the story might be received by people outside our church."

*No Heil Hitler!* tells the story of Pastor Cieslar's survival during the German occupation of Poland, living in the shadow of Auschwitz and escaping from forced service in the German army. The story gives the background of his Adventist family and church, and their faithfulness and resilience in the face of great dangers and hardships.

Pastor Cieslar says he wrote the book for his family—particularly his grandchildren—and his church, primarily as a testimony of God's goodness and power that he has seen in his life, particularly in his most difficult times.

After his experiences during World War II, Pastor Cieslar worked as an Adventist pastor in Communist Poland before serving as a departmental director in the Northern European–West African Division, based in England, in the 1970s. With his family, Pastor Cieslar moved to Australia in 1984, where he pastored Polish- and English-speaking churches until his retirement in 2002, although he continues to be active in ministry in his local church in the Melbourne suburb of Oakleigh.

*No Heil Hitler!* was released at the Easter camp-meetings in Victoria and Western Australia and is now available from Adventist Book Centres across Australia and New Zealand. —Nathan Brown



Paul Cieslar (right) checks the cover of *No Heil Hitler!* with Signs Publishing pressman Jarrod Knight (left).

# REVIVED BY HIS WORD

## April 25—May 2, 2015

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26 – Phil. 2	29 – Col. 1	1 – Col. 3
27 – Phil. 3	30 – Col. 2	2 – Col. 4





# Manifest celebrates stories and the spoken word

by Brenton Stacey

A Seventh-day Adventist arts festival has celebrated and explored the oldest and purest form of storytelling during its annual celebration of faithful creativity.

Manifest, held on Avondale College of Higher Education's Lake Macquarie campus, March 20-22, revisited the art of the spoken word after giving Australian premieres to stories on stage and screen this past year. *Tell Me A Story* saw eight raconteurs share stories that used ethos, humour and pathos to entertain and challenge a large live audience.

"Spoken word is probably the least employed form of storytelling in our current culture—in a formal sense," says co-producer and Manifest co-convenor Joanna Darby. But it is an important one, she adds. "Stories don't need explaining or have moral points drawn out. We experience them individually and find our own meaning from them."

Micah Bournes from Long Beach in California (USA) headlined the Saturday evening event. His appearances over the weekend combined spoken word performance and theological teaching—the beat poet trained at Moody Bible Institute in Chicago. The recurring theme of justice and creativity resonated with Christian charity Asian Aid, which partnered with Manifest to support the Friday evening contemporary worship service.

Another partnership with the Seventh-day Adventist Church in the South Pacific's Institute of Worship brought Nicholas Zork to Manifest. The American composer, lecturer, minister, musician and singer-songwriter anchored a panel discussion about worship before helping lead the praise and worship for Avondale College church. The Sabbath morning service, coordinated by the Institute, used adult and child actors, musicians, singers, storytellers and visual and performing artists to recreate a picture of Jesus.

"We see a synergy between the creative endeavours of Christians and the notion of giving our best in the act of worship and in the process of worship planning," says di-

rector Dr Lyell Heise, who worked with Mr Zork to present a series of worship workshops. "Nick combined the insight of an artist with some of the deepest theological reflection about worship emerging in the Adventist Church."

The presentation of Manifest's most prestigious award to a self-trained chef who is now a bestselling New Zealand author also emphasised the relationship between creativity and faithfulness. Jeremy Dixon received the Gabe Reynaud Award, which is named in honour of a pioneering Adventist filmmaker. Mr Dixon's journey as a faithful creative began when he quit his job to start Revive Cafe in central Auckland. The entrepreneur is now the publisher of four vegetarian cookbooks that have sold 110,000 copies in just three years.

"God hasn't just blessed my business by handing out success," Mr Dixon says. "He has blessed it by giving me guidance and wisdom and pushing me through the difficult times."

Others received awards for excellence, too, with tertiary students winning three of the prizes associated with the Manifest competitions. Wales-based Daniel Brinsmead won the Avondale Conservatorium Prize for best entry in choral and instrumental music composition. Avondale religious studies major Anna Beaden received the Psalter Music Prize, which she shared with fellow songwriter Peter Tonna. And Townsville-based Nicole Sandy won the Signs Publishing Prize for best entry in writing. Sand artist Tiani Page, a first-time filmmaking competition entrant, won the HopeChannel Prize.

Manifest is coordinated by the Adventist Church in the South Pacific through Adventist Media Network and Avondale.

*Brenton Stacey is public relations officer at Avondale College of Higher Education.*





# What an Adventist learnt from a *Salvation Army chaplain*

by Daniel Reynaud

**W**HAT COULD AN ADVENTIST LEARN TODAY from a Salvation Army chaplain from 100 years ago? I've spent the past 10 years or so exploring the life of legendary Anzac chaplain William "Fighting Mac" McKenzie, a man described by some in the 1920s as the best-known Anzac of them all. And here's what I have learnt—in no particular order.

**1. Stand up for what you believe in.** McKenzie was the kind of man who was never ashamed of his faith in God, his love for Jesus or his passion for saving the lost. As a young man he toyed with abandoning the strict and legalistic religion of his upbringing. However, he saw The Salvation Army in action and was impressed with their commitment in the face of determined ridicule and opposition. He heard the voice of God calling him to join them, a decision he described as "What a religion! Why, it was the real article! It

meant giving up things—drink, tobacco and much else—and facing scorn and derision. It meant going down to the mud and slime; it meant living with the lowest and the worst; it meant fighting with the devil himself for the souls of men. Lo', it snatched me clean out of myself. It hit me, like a blow. It was so real, so honest. I said to myself 'here's the true religion for a fighting man'; and off I went to be converted and to sign on." As an officer he was subjected to abuse and assault (including a week in prison in Charters Towers, Qld, for street preaching), yet he never wavered from publicly proclaiming the saving power of Jesus.

**2. But don't be a martyr.** McKenzie was prepared to die for Christ but he wasn't a sad sack. He radiated joy and fun; people loved to be in his presence. As a Salvation Army officer, he was creative in organising appealing social events; as a chaplain he was famous for running



rousing concerts and entertaining diversions, and his sense of humour engaged everyone. People felt energised and renewed by having spent time with him.

**3. Engage with your community.** One of the things that secular Australians, especially the Anzacs, loved about McKenzie was that he came to where they were, rather than expecting them to come to where he was. Chaplains were not expected to accompany the men on training exercises, nor were they expected to be on the front lines in battle. McKenzie did both. He went on desert route marches, carrying the packs of tired soldiers half his age (he was in his mid-40s during the First World War); he dug trenches faster than them—his dug-out on Gallipoli was the one closest to the Turkish wire. Doing these things made him deeply respected, then widely loved, then almost venerated.

**4. Respect differences.** While McKenzie never compromised his own high standards, and frequently appealed to the Anzacs to stop their drinking, gambling, swearing, smoking and womanising, he still treated with respect men who continued those habits. McKenzie would sing in his powerful voice as he moved along the trenches so that the men knew he was coming and had time to put their cards and drink away before he arrived so that they would not feel embarrassed. Although everyone knew what he stood for, they never felt condemned by him for their own lifestyle choices.

**5. Focus on the essentials.** McKenzie increasingly recognised that the sins most often condemned were the obvious surface sins. He saw true courage and self-sacrificing love in men who swore, drank and gambled, and learnt to value what was in the heart rather than the mere outward appearance. He became less worried about superficial sin and more about matters of love. When one soldier (literally) swore on being attached to McKenzie's religion, he was able to look past the bad language and affirm the man's commitment to Christ. He noted of himself that he had become less judgemental and more gracious in his attitude towards those who differed from him.

**6. Don't be afraid of being tainted.** In Australia, McKenzie frequented the pubs, finding that people were more likely to talk about spiritual things in their own comfortable environment than if they were in the unfamiliar surrounds of a religious meeting. Every chaplain in Egypt preached against the brothels of Cairo. But only McKenzie had the courage to go into them at night to drag men out and put them on a tram back to the camp. For this work he was lauded after the war by C E W Bean, author of the *Official War History*, as having secured the futures of many thousands of Australian men.

**7. Laugh at yourself.** McKenzie was a fool for Christ and carried not a shred of pride or fear about his own image. He had no self-consciousness or dignity to stand on. He

often made a spectacle of himself in his desire to impress people with their need for Christ. Many laughed at him—and he usually joined in their laughter. In Egypt, having preached to the soldiers that they should not use language stronger than “hokey-pokey”, he enjoyed seeing a tent near his that sported a banner proclaiming “The hokey-pokey push”.

**8. It's not about me.** A defining trait of McKenzie was his very sincere and deep humility. Having died to self at his conversion, he expected nothing for himself except hard work and self-denial. He was constantly aware of his shortcomings, returning again and again to the throne of grace for renewed forgiveness. His personal mantra was self-sacrifice; he always put the real interests of others first, as a pastor, chaplain and church administrator.

**9. Make your work for Christ practical.**

Apart from route marches and trench digging, McKenzie helped wherever he could. He carried stretchers and water cans at Gallipoli. Overnight he dug steps in a steep and slippery part of a track so that the men lugging supplies and the wounded would find the way

easier. He tracked down eggs and chocolates to break the monotony of the men's diet. In France and Belgium, he started canteens for the soldiers, running hot drinks up to the trenches when the men came out of the line on cold winter nights. The memory of these deeds lasted for the lifetime of the Anzacs he served.

**10. Love deeply.** The bottom line was that McKenzie was so widely loved because he himself loved others. McKenzie was not a flawless man. He was ambitious and competitive. He also was so committed to giving that he failed to look after his own health and wellbeing. But through his flaws, the love of Jesus shone with remarkable clarity and strength.

And there's so much more I would have liked to note but I have limited space here. I could have commented on short, engaging sermons that grabbed the ears of thousands of soldiers, earnest prayer and personal devotions, integrity of character, remembering people's names, courageous actions in the face of death, a wide and engaging general knowledge, charisma, optimism in the face of despair and so on. For the rest, you'll have to read the book. R

*The Man the Anzacs Revered, by Daniel Reynaud, is available from Adventist Book Centres and other Christian bookstores.*

*Watch the Record InFocus interview with Dr Reynaud at [infocus.org.au](http://infocus.org.au).*

*Dr Daniel Reynaud is an associate professor at Avondale College of Higher Education.*



# LETTERS

*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 Page 4 for contact details.*

## STRONG OBJECTIONS

David Coltheart, Qld

I object strongly to the presence of the Australian Christian Lobby appearing in Adventist media, whether it be in print or on *Record InFocus*.

Although Seventh-day Adventists have political views, the media is not the place for the Church to push or promote the views of one far-right, homophobic and, in my opinion, unchristian organisation on the rest of us.

The Australian Christian Lobby does not represent my position as a Seventh-day Adventist. I object to my Church appearing to tell me what I should or should not believe, infringing upon my religious liberties and trying to influence my vote.

Please distance yourself from this objectionable organisation. As Seventh-day Adventists we can do much better and separation of church and state has always been our policy.

## Response

Kent Kingston, host/producer, *Record InFocus*

The Australian Christian Lobby (ACL) serves the Christian community by bringing issues of the day to our attention. Do we always agree? No. That's why you'll see ACL's statements challenged on *Record InFocus*. That's why you'll see other views given airtime in different segments.

The point is to seek ways to biblically and meaningfully engage with important public issues, even if that engagement is initially prompted by profound disagreement.

In my dealings with ACL I've never heard them express homophobia, fear or hatred of gay and lesbian people. But,

similarly to Adventist Church leaders and the law of the land, they do stand in favour of biblical marriage.

## A PALEO DIET

Samuel Whitehead, Vic

Regarding the recent health articles in *Record* pertaining to the paleolithic diet I would like to add a couple of things. Foods typically avoided on a paleo diet include grains. However, we have been given inspired counsel in the Spirit of Prophecy that indicates such foods form part of a balanced and healthful diet.

Secondly, and most importantly, the premise of the paleo diet is flawed as it's based on the concept of the human diet in the so-called paleolithic era, which supposedly lasted for 2.5 million years and ended only 10,000 years ago. This is based on the theory of evolution and not the principle of a literal six-day creation that occurred approximately 6000 years ago, a principle which is in harmony with the Bible and the Spirit of Prophecy.

## SUBTLE MOVES?

Bill Miller, Vic

I refer to the *Record Rewind* by Lester Devine (March 21), with the heading "Adventist women preachers".

It must be acknowledged that many women have very telling words of wisdom for all and should be encouraged to express them publicly.

In the first paragraph, 31 other women are referred to as having ministerial licences. Then in paragraphs two and four, these licensed ministers are referred to as "lady pastors" and "women pastors". Quite a subtle change, for historically persons are not referred to as "pastors" until they

have been ordained. Are we meant to assume by inference that these 31 ladies had been ordained?

Then in the third paragraph we are introduced to the words "ordination of some women". Ah, yes to the work of a deaconess but the thought "ordination" has been connected in people's minds with the word women. Is this another subtle move?

Reference is made in the same paragraph to the motion [on women's ordination] that was hoped to be put before the General Conference in 1881. It is to the credit of persons, probably unknown, that the proposition was never presented.

Of course we have the same proposition today waiting for presentation to the General Conference at the next meeting [in July]. Perhaps we should take notice of the writings of Sister White (whom it must be remembered was the subject of a proposal for ordination but she refused to accept—and if anyone deserved it, she did on all counts) to the effect that old heresies are not forgotten but are recycled as opportunity offers (*Life Sketches of Ellen G White*, page 92). Isn't this what is happening on the matter of ordination of women to the ministry?

It is suggested that we do not base our decisions on modern sociology, academic qualifications, oratorical ability or pleasing personality. Unless we can find a definitive command in the Bible or the Spirit of Prophecy to support the motion, we would be well advised to ponder well the path of our feet (*Christian Education*, page 89). Perhaps this is a matter where angels fear to tread.





# Riding high

A 290km charity ride around Queenstown, New Zealand, has raised more than \$NZ103,000 for the Adventist Development and Relief Agency (ADRA).

More than 50 riders took part in the 25,000 Spins event from March 8 to 10: more than double the number from last year's ride which had 18 participants.

"It was brilliant," said ADRA New Zealand CEO Matthew Siliga. "Great scenery, great cause, great camaraderie and just a great time overall."

Unlike last year's inaugural Queenstown Classic, this year's crop of cyclists was made up primarily of "novice" riders. Among them were Sanitarium employees, school principals and pastors. Mr Siliga said there was also "great buy in" from the Church's two New Zealand conferences.

"Our church leaders used the ride as a platform to push the idea that the health message is more than just a token message to be shared or preached once a year," he said. "It's a lifestyle."

New Zealand Pacific Union Conference (NZPUC) Health director Adrielle Carrasco took this idea to another level by turning the event into a "Biggest Loser" competition, with nine ministers taking part.

Wellington pastor Toa Lutu was named winner of the competition after losing more than 14 kilograms while training for the ride. Pastor Lutu, who started the year at 131kg, said he was "shocked to see the scales drop below 119" at the post-ride weigh in.

"I weighed myself again on a different set of scales just to make sure," he said with a laugh. "We all needed to double check!"

The Tongan pastor also lost a couple of other things in the lead-up to the event—his hair and iconic goatee, which he voluntarily shaved as part of his \$5000 fundraising effort.

Pastor's Lutu's "mission" to lose weight and raise money for ADRA was featured in the local newspaper in Horowhenua, where he served as

pastor of Levin church before his recent move to Wellington.

Even the mayor of Levin took notice. "When he saw me he asked, 'Where is your twin brother?'" recalled Pastor Lutu.

Mrs Carrasco, who took part in the "very challenging" but "worthwhile" ride herself, said all of the Biggest Loser participants did extremely well, and their efforts had "already inspired other church pastors to take part in next year's event".

The Queenstown Classic was the second 25,000 Spins event to take place this year. In February, 65 riders completed the annual Great Ocean Road Challenge in Victoria, raising more than \$A120,000 for charity organisations including ADRA Australia, Botswana Orphan Project, Fred Hollows Foundation and Compassion Australia.

The three-day, 300km ride from Geelong to Warnambool also pushed 25,000 Spins' total fundraising effort—since its beginnings in 2009—to more than \$1 million.

Aside from Australia and New Zealand, two annual rides are also held in Europe—a cycle from London to Paris as well as a "Swiss Adventure".

25,000 Spins founder Craig Shipton began organising these "adventures with heart" after discovering 25,000 children died each day from curable conditions. More recent statistics indicate the number could be as high as 29,000 children per day.

"Organising these cycling events is my way of using my skills and interests to make the world a better place," Mr Shipton said. "To see a rider achieve a physical goal they didn't believe they could make and as a group raising a lot of money for people in need is a fun and rewarding experience."

Mr Shipton said a fifth ride from San Francisco to Los Angeles is currently being developed and could take place as early as September.

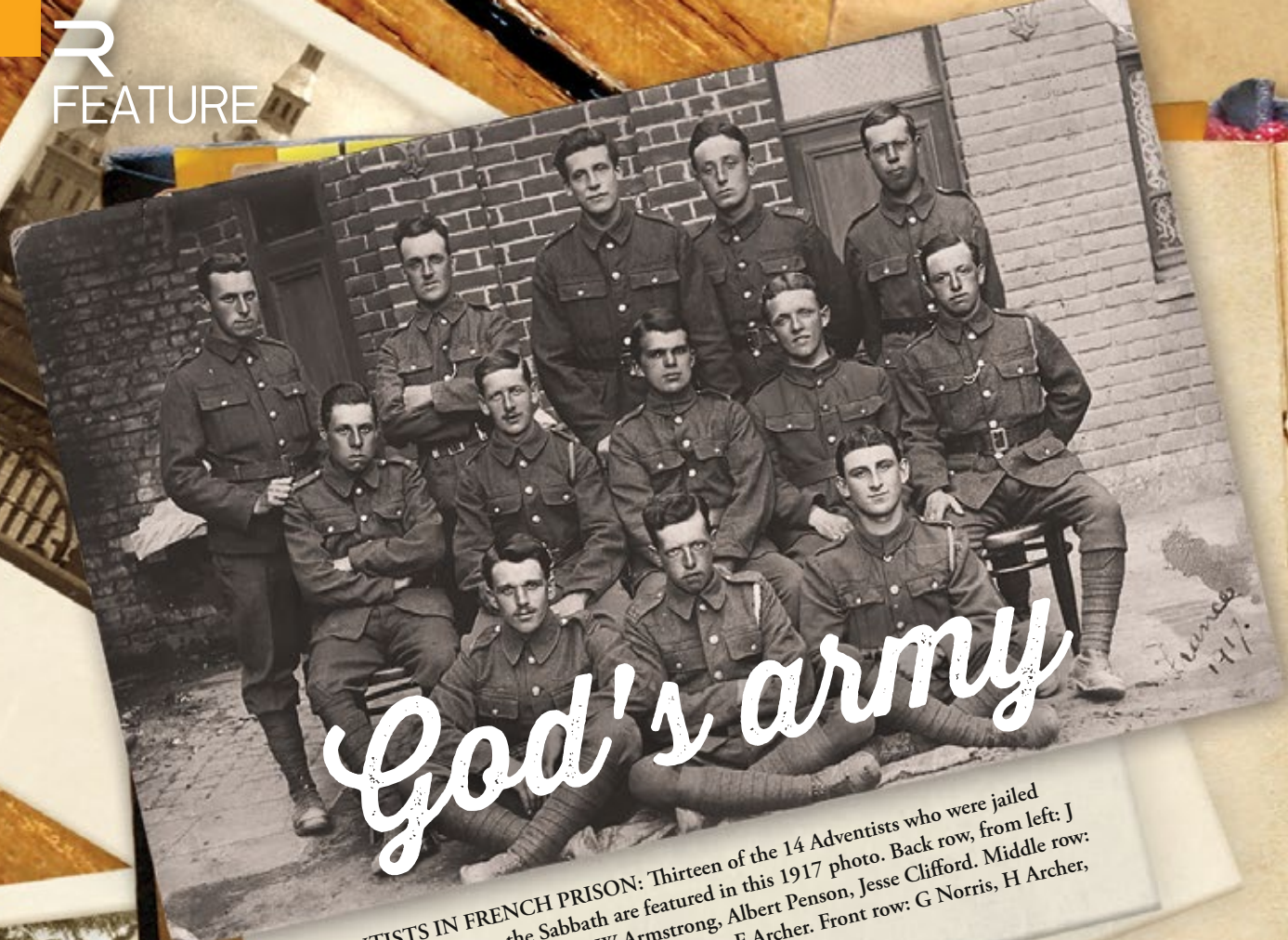
Registration is already open for next year's Great Ocean Road and Queenstown Classic events. Visit <[www.25000spins.com](http://www.25000spins.com)> to sign up and learn more.

—Linden Chuang



Pastor Toa Lutu.





**ADVENTISTS IN FRENCH PRISON:** Thirteen of the 14 Adventists who were jailed for refusing to work on the Sabbath are featured in this 1917 photo. Back row, from left: J McGeachy, W Coppock, Worsley W Armstrong, Albert Penson, Jesse Clifford. Middle row: S Williams, D Barras, Alfred F Bird, H W Lowe, F Archer. Front row: G Norris, H Archer, Willie G Till.

by Victor Hulbert

**T**HIS IS THE STORY OF 14 BRITISH Adventists who chose to endure beatings, starvation and the dreaded "crucifixion" wheel rather than work on the Sabbath

during World War I. Their faith, courage and dedication are inspiring.

But were they right?

It was 4pm Friday when 14 British soldiers downed their tools. They claimed the Bible instructed them to. But how could that be? Britain was in a fight for God, King and Empire. Who were these conscripts from a Church of less than 2500 people, implying by their actions that they knew more about God's will than the King himself! The war didn't stop for God and these conscripts weren't going to either—not without the severest consequences.

The men were savagely beaten and then roughly thrust into prison cells, irons tightly clamped on their wrists, digging into their flesh, their hands behind their backs.

But the ordeal was only beginning for the 14 young men who had been drafted a year earlier from their theology studies at London's Stanborough Missionary College, a forerunner to Newbold College. At first, their religious convictions were respected, at least to a degree as the Adventists worked mainly unloading ships stationed at various French ports.

But a new young officer took charge in November 1917 and he declared that Sabbath duty was mandatory. When the Adventists refused to work, they were placed under court martial and sentenced to six months of hard labour at Military Prison No. 3 in the French port city of Le Havre.

At the prison gates the guards promptly confiscated all the prisoners' Bibles. But one Adventist managed to hide a copy of the Gospel of John, which the group divided into



scraps of paper that they tucked into their caps.

The Adventists were isolated from each other, forced to work long hours at double pace and faced severe punishment if they fell behind.

"The armed guards were not blessed with the milk of human kindness when administering these punishments,"

recalled H W Lowe, one of the 14.

"On some occasions a man would be tied to a wheel in crucifixion fashion for hours in the sun. All prisoners dreaded [it]."

"When the Sabbath morning came, I remember hearing the door of the cell to my right being opened and the sergeant giving instructions to one of our young men to go to work," reported Worsley W Armstrong, another of the 14. "I could not hear his reply, but I did hear him leave the cell and the door was bolted. The same thing happened to the youth on the other side and I was left by myself.

"I heard other doors opened and bolted in the same way, and finally the door to my cell was opened and I was commanded to go to work.

"I refused to do this in a courteous way, explaining once more the reason for my refusal. I fully expected to be thrashed and beaten . . .

"But to my surprise the sergeant was quite affable. He told me not to be a fool; that all the other young men had come to their senses and they had all gone to work as good Britishers should, and that I would only get into further trouble if I was stubborn.

"This news, of course, surprised me, and I could hardly believe it but I remember making the statement that whatever my brethren might do, I must remain firm to the truth of God and I endeavoured to get some sort of spiritual understanding into the mind of that sergeant.

"I learned later, however, that all our young men in the cells remained faithful."

The sergeant's attitude abruptly changed when Armstrong refused to work and the inevitable beating followed.

One day a chaplain from another Christian denomination, hearing shrieks from the cells as he passed the prison, stopped and asked to see the Adventists. His request was denied and he wasn't allowed inside the prison to conduct religious services again. He reported back to the authorities in England. His protests, along with that of the church leadership, led to the 14 being repatriated to England just before Christmas and released to civilian life and "work of national importance" shortly after that.

But were these Adventist men right to take such an inflexible stance in the face of a national catastrophe?

Unlike British Adventists who were united in their non-combatant stance, German Adventists of the same era were split. Had the British Adventists fought, they could



Adventist conscientious objectors in Dartmoor Prison.



"Conchie's" cell—possibly Knutsford but could be Dartmoor.



County Hall  
Briscon  
Date 20th April 1916

NOTICE OF DECISION.

(continued from page 15)

have found themselves shooting at their German Adventist brothers across the trenches. An obvious perversity. But even if they were killing non-Christians, how can mass killing be reconciled with Christ's command to love our neighbour as ourselves?

British Seventh-day Adventists agreed with American writer John Steinbeck's observation that "All war is a symptom of man's failure as a thinking animal." Ever since the Church came into existence around the time of the American Civil War, the majority of Adventists took the view that life is sacred and that there's a better way to solve problems than bearing arms.

As strong advocates of freedom of conscience and freedom of worship, Adventists also recognised the problem of living a Christian life within the constraints of the military. As the Duke of Wellington put it many years earlier, "Men of nice scruples about religion have no basis in the army or navy."

But choosing the path of peace was no easy option. And the wounds inflicted on the young Adventists took a lifetime to heal. After the war, many refused to talk about the experience, even to their families. But details of their courage and devotion to God are slowly emerging through the discovery of rare letters, a handful of published articles and interviews with surviving family members.

Many of the prisoners went on to hold leadership roles in the Adventist Church. Lowe served as British Union president before and during World War II, while Armstrong became union president after the war. Willie G Till and another prisoner, Jesse Clifford, travelled to Western Africa as missionaries, while G Norris became manager of Granose Foods, an Adventist-operated company that makes meat substitutes, and later trailblazed as a factory builder in South America. Alfred F Bird, J McGeachy and others served as local pastors and strong spokesmen for the Adventist Church when conscription re-emerged as an issue in World War II.



Garth Till, son of conscientious objector Willie Till.



Glynn Meredith demonstrating the goggles his father wore as eye protection while smashing up granite at Dartmoor Prison.

Victor Hulbert, communication and media director for the British Union Conference, has conducted extensive research into the Adventists who were drafted during World War I. As he worked, he learned that one of the 14 prisoners, Willie G Till, was his great-uncle. More information about Hulbert's research and a related documentary film, A Matter of Conscience, can be found at the website: <[adventist.org.uk/ww1](http://adventist.org.uk/ww1)>.





# The sacrifice at Long Tan

by Kevin Gollschewski

ON JUNE 6, 1966 THE AIRCRAFT CARRIER *HMAS Sydney* arrived off the coast of Vietnam. This ship—once the pride of the Australian fleet—had been converted to a cargo ship, a very important cargo ship however. You see it was to carry the troops, vehicles and munitions for the Australian army in Vietnam. It became known to army personnel as the “Vung Tau Ferry”.

As I stood on board and looked out over the green forest and sand dunes, I wondered what it would be like to serve in this country. For the next three days we worked to get our gear together so we could move to our base camp at Nui Dat. The RAEME (Royal Australian Electrical and Mechanical Engineers) workshop, to which I was attached, was placed on the perimeter of the camp. This meant that our team had the responsibility to guard our position from enemy attack. Our workshop was attached to 1 Field Engineers Squadron and my responsibility was to maintain and repair all the Land Rovers, trucks, bulldozers, graders and other plant equipment.

We had set up two bunkers to guard our position and there was an automatic rifle in each of them. Behind the bunkers, and in front of the tents in which we slept, we had also dug weapon pits so that if we were attacked the men could easily get to the pits and set up a field of fire to support the bunkers. On the night of August 16 we were mortared. Since I was on guard duty that night, I was in the bunker and reasonably safe but the fellows sleeping in the tents weren't so lucky and more than 20 were wounded that night. Usually the enemy attacked straight after such a barrage—designed to soften you up. However that night nothing happened. In the morning D Company 6 RAR was sent out to search for the enemy that had mortared us.

Major Harry Smith MC, commanding officer of D Company 6 RAR, wrote a gripping account of the battle. Originally thinking there were only 60 Viet Cong soldiers, the Australians, New Zealanders and Americans encountered a large force. Fortunately they found a good defensive position, and with their large artillery and backup from armoured personnel carriers and air support, were able to prevail.

“Viet Cong records later captured by US forces indicated the total Viet Cong losses at Long Tan were in the order of 500 dead and 750 wounded,” Major Smith reported. Australian casualties included 17 killed and 21 wounded, with a further fatality and more injured in the armoured personnel carriers.

Viet Cong records later captured by our forces revealed their battle plans for the attack on our Australian Task

Force base. The Viet Cong even knew exactly where the weak spot in our defences could be found. That spot was right in the area where the 1 Field RAEME workshops were based—my section. The two automatic rifles we had could never have stopped the large Viet Cong force and obviously except for the incredible gallantry of our forces, and the lives of those 18 men who died, I would not be here writing this now.

Next year, on August 18, it will be 50 years since the Battle of Long Tan. Ten years after the battle I met Christ. When I realised that He died for me on the cross of Calvary I experienced the same feeling that I had when I realised that 18 men had actually died to protect me and the rest of our forces in Vietnam. I was totally awed by that incredible thought. Like the beautiful hymn says, “Who am I, that the King would bleed and die for?”

At the time as a new Christian I couldn't help but consider, is there any difference between a man dying for me and God dying for me? Nothing can ever take away from the bravery and gallantry of the men who died in that battle. And history will always remember them as such. But that God came down and died for me? That's beyond my comprehension.

It's also an incredible thought that those men never actually knew who I was even though they gave their all. But Jesus Christ knew me personally, all my inadequacies and all my faults, and yet He still gave up His life!

I also think of the dead Viet Cong fighters. They were just faulted human beings too. They had families. They had dreams, fears, hopes and dreads. Yes, they were fighting for Communism—an ideology that resulted in the death and imprisonment of millions of people across the globe. But Jesus died for them too. And it's likely many died without knowing Him. But God knew each and every one of them by name.

The beauty of heaven's message is that Jesus came down and died for all of us on this war-torn and weary planet. He was accused, abused and sacrificed—for all of us.

Who can completely understand it? May His name be praised and worshipped forever and ever.



Kevin Gollschewski.

*Kevin Gollschewski writes from Springwood Adventist Church, Queensland.*





## Difficult times

Torrential rain turned into a flood at Topua church, Vanuatu, during a service in late February. The service had to be cancelled after ankle-deep water started surging through the church. Two weeks later, the church was destroyed by Cyclone Pam. Services resumed on the bare church site under makeshift facilities on April 4. —*Henry Sanday*

## Looking sharp

Operation Food For Life recently supplied the Rob and Jan Patterson Literacy School's rugby teams with new uniforms. There was a roar of excitement as the uniforms were presented to the three teams who play under the school name in a local competition in Port Moresby (PNG). The coaches and support staff were also presented with matching uniforms and caps. —*OFFL*

## Hair today, gone tomorrow

Two students from Wahroonga Adventist School, NSW, have made hair-raising decisions to help others. Kiera Bridcutt (pictured with school chaplain Lyndelle Peterson), 12, donated her long locks to a program that makes wigs for cancer patients, while Riley Leggareit took part in the World's Greatest Shave, inspired by his uncle who passed away from cancer last year. Riley, 10, raised more than \$1300 for the Leukaemia Foundation. —*Record staff*



## Campaign launched to rebuild Vanuatu

HopeChannel has set up a special fund to raise money for the Adventist churches destroyed by Cyclone Pam in Vanuatu. According to reports from the Vanuatu Mission, 53 of the 85 church buildings across the island nation have been "lost" (see page 7). Trans-Pacific Union Mission president Pastor Glenn Townend said the destruction of so many churches is not only devastating for the Adventist Church but also the local communities. "I've been in villages where they gather for worship before they go out and work, and then after work they come together because community is built around church," said Pastor

Townend. "Churches are central to village life." Adventist Church leaders say the situation is incredibly dire, and are calling on church members around the world to respond. "We're a church family," says James Standish, director of Communication and Public Affairs for the Seventh-day Adventist Church in the South Pacific. "And families don't leave the ones they love suffering alone." Please visit <[www.hop.ec/vanuatu](http://www.hop.ec/vanuatu)> to make a donation. A number of 30-second television spots have also been made available at <[www.hopechannel.com](http://www.hopechannel.com)> for people to download or share on social media. —*Linden Chuang*



## In remembrance

Easter arrived early for Adventist Media staff in Wahroonga (NSW) as the entire team gathered to partake in an agape feast on March 26. The morning tea featured a cross-shaped table arrangement as well as the usual communion practices of breaking bread, drinking grape juice and foot washing. —*Linden Chuang*

## Adventist wins top prize at Easter Show

Hurstville church (NSW) member Jenny Shea won first prize in the tapestry competition at this year's Sydney Royal Easter Show. Jenny won the blue ribbon for her colourful tapestry of rainbow lorikeets. The prize marks the eighth consecutive year she has received awards at the show, but the first time she has won the top prize. Jenny has entered the Easter Show competition since 1988. She became an Adventist in 1999 and married her husband, Keith, in 2005. Since then her entries into the competition have included Bible-themed tapestries, some of which have won ribbons. This year's faith-based work featured the Ten Commandments. Mrs Shea says these works are important as they provide a "witness at the show".



## Paleo or plant-based #4?

One of the intriguing things about the paleo diet is that the emphasis on certain foods seems to differ, depending on the person to whom you are listening. While some variations are promoted as quite high in red meat and animal products like bone broth, others seem to play down this part of the diet. But while there seems to be some variation among followers about what's included in the diet, there's a strong agreement on two foods that are excluded—wholegrains and legumes.

But the fact is research showing that wholegrains and legumes should be part of a healthy diet is overwhelming. Scientific evidence used in the creation of the 2013 Australian Dietary Guidelines shows eating three serves of wholegrain foods a day is linked with a 20-30 per cent reduction in cardiovascular disease, diabetes, stroke and some cancers. Other research has shown that every 20g increase in legume consumption is linked to a 7-8 per cent reduction in mortality risk.

Just recently, US researchers published the results of participants who followed what they called the MIND diet to see what its effects were on Alzheimer's disease risk. They found that those who stuck to the diet faithfully appeared to reduce their risk of Alzheimer's disease by 53 per cent. So what kinds of foods did the participants eat on this diet? Well, amongst others, they were regularly consuming wholegrains and legumes. Interestingly enough, they were also limiting their intake of red meat. Just another example of the ever growing body of evidence that a healthy diet is one that includes wholegrains and legumes.



### *Mexican bean wraps*

Preparation time: 15 minutes

Cooking time: 20 minutes Serves: 6

**1 medium sweet potato, thinly sliced**

**1 tablespoon oil**

**6 tortillas**

**1 x 450g can refried beans**

**6 tablespoons light sour cream**

**6 tablespoons salsa**

**2 fresh beetroots, peeled and grated**

**2 carrots, grated**

**2 cups baby spinach leaves**

1. Toss sliced sweet potato in oil, place on a baking tray and roast in oven at 200°C for 20 minutes. Drain on kitchen paper.

2. Spread each tortilla with 1/6 of the refried beans mix, 1 tablespoon sour cream, 1 tablespoon salsa, kumara, beetroot, carrot and baby spinach leaves in a 5cm wide strip down the centre of the tortilla, leaving a 3cm gap at the top and bottom.

3. Roll up firmly and turn the wrap over to secure the folds and place in a heated sandwich press until toasted.

**NUTRITION INFORMATION PER SERVE:**  
1040kJ (250cal). Protein 9g. Fat 9g. Carbohydrate 30g. Sodium 550mg. Potassium 670mg. Calcium 115mg. Iron 2.9mg. Fibre 7g.

Call and arrange to speak to one of our qualified nutritionists at Sanitarium Lifestyle Medicine Services on 1800 673 392 (in Australia) or 0800 100 257 (in New Zealand). Alternatively, email us at [nutrition@sanitarium.com.au](mailto:nutrition@sanitarium.com.au) (Australia) or [nutrition@sanitarium.co.nz](mailto:nutrition@sanitarium.co.nz) (New Zealand). For more great recipes and health articles visit our website [www.sanitarium.com.au](http://www.sanitarium.com.au) or [www.sanitarium.co.nz](http://www.sanitarium.co.nz)

**Sanitarium**

LIFESTYLE  
MEDICINE  
SERVICES



# Unusual Avondale scholarship you've never heard of (until now)

by Lester Devine

**S**ARAH-JANE RILEY IS THE 50TH RECIPIENT OF AN unusual scholarship with an interesting history. It's called the Avondale Ministerial Training Scholarship. Unlike most scholarships, it doesn't focus on student need. Rather, it's awarded to ministerial students like Sarah-Jane who are already demonstrating their call to ministry by their involvement in their local congregation and wider community.

So how did it get started?

Graham Allen was a very successful Adventist businessman who spent his entire life on the NSW Central Coast, where he owned and operated the Pluim Group of construction-related companies, the largest privately owned commercial building operation on the coast. But Graham was more than a businessman.

Deeply committed to the mission of the Church, Graham served on many of its boards and committees over the years, including the Avondale College of Higher Education Council. But as a strong-minded businessman, full of energy and enthusiasm, who never had a board or committee to report to in his entire life, such service tended to make him a bit impatient. His preferred contribution to the mission of the Church was through donations and practical endeavours such as financing and leading fly'n'build programs out in the Pacific.

At the time of his death in a cycling accident Graham was volunteering as project manager for construction of the new Fulton College campus in Fiji. His son Scott and nephew Greg Allen have since brought that program through to completion.

In 2001 Graham decided he wanted to encourage and reward ministerial students in the last half of their training. Particularly, he wanted to focus on students who already demonstrated their call to ministry, not only in their class-work but also in their local church involvement, outreach and witnessing activities, and who in so doing had demonstrated in a practical way their suitability for employment. To that end Graham made a donation to Avondale College of Higher Education (the largest ever received)—one to which, in his typical humble fashion, he refused to have his name attached or publicly recognised.



Board members with Avondale president Ray Roennfeldt.

The board overseeing the scholarships, which is made up of retired former senior denominational leaders, has worked very closely with the college ministerial training department in the years since as they have invested, managed and distributed these funds on behalf of Avondale and the recipient students.

Since its inception, the program has awarded \$A250,000 in scholarships and grants. In 2014, \$A55,000 was donated by church members to the fund and another \$A10,000 has been received so far in 2015. This is good news, particularly as the initial capital has been growing very slowly since the 2008 financial crisis and the subsequent period of low interest rates.

Not only is the fund growing but the board has funded Avondale student led evangelistic campaigns in Fiji, Solomon Islands and last year, Malaysia. These three campaigns have resulted in 504 baptisms. Plans are underway for another evangelistic campaign this year. The board would also like to expand to provide media evangelism training through sponsored workshops and training for ministry, particularly in rural areas where there is currently no Adventist presence. The problem? Funding.

If the fund could be enlarged by \$A500,000 by gifts from generous people, the benefits to Avondale ministerial students would be enormous.

On the back page of this issue of *Adventist Record* is an advertisement with information on how to make tax-deductible gifts to this program. Why not become an active part of this remarkable story?

The best thing about the scholarship? The graduates who are out actively ministering across our region. Every day they demonstrate with their lives the power of good people, a good cause and a good idea. They prove there is no better investment than in people, dedicated to following God's will!



*Lester Devine is director emeritus of the Ellen G White/Adventist Research Centre at Avondale College of Higher Education.*



Sarah-Jane Riley



Graham Allen



# Kids' Space

HI KIDS!



King Herod had Peter put in prison. Chained between two soldiers, there was no chance of escape.

Far away his friends were praying for him.

Suddenly an angel came and opened the door of the prison. Peter ran to his friends' house and knocked at the gate. Rhoda, a servant girl, opened the door. She was so excited she slammed the gate shut and ran to tell the others, but they didn't believe her.

**SOLVE THE PUZZLE**

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**GOD**

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"Peter was kept in prison, but the church was earnestly praying to God for him." Acts 12:5 NIV

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## POSITION VACANT

■ **Administrative assistant—Greater Sydney Conference (Epping, NSW).** The Seventh-day Adventist Church (GSC) Limited is seeking an enthusiastic, dedicated and experienced administrative assistant to the president, ministerial secretary and Trust Services director. The successful candidate will also be the Conference membership secretary. Based in Epping, NSW, this full-time position requires the successful candidate to facilitate a productive administration through the efficient processing of enquiries, documents, scheduling appointments, secretarial work and administrative functions. The successful candidate will be a member of the Church who is committed to its teachings, values and mission. For more information, a full job description or written applications including your CV (including the contact details of your church pastor) please contact Pastor Adrian Raethel <adrianraethel@adventist.org.au>. **Applications close May 28, 2015.**

Sign up for job updates and find more vacant positions at <adventistemployment.org.au>



## SUPPORTING MINISTRY POSITIONS

■ **Regional marketing officer (NSW)—International Children's Care Australia.** The role of the regional marketing officer is to implement and coordinate the organisation's regional marketing, fundraising, child sponsorship and communications strategy in NSW. For further information please visit our website <www.iccaustralia.org.au> or contact David Caukill, phone 0400 322 202 or email <dcaukill@iccaustralia.org.au>. Applications should be directed to Colin Clark via email <cclark@iccaustralia.org.au>.

■ **Assistant cook—Cedarvale Health and Lifestyle Retreat (Kangaroo Valley, NSW)** is seeking a person who is passionate about cooking and has good interpersonal skills. Can be either a part or full-time position. Training is available. Position available immediately. For more information phone (02) 4465 1362 or email <info@cedarvaleretreat.com.au>.

■ **Traineeships in health ministry—Cedarvale Health and Lifestyle Retreat (Kangaroo Valley, NSW).** Two positions exist for a one-year program, including Certificate 4 in Massage. Be trained in a health retreat setting and mentored alongside a team of health professionals. A great opportunity to become involved in health ministry. Positions commence July 2015. Visit <cedarvaleeducation.com.au>. Applications close **May 1, 2015.**

■ **Teachers (primary and secondary)—Karatundi Aboriginal Education Community (near Meekatharra, WA)** is seeking innovative and qualified primary and secondary school teachers to join the teaching staff. The position will involve teaching students in Years pre-primary to 12 and also assisting with extra-curricular activities. The applicant will be a motivated individual with a keen interest in encouraging and inspiring students to love learning and have a heart for mission. For more information please contact school principal Stephen Hill at <principal@karatundi.wa.edu.au>.

■ **Grey Nomad volunteers.** Are you travelling through Western Australia and have a heart for helping Aboriginal young people? Karatundi Aboriginal Education Community is looking for volunteers to assist in a variety of ways, including in the caravan park and shop, and in keeping the school and grounds in good condition. If you have current working with children and TRBWA credentials there are also roles open in the school. Accommodation will be in the caravan park and will be without charge for those who are willing to help. There is no minimum time but all assistance will be appreciated. For more information please contact school principal Stephen Hill at <principal@karatundi.wa.edu.au>.

*The above ministries are independent of the Seventh-day Adventist Church organisation but are supportive of the Church.*

## ANNIVERSARIES



**Sawert.** Neville and Joan Sawert (Cooranbong, NSW) celebrated their 60th wedding anniversary with family and friends in January.



**Seberry.** Roy and Isabel (nee Brown) met at Avondale College where they both graduated. Isabel went to the Sydney Adventist Hospital as a nurse and Roy to the audit department at the South Pacific Division office. On 1.3.1955 they were married in the old Wahroonga church by Pastor NC Burns. The couple celebrated 60 years of marriage with family and friends, including son Trevor, Bec and Chelsea from Melbourne and daughter Neroli from Sydney. Isabel and Roy are still active members of the Church and work each week in their community. They thank God each day for His wonderful love and care.

## WEDDINGS



**Hawkes—Jackman.** Brendan Hawkes, son of Kaye and Ken Hawkes (Cooranbong, NSW), and Kirsty Jackman, daughter of Debbie and Richard Jackman (Perth, WA), were married 21.2.15 at the Old Swan Brewery, Perth, WA. Brendan and Kirsty have made their home in Rockingham, where Brendan works as a plumber and Kirsty as a community services coordinator for Red Cross.

*Roger Millist*



**Markwell—Cobbin.** Gavin Markwell (Jnr), son of Gavin (Snr) and Gelsomena Markwell (Townsville, Qld), and Racquel Cobbin, daughter of Kendell and Lanelle Cobbin (Canberra, ACT), were married 24.10.14 at Tocal Homestead, near Maitland, NSW. They currently live in Mackay, Qld, where Gavin teaches at the Adventist school and Racquel will commence teaching there in second term.

*Kendell Cobbin*



**Slee—Sharp.** Toby Slee, son of Frank and Annette Slee (Mandurah, WA), and Clare Sharp, daughter of Wayne and Patricia Sharp (Perth, WA), were married 28.9.14 in the Wesley Uniting Church, Perth.

*Andrew Skeggs*

## OBITUARIES



**Cameron, Maureen** Joyce (nee Rabe), born 13.2.1932 in Longford, Tas; died 15.9.14 in Perth, WA. She was baptised in 1943. On 13.2.1951 she married Bill Cameron. She is survived by her husband (Perth); her children Kim and Monica Cameron (Perth), Paul and Sharyn Cameron (Melbourne, Vic), Lee and Jenni Cameron (Brisbane, Qld), Dean Cameron (Maleny) and Susie and Peter Baskin (Perth, WA); brother Brian Rabe (Launceston, Tas); 16 grandchildren; and 16 great-grandchildren. Maureen was a lady of warmth and compassion. Her kindness and love of beauty were poured into the Carmel College church and community for more than 40 years. She will be remembered for her wonderful flower arrangements. Maureen's faith and love were inspirational to her extended family.

*Andrew Skeggs, Paul Cameron, Lynden Rogers*



**Dunnett, Delphine** Lilian (nee Nash), born 16.1.1930 in Rockhampton, Qld; died 14.2.15 in Mackay. On 23.9.1952 she married Herbert Dunnett. She was predeceased by her husband, her daughter Melody and friend Jim Corrie. She is survived by her children Yvonne Beyer (Hampton), Glenda Arnold (Mackay), Donna Kurthi (Brisbane) and Anthony (Mackay); eight grandchildren; and 11 great-grandchildren. Del grew up in Rockhampton and Townsville where she learned her faith from her parents Charles and Una Nash. She was a loving mother and grandmother, passing on her values and faith to her descendants while living in Rockhampton and later at Slade Point, Mackay.

*Clive Nash*





**Lang, Dorothy Edith Rose** (nee Corker), born 2.7.1914 in Mayanup, WA; died 30.1.14 in Albany. On 10.2.1937 she married William Lang, who predeceased her in 1988. She is survived by her children Bruce Lang (Gibb Rock), Ruth Hansen (Albany), Alan Lang (Albany) and Wilma Shanks (Albany); eight grandchildren; and nine great-grandchildren. Dorothy was from a pioneering Adventist family in country WA. Her faith showed through her practical care for those in the church and community. Dorothy will be remembered for her beautiful gardens, and the interest and love she showed to her extended family.

*Andrew Skeggs, David Lang*

**Smith, Judith**, born 6.8.1941 in Moree, NSW; died 11.12.14 in Port Macquarie. She married Laurie Smith. She is survived by her husband (Port Macquarie), children and grandchildren. Having attended a prophesy seminar, Judy and her husband joined the Adventist church at Port Macquarie only months before her passing. She maintained a positive attitude despite a long battle with cancer.

*Joseph Maticic*

**Trood, Yvonne Lillian Ruth** (nee Watts), born 21.5.1928 in Kalgoorlie, WA; died 20.2.15 in Taree, NSW. She was predeceased by her husband Norm in 2006. She is survived by her children Carmen and Greg Ward (Wahroonga), Cliff and Sue Trood (Taree) and Neridah

and Bob Panton (Taree). After attending Carmel College (Qld) Yvonne graduated from nursing at the Sydney Adventist Hospital. She married Norm in 1952, served in Papua New Guinea and later returned to Sydney where she graduated from midwifery at Hornsby Ku-ring-gai Hospital. Yvonne was a keen Bible student, a real prayer warrior and a strong supporter of the church she loved. She was an excellent musician and vocalist.

*Eric Winter, Frank Tassone*

## ADVERTISEMENTS

### Notice to delegates of the Australian Union Conference 2015 constituency meeting.

The first meeting of the nominating committee will be held on Sunday, May 24. It will be making recommendations to the constituency meeting (September 13-16 2015) in respect of the following positions for the new quinquennium: president, union secretary, chief financial officer and elected members of the executive committee. South Pacific Division Policy determines that delegates are to contact the chair of the nominating committee, Dr Barry Oliver, president of the South Pacific Division, before May 24 if they have any substantial issues or concerns about an incumbent in any of these positions. And because this opportunity is given prior to the first meeting of the nominating committee, there will not be an

opportunity to refer a nomination back if it happens that an incumbent is recommended again for the same position. Dr Oliver's contact email address is <barryoliver@adventist.org.au>.

### Notice of AUC constituency meeting.

Notice is hereby given that the regular constituency meeting of the Australian Union Conference of the Seventh-day Adventist Church will be convened from September 13-16, 2015, at the Pullman Melbourne Albert Park, 65 Queens Rd, Melbourne, Victoria. The business of this constituency meeting will be in accordance with the constitution. Such business will include election of leadership, reports, proposed changes to the constitution and will also address selected societal issues. The constituency meeting will commence at 7pm on Sunday, September 13. Registration will take place from 3pm on September 13 and is necessary prior to the commencement time.

### Grey Nomads camp—Adventist Alpine Village. October 5-10, 2015.

Plan now to attend the South New South Wales Conference Grey Nomads camp for a spiritual feast and social fellowship at Adventist Alpine Village, Jindabyne, NSW. Set in the beauty of the Australian Southern Alps, numbers are limited to 200 attendees. Guest speakers include Pastor Andrew Kingston and Dr Allan Lindsay. To receive an application form and details of accommodation options please contact Robyn Howie: phone (02) 6249 6822 or email <robynhowie@adventist.org.au>.

### 50th anniversary of Nowra Seventh-day Adventist Church. Saturday, June 27,

2015. We are interested to hear from anyone who has photos or memorabilia that we could use. Please contact Elvina James on (02) 4454 0925.

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Our forebears defined themselves by what they produced. Now people define themselves by what they consume.

—Frederica Matthewes-Green

Next RECORD May 2

## VOLUNTEERS

■ **Assistant girls'/boys' dean volunteers—L.A.C. House (Palmerston North, NZ).** Positions available, start date July 19, 2015 for 12 months or ASAP. Must be 21 to 30 years old, have a heart to see God's work in young people's lives (aged 11-18), flexible with work hours and fluent in English. Stipend of \$NZ330 p/f, food and accommodation provided on premises. Local transport included. Email <volunteers@adventist.org.au>.

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