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Isolated clinics provide hope, help, healing

Morobe, Papua New Guinea

Two isolated clinics have been established to support South Pacific communities with little or no basic medical care.

The South Pacific Division's Adventist Health department hopes to build four clinics through its "isolated medical outposts" initiative.

In March, construction was completed on a clinic and staff house to serve the 5000 people of Bahula village, in the Morobe Province of Papua New Guinea. The six-bed clinic cost \$A98,000 and was completed by the Papua New Guinea building team. A team from Western Australia was scheduled to help, however flooding in the area cut off the community and the trip was cancelled. Morobe Mission will staff the clinic.

The other isolated clinic is at Arufi village, in the Western Province. It has five beds, cost \$A90,000 and was completed by a fly'n'build team from Northern Australia. A part-time nurse has been visiting Arufi on a regular basis since the building was

completed and a permanent nurse is now being recruited. One of the challenges on this project was a lack of gravel for concrete—gravel had to be flown in.

Both clinics will provide a general outpatient service, baby delivery, immunisation and maternal child health, and have solar power and water tanks.

A third clinic was scheduled to be built on Malakula Island in Vanuatu in March. However, this was delayed by Cyclone Pam. Materials are coming from Santo, which was less affected by the cyclone so work will begin soon.

These clinics—along with one other that Adventist Health hopes to build—are funded by \$A269,427 from 2013's 13th Sabbath offering. The project also received funding from camp mission offerings in the same year.

The communities were chosen due to their isolation, with no medical facilities nearby and little or no Adventist presence in the area. —Jarrod Stackelroth



The new staff house (fore) and clinic (back) at Buhalu.



Patients come from all around.

International aid questioned

Wahroonga, New South Wales

ADRA Australia has defended the work of aid organisations, after the release of an OECD report that is critical of the international community's failure to achieve poverty reduction benchmarks outlined in the Millennium Development Goals (MDGs).

The *States of Fragility 2015* report says international aid has been too tightly focused on health, educational and social outcomes, and has neglected fundamental issues of security, justice and governance.

Beryl Hartmann, humanitarian project officer for ADRA Australia's international program, said it was inaccurate to describe the aid sector's efforts since the 2000 inception of the MDGs as a failure. "There has been a lot of progress, particularly in areas such as education, environmental sustainability, reducing child mortality and even access to safe drinking water. I think it's important that we focus on the positive things that have come out of the Millennium Development Goals, and it's just something that we need to now revise and look forward at the areas that need improvement."

States of Fragility noted that countries where there are armed conflicts have fared particularly badly, despite receiving disproportionately large aid packages. Ms Hartmann, who in the course of her work with

ADRA has visited Syrian refugees in Lebanese makeshift camps, agreed that this outcome is likely, given the circumstances.

"In countries where there has been conflict and crisis, aid organisations have had a lot of trouble with things like access, funding, a lot of instability in the environment that they're working in, and also threats against aid workers and the work that they're trying to do," Ms Hartmann said. "So it has been difficult for aid workers to get in there and to be able to address some of these issues." —Kent Kingston



Beryl Hartmann at an 'in-formal refugee settlement' in the West Bekaa Valley, Lebanon.

REVIVED BY HIS WORD

May 2—16, 2015

READING THROUGH THE BIBLE TOGETHER
ONE CHAPTER A DAY

2 – Col. 4	6 – 1 Thess. 4	10 – 2 Thess. 3	14 – 1 Tim. 4
3 – 1 Thess. 1	7 – 1 Thess. 5	11 – 1 Tim. 1	15 – 1 Tim. 5
4 – 1 Thess. 2	8 – 2 Thess. 1	12 – 1 Tim. 2	16 – 1 Tim. 6
5 – 1 Thess. 3	9 – 2 Thess. 2	13 – 1 Tim. 3	



Coming home

James Standish

There's an old John Denver song that talks about a man "going home, to a place he'd never been before". On the surface it's a nonsensical statement. But now I think I know what it means.

You see I recently visited South Australia's Barossa Valley for the 100th anniversary of our church there. It's a church my ancestors attended. And though I have heard all my life about the Barossa, I'd never actually been there before. This is where my family first became Australians and then Adventists. Coming to the Barossa feels very much like coming home.

For Christmas in 1976 my father presented me with a family history. As his mother had died recently, he sentimentally entitled the 313-page tome "Her Last Mother's Day". I remember being decidedly unimpressed. There were lots of things I wanted for Christmas that year. A whopping big volume of dense text broken only by reproductions of faded black and white photos of relatives I didn't know wasn't one of them. But now that old volume is very precious, and as I leaf through the pages the lives of my ancestors in the Barossa come alive.

South Australia was established as a British colony in the mid-1830s. My family arrived soon after. They were Lutheran Germans from Silesia—then part of Germany. Their form of Lutheranism grated with the state-approved church and they lived under great pressure. They were planning to move to Russia as they believed they would be treated better there when Sir George Angas invited them to settle in the new colony of South Australia.

Fortunately for us, they chose wisely. The Barossa is a promised land of vineyards and honey.

Thomas Standish, my great-great-great-grandfather who brought our name to Australia, married Anne, a German, and went to live in the tightly-knit Barossan community. His son also married a German woman. When World War I erupted four generations after our family arrived, German Australians fell under suspicion and schooling in German was banned. But not before my grandfather had learned to speak German fluently.

Ultimately, many of my family moved away from the

Barossa. But our name hasn't entirely left. Today a celebrated wine produced there is called "The Standish"—and it's grown in Vine Vale, an easy walk from the home of our ancestors. *The Wine Advocate* praises "The Standish" for its "[S]umptuous depth, and incredible richness and purity." Oh, to aspire for reviews of oneself that are half as glowing!

I can't comment on the accuracy of the review but it does give me a perverse joy to see the mark of those hardy immigrants hasn't entirely been swept aside by the tides of time—even if the mark is presumably a leftover from the part of the family who didn't join the Adventist Church.

But there's another legacy of which I'm much more proud. And that's the spiritual legacy left by those families of the Barossa Valley. For a very small place, it has produced many men and women who have worked faithfully for God, spreading the Adventist message across the world.

Families associated with the church in the Barossa have served the Church at all levels [see "Barossa Bounty", p 8]. They have served in ministry, in education, administration, in science and medicine, and many other areas. And they have served all over Australia, New Zealand, in the Pacific, Asia, Europe, the Caribbean and North America. All of that, from the little Barossa Valley Adventist Church. In every *Adventist Record* you are getting a healthy dose of South Australian German heritage as not only do I trace my heritage there but so does associate editor Jarrod Stackelroth.

There are many ways to define success in life but a definition of which I'm particularly fond goes something like this: success is to see your grandchildren grow up with love in their hearts for the God you serve.

When God introduced Himself to Moses in Exodus 3:6 He said, "I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob."

I'm thankful that He is also the God of my great-great-grandparents, great-grandmother, grandparents, parents and He is the God of Leisa and myself. My sincerest prayer is this: that He will always also be the God of our children. It's my dream that all of us will, ultimately, "go home to a place we've never been before". And I wish no less for your family as well.

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Reflections

Vania Chew

It didn't look like much. It was just a pink plastic pocket mirror with a Hello Kitty design. It was obviously used, slightly cracked and even a little dusty. But it caught my attention nevertheless, mainly because it was the only object on display I thought I could afford.

"You like that mirror, sweetheart?" He was an old man with greying hair and kind eyes. He smiled as I nodded eagerly.

"It's yours for five dollars."

I hesitated. The coins in my pocket had seemed like a monumental fortune that morning. I had been so excited, thinking about all the wonderful gifts I would be able to buy. But I was quickly disillusioned. The blue vase I liked was \$35. The pretty floral dish I'd inspected had been \$20. Now even this pocket mirror seemed beyond my reach.

Seeing my face fall, the old man asked gently, "How much money do you have?"

I brought out my treasured coins and held them out sheepishly. They were all I had.

His eyes glimmered with understanding. "In that case I'll make you a deal."

It was the first Mother's Day present I had ever bought. It had taken all my money to buy that gift but I couldn't wait to give it to my mum.

Since then, I've given her many other gifts—from flowers to furniture, from homeware to holidays, from massages to mattresses. But none of them have ever received quite the same level of appreciation as that used, cracked mirror.

She took that mirror wherever she went, whether it was to work, church or even out grocery shopping. I recently asked her if she still had it and she assured me that she did. I asked her why.

"That mirror is precious to me," she said simply. "I can still see the excitement on your face as you raced in, hands behind your back, and said you had a gift for me. Whenever I see that mirror I see my daughter's love."

Mirrors are interesting objects. Without their capability to reflect images they would merely be plastic or wooden frames. Their purpose and value do not lie within themselves but in what they reflect.

Genesis 1 tells us that we were made in God's image. Our purpose is to be mirrors by reflecting God's image to the world.

On our own this would be a daunting task. Despite our best efforts the Bible tells us that our righteous acts are like filthy rags. We have flaws. We make mistakes. And like that pocket mirror, we may be used, cracked and broken.

Fortunately our value doesn't lie within ourselves but in the One we reflect. As CS Lewis puts it, "... We are mirrors whose brightness, if we are bright, is wholly derived from the sun that shines upon us."

That mirror, cheap to some, cost everything I had. When my mum uses the mirror she doesn't look at its imperfections. Instead she sees the evidence of her daughter's love.

In the same way, when God looks at us, He doesn't focus on our flaws. He sees the reflection of His Son's love, a gift that cost Him everything to give.

Vania Chew is PR/editorial assistant for *Adventist Record*.



Our Model for mission

I'm sitting in my room a long way from home. It's 1.30 am but I cannot sleep. I have just finished writing a chapter for a book which is to be published later this year. I have written on the ministry and mission of Jesus in His incarnation as the Model for our ministry and mission in the world.

The ministry and mission of Jesus provides a strong theoretical and practical platform for understanding the mission of the Church in 2015. In fact, even though 2000 years have passed, the life, ministry and mission of Jesus through the incarnation is the defining model or paradigm for the life, ministry and mission of the Church.

Especially should this be so for Seventh-day Adventist Christians. Insofar as Seventh-day Adventists espouse a wholistic understanding of the nature of human beings—body, mind, spirit, relationships—it follows that the missionary practice of this Church is best understood on the basis of a corresponding comprehensive incarnational paradigm. It's not appropriate for Seventh-day Adventists to select one aspect of Christ's incarnational ministry as a model for practice and neglect the others. As His was a comprehensive ministry so can be the ministry and mission of the Church.

Perhaps this is what Ellen White was saying when she penned her classic statement on the mission of the Church:

"Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs and won their confidence. Then He bade them, 'Follow Me'" (*Ministry of Healing*, 143).

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



Lives at stake

Up to 300 Assyrian Christians are still being held hostage by the so-called Islamic State in Syria. New reports say the extremist group is demanding a \$US30 million ransom. The hostages were taken captive in February during an IS assault on 35 Assyrian villages in Syria's northern al-Hasakah province. —*Fox News*



Common ground

In an historic first, an Adventist General Conference president has met with the head of the United Nations. Earlier this month Secretary-General Ban Ki-moon welcomed Dr Ted Wilson and other Adventist leaders to UN Headquarters in New York. The discussion centred on religious freedom and Adventist contributions to health, education and poverty reduction. —*ANN*



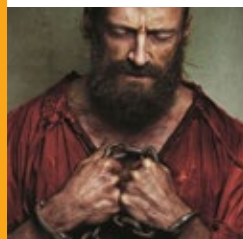
Forecasting faith

Analysis by the Pew Research Centre suggests Christianity will be overtaken by Islam as the world's largest religion after 2070. Australia and New Zealand are among the countries where, if current trends continue, Christians will be in the minority within four decades. The proportion of non-religious people is also dropping due to low birth-rates. —*Pew Research Centre*



In mourning

Kenyan Seventh-day Adventists say they're "heartbroken" by the deaths of 10 members, including a student church leader, who were among 148 people massacred by Islamist extremists at Garissa University College. Christians were deliberately targeted by the al-Shabab gunmen; some of the first victims were students gathered for morning prayers. —*Adventist Review*



Aussie apostle

In a test of whether moviegoers have maintained their appetite for biblical epics, Aussie leading man Hugh Jackman will take the starring role in a new Hollywood film, *Apostle Paul*. Jackman will also produce the movie together with fellow Hollywood A-listers Matt Damon and Ben Affleck. —*Deadline.com*



Bones of contention

Enthusiastic claims that Jesus' bones are still in Jerusalem have been greeted with scepticism from the archaeological community. Attempts to link rough inscriptions of common first century names on ossuaries—stone bone boxes—with Jesus, His "wife" and "son" are disputed. The Israel Antiquities Authority has labelled the James ossuary inscription a hoax. —*Gary Webster*



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New name, same mission for seminary

Cooranbong, New South Wales

South Pacific Division president, Dr Barry Oliver has affirmed the value of ministers with formal theological training during a dedication ceremony for the newly named Avondale Seminary.

Speaking at the dedication, Dr Barry Oliver encouraged lecturers in the former School of Ministry and Theology at Avondale College of Higher Education to continue fostering relationships that “build trust and confidence with the leaders of our regional conferences. They have so much to gain by employing graduates of Avondale.”

Those relationships seem crucial because, added Dr Oliver, “it gives me considerable concern that for a number of years there have been too many people employed in ministry who have not had proper theological education. While some of these people are excellent ministers, I have a very real concern. If ever there was a time we needed a well-trained, educated, practical, committed ministry, that time is now.

Head of discipline (theology) Dr Kayle de Waal spoke about the seminary’s vision and mission. “We’ll continue to be the mind of the Church in the South Pacific, a champion of the everlasting gospel of Jesus Christ and the Advent message, an oasis of conviction, research, creativity and leadership and the key theological resource, fostering kingdom collaboration with local, regional and international partners to advance the cause of Christ in this world.”

Members of Avondale’s governing body joined current and former seminary staff at the dedication ceremony in Ladies Chapel on March 24, but the largest group represented were students.

Dr de Waal described the seminary staff members as “scholar practitioners” who “enjoy the pulpit and the classroom, evangelism and education, mission and meditation, pastoral care and academic rigour”. He challenged staff and students to “continue to make Jesus Christ your supreme obsession. Theology is empty apart from Him. The church is incapacitated apart from Him. Preaching is futile apart from Him. Leadership is vain apart from Him. Life itself is meaningless apart from Him.”

In offering the prayer of dedication, Avondale president Professor Ray Roennfeldt thanked God for “giving ministry gifts to all those You call. We celebrate that You have called some to pastoral ministry, so we pray for all our students, women and men, who’ve responded to that call.”

Earlier, senior lecturer Dr Lyell Heise presented a historical overview of former lecturers in ministry and theology at Avondale. “The reason we offer their names is because of the power we associate with mentoring. All of us who’ve studied here have a litany of stories of people who motivated and inspired us.” Addressing the students, he added, “You will have a litany of stories, too, and that scares those of us who are your lecturers because we know those stories are going to last.” —*Brenton Stacey*



Dr Barry Oliver addresses attendees.



Classrooms at Eden Valley Academy.



Students studying.

Refugee school struggles on

Maelae, Thailand

Funding threats to refugee camps along the Thai-Myanmar border are causing uncertainty for veteran Adventist missionary teacher Helen Hall and the Eden Valley Academy, which is located at the Maelae refugee camp in Thailand’s north-west.

As Myanmar moves towards democracy refugees are being encouraged to return. But many are reluctant, given the ongoing violence against ethnic minorities, the absence of infrastructure in rural areas and the risk of landmines.

The United Nations has already reduced funding to Maelae, one of the largest refugee camps along the border. Australian government aid is also crucial but successive governments have cut budgets. The Adventist Development and Relief Agency (ADRA) continues to support Eden Valley Academy, which has an enrolment of 760 primary and secondary students this year. Despite being constructed from bush timber, bamboo and scrap building materials and relying on recently graduated Year 12 students as teachers, Eden Valley’s curriculum and academic results are much admired in Thailand.

Helen Hall, who has been working in the region for 33 years, thanked her faithful supporters in Australia during a recent visit to Sydney. —*Kent Kingston*



Barossa's bounty

by Monica D Nash

ROMAN PHILOSOPHER MARCUS CICERO SAID, "TO be ignorant of the past is to remain a child." Similarly, Danish philosopher Soren Kierkegaard observed, "Life must be lived forward but it can only be understood backward." And Ellen White stated, "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." Sometimes as Adventists, we don't look back often or deeply enough. But it's the stories of our past that can give us strength to face the future, and among the great stories of danger, courage, determination and faithfulness is the story of the early Adventists of South Australia's beautiful Barossa Valley.

In 1835 an advertisement was sent out from Sydney asking for people to come and settle in South Australia. In 1838 Erdmann Jaensch, the grandfather of my grandmother Antonie Roennfeldt, arrived at Port Misery (now Port Adelaide). This first shipload of Prussians, led by Pastor Kavel and sponsored by George Fife Angas, were the first of many Germans to come to South Australia. These people had suffered religious persecution. Can you imagine being willing to sell up everything you had to raise money to sail for at least three months to a land thousands of kilometres away where things were very primitive and undeveloped? That was how seriously these Lutherans desired to live in freedom.

Around 1844 the interpretation of the 1000 years mentioned

in Revelation chapter 20 caused theological division among the Lutheran community. The highest hill in the Barossa Ranges—The Kaiser Stuhl (Emperor's Seat)—is said to have been the spot where Pastor Kavel and his flock gathered on a certain day to await the second coming of Jesus.

It was into this community that L.D.A. Lemke came as a literature evangelist about 1906. Lemke was born in Hanover, Germany in 1871. He trained as a teacher but gave up this career to sail the seas—rounding Cape Horn nine times. The Lutheran ministers welcomed Lemke and his books, which of course were in German. He was highly recommended to various congregations so there was an early contact with Adventist literature. Brother Lemke realised that there was an urgent need for a German-speaking evangelist to be placed in the Barossa and he was instrumental in bringing Daniel Nathan Wall from America to the region.

Gustav (George) Backhaus was employed as a literature evangelist to assist Pastor Wall. Gustav's first contact with Adventists was in German West Samoa when he was an officer with the German Imperial Navy. He met Pastor Joseph Steed who was a missionary in that area and became interested in the Advent message and also Pastor Steed's daughter Dora. Gustav returned to Germany where he was baptised by Pastor L.R. Conradi, and after his discharge from the navy he came to South Australia and married Dora. The couple was well-qualified to work with the Germans of the Barossa.

The first mission Pastor Wall conducted was at Freeling just outside the western boundary of the Barossa. There were no converts from this mission and so it was decided to move to Greenock. A brother and sister of Erhardt Roennfeldt attended some of these meetings and recom-



mended that my grandfather should go and hear this powerful preacher. Finally Grandfather gave in and went along. He and Grandmother were amazed by the things that Pastor Wall was teaching—all from the Bible. Grandmother was especially enlightened about the Sabbath commandment.

Grandfather's siblings never became Adventists and in fact there was significant persecution for many years and families were alienated.

On the last night of the Greenock mission, Pastor Wall invited Antonie Roennfeldt and her two younger girls, Irene and Lorna, to ride in his buggy along with Mrs Wall, Mrs Fallseher, Gustav Backhaus and Bert Schwartzkopf. The rest of the Roennfeldt family set off across the fields to walk home. Some of the people who were opposed to Pastor Wall's preaching met up with the buggy at the Greenock bridge and let fly with a massive barrage of eggs and other items. Gustav Backhaus's new suit was ruined. But he said, "All for Jesus sake." Apparently Grandmother Roennfeldt fared fairly well because, as my mother used to say, "Grandmother was quite rotund and the eggs just rolled off of her."

Pastor Wall and Gustav Backhaus visited the Roennfeldt farm soon after the Greenock incident and asked Grandfather how he felt about the things he and his family had learned at the mission. Grandfather replied, "It is the truth and we are all going to keep the Sabbath." After praying with the family the two men rode their bicycles to Seppeltsfield to see the Zeunert family who had also been attending the meetings. August Zeunert was a little more cautious in his response to Pastor Wall. He asked what Erhardt Roennfeldt had decided to do, then said that he and his family would do the same thing. What if Erhardt had not decided to become an Adventist—what would have happened to August Zeunert and his family? We can never underestimate the impact of our decisions on other people.

Daniel Wall's brother Frank wrote *Uncertain Journey*, a book that tells the Wall family history and includes mention of Daniel's work in the Barossa. He said: "The step taken by these two families was to have an impact far beyond the confines of that one valley. Erwin Roennfeldt[1] became an outstanding evangelist in Australia; he served for many years as a secretary of the General Conference, during which time he travelled to many places around the world. He retired after a long term as president of the Northern European Division (or Trans-European Division as it is now known)."

Erwin, Clarence and Vera Roennfeldt studied at Avondale College and the Sydney Sanitarium (now Sydney Adventist Hospital). Clarence served as a missionary to Burma (Myanmar) during the 1920s. All of Clarence's children ei-

ther attended Avondale College or the Sydney Adventist Hospital. Lynette and Julia trained as nurses.

Ray trained as a nurse and then did theology at Avondale. He is now president of Avondale. Peter has been a very successful pastor and is heavily involved in church planting programs in Australia and across the world.

Members of the Zeunert family have been involved in serving the Church for many years. Brother August Zeunert was a member of the Conference Executive committee for a long period of time. His sons Bill and Eric were involved with accountancy for Sanitarium and the Division and as farm manager at Carmel College, respectively. The Zeunert girls were also faithful members of the Church.

The Maywald family gave us Pastor George who spent many years in India at Spicer College while his brother David was a faithful worker at Sanitarium in Adelaide.

The Standish, Wegener and Klix families joined in the early days of the Barossa Adventist Church. Although the Standish family had an English name, their ancestors were primarily German. Darcy Standish

spent his career working for Sanitarium. His twin sons Russell and Colin Standish went on to serve the Church in a number of environments. Russell became a missionary physician, modernising both Bangkok and Penang Adventist hospitals. Colin first lectured at Avondale, then served in administration at West Indies College, Columbia Union College, Weimar College and Hartland College. Both became prominent voices on a range of issues in the Church.

Grandfather Roennfeldt was a seal holder, and elder and layreader in St Petri Lutheran Church—the church that his grandfather Christian Heinrich and father Franz Ludwig helped to establish and build. When he announced to the congregation that he would no longer be attending the church all hell broke loose. On the last Sunday he attended, the women lined both sides of the footpath outside the church and spat on him as he left. A couple of the Lutheran ministers visited with him and Grandmother to try to persuade them to stay with the Lutheran church. Grandfather stood firm and as a consequence received some harsh words from one of the ministers: "May the curse of God rest on you and your family forever."

Grandfather Roennfeldt was described as being mad and his son Erwin, who had been highly praised by the Lutheran ministers and was to be sent to Germany to study in the



... the women lined both sides of the footpath outside the church and spat on him as he left.

Lutheran seminaries, suddenly became "unwissend und ein dummkopf"—ignorant and a fool. These Lutheran ministers even suggested that Grandfather should give Erwin a good box on the ear.

The first Adventist congregation in the Barossa was formed at Greenock on April 10, 1915. There was no formal building and the first meeting was held in Mrs Fallseher's home. After that people moved between homes. Baptisms were mostly conducted in Erhardt Roennfeldt's dam up until the early 1950s. Those first members included the Parker family from Seppeltsfield who had 14 children. Mr Parker was English and followed the sermons as best he could from his English Bible.

Albert Bartsch, who was also a member of St Petri Church, visited Grandfather one afternoon when Grandfather was dredging the large dam on the farm. Apparently not too much work was done that day because they sat down on a mud bank in the dam and spent much time discussing the Bible. Albert then decided after attending Pastor Wall's meetings at Stockwell that he too would join the Church. He was also a layreader at St Petri Church. Another man followed in their footsteps. It was said that the St Petri congregation decided to burn the layreader's chair because after three of their layreaders became Adventists, the chair surely was cursed!

Adventist membership was gradually increasing and so it was decided to build a church. But where to find land in a suitable location? The Lutherans had vowed to keep the Adventists out of the area. A member owned the land where our church is now located (which happens to be a prime location). There was an old workshop on the property at 1 Old Kapunda Road, Nuriootpa, which the members could have if they renovated it. Everyone worked hard and the dedication date was set for later in 1915.

Just two weeks before the dedication day an interesting but alarming situation arose. By this time the Backhaus family were living in Tanunda and the Walls had moved to Nuriootpa. Gustav Backhaus had managed to purchase a motorbike—an NSU (Dora said it meant "Never Stuck Up"). Gustav set out on the NSU to go to Kapunda but just out of Greenock it did get stuck up. Gustav couldn't get it to go any further. He pushed it back to Greenock (there were no bitumen roads in those days!), walked to the Zeunerts' property in Seppeltsfield, borrowed a horse and buggy and returned to Tanunda. Dora, who usually paid the rent, asked Gustav to go and see the agent to fix up the finances. So off he went. While he was paying the rent, the agent said to him, "Did you know that your new church and the house next to it are to be sold tomorrow?" The man who gave the house and land had so deeply mortgaged the property that he couldn't keep up the payments. It was up for sale. PANIC! Gustav rushed to Nuriootpa to see Pastor Wall and together they went to Seppeltsfield to visit the

Zeunerts. Brother Zeunert was a builder and quite well-off financially. As well as having horses and a buggy he had a T-model Ford. The three men jumped into the Ford and went back to Tanunda to the agent. Brother Zeunert was able to pay off the mortgage and the church was saved. Over time the church members paid the money back to Brother Zeunert.

I can imagine that Gustav Backhaus was a very weary man at the end of such a hectic and stressful day.

The Maywald family joined from Pastor Wall's Stockwell mission, as did A.W. Raethel who was a layreader at Light Pass Immanuel Lutheran Church.

Dora Backhaus said, "This church was not born in comfort" and she was quite right from two points of view. Firstly, World War I had started. People of German back-

ground were under suspicion in Australia—were they loyal to the King of England or the Kaiser of Germany? Some German people were interned—7000 across Australia. These were people who had been born in Australia but had German names—people who were

**"This church was
not born in comfort"
and she was quite
right . . .**

strongly supportive of Australia, even though they had different customs and traditions and were more comfortable with speaking German than English.

Secondly, it was as though a localised war was happening in the Barossa—a religious war. Pastor Wall had set up a tent in Nuriootpa for meetings. Gustav Backhaus would sleep at the tent overnight to try to prevent vandalism. Eggs were thrown at the tent—sometimes there were even enough unbroken eggs for Gustav to take home in the morning. One evening when Pastor and Mrs Wall and Gustav were at the meetings in Nuriootpa, Dora Backhaus was at the Walls' home looking after the children. For some reason she moved the baby's cradle away from a window and it wasn't a moment too soon because a brick smashed through the window, landing where the baby had been just moments before. A death or serious injury could have occurred. A policeman was called but Pastor Wall decided not to press charges.

When Dora Backhaus and Margaret Wall walked down the street in Nuriootpa, they were verbally abused and even had stones thrown at them.

But through it all the Adventists of the Barossa were faithful and their legacy has greatly blessed the Seventh-day Adventist Church around the world. On Sabbath, April 11, the Adventists of the Barossa celebrated their 100th anniversary; 100 years of faithful service and global influence.

✎

[1] Erwin simplified the spelling of his family name to Roenfeldt.

Monica Nash attended Barossa church for many years. She now lives in Cooranbong, NSW.



A better future

by Michelle Abel

IT'S HOT IN THE SMALL DAY CARE CENTRE WHERE THE meeting is being held. Her legs are cramped under the tiny green tables made for toddlers. She is tired from fetching water that morning, although with school finished for the year the children were able to help. It's more fun when the kids are helping, even though it's a round trip of four kilometres every time they need water. However, she wanted to come to this meeting because it's being conducted by a representative of the non-government organisation (NGO) that gave her family a pedicab*, which has made fetching water easier after the typhoon.

There used to be a well in the centre of town but it has been broken since Typhoon Haiyan hit. Wells in three neighbouring communities are also broken. For the past 15 months every family has had to carry water since the worst typhoon the Philippines has ever experienced destroyed their homes, school, churches, coastal fishing grounds, fish ponds, reef and coconut trees. Many NGOs came to help the government after the typhoon. That's the reason for this meeting: workers from one of the NGOs want to talk to the people helped by their projects. But some things take years to fix and some things will never be the same again.

Because of this meeting, and another one about family development afterwards, she couldn't travel to a neighbouring coastal area today to buy fish to sell. Her husband goes fishing each night but they only catch one or two kilograms of fish now, barely enough to eat let alone sell to buy rice and meet school expenses for her children. The fish supply seems a bit better up the coast, so two or three times a week she hires a motorbike and buys several kilograms of fish to re-sell in different communities in the area.

Everything was destroyed and they were relying on government handouts and making charcoal from fallen coconut

trees for months after the typhoon. The NGO helped her with basic equipment and some cash to buy her first few kilograms of fish to get restarted as a fish vendor. It also helped her with bookkeeping training so she knows how much money she is making now. It provided information on forming a savings and loan group in her community.

The NGO representative talks about working with them to learn about different small businesses so they don't have to rely on selling fish. She is really excited about that and looking forward to learning more. Then the representative asks a question: "What are your plans for the future?" Everyone is silent. Most days it's enough to just focus on finding food or cash to feed the children and pay the bills. It's hard to think about the future, and hard to hope that it might be better. In the silence she feels her heart start to beat faster and she is surprised she wants to say something. In the quiet that has settled in the room she clears her throat: "I will work hard to use the skills I have learned and the equipment I was given because I want my children to have a better future and I want to be able to provide more for them." There are tears in her eyes.

The NGO representative stops writing in her notebook. There are tears in her eyes too. Outside the children are laughing as they play, climbing the fence and pedalling around in the pedicabs.

*A pedicab is a small push bike with a simple side car attachment that can carry passengers or small amounts of cargo.

Typhoon Haiyan swept through the central Philippines on November 8, 2013, causing more than 6000 deaths and displacing 4 million people. The Adventist Development and Relief Agency (ADRA) responded with various projects. This story is based on interviews Michelle Abel conducted with women who benefited from an ADRA project that provided help in re-establishing livelihoods after the typhoon.



Church making waves in Tonga

The Seventh-day Adventist Church in Tonga signed a deal with Digicel in April to broadcast HopeChannel on its new digital free-to-air platform. "This is great news for the Church, and builds on the momentum established last year through the first CHIP program and evangelistic campaigns held in Tonga," said Pastor Wayne Boehm, HopeChannel director for the Adventist Church in the South Pacific. "HopeChannel will play a huge role in helping the Church build disciples in Tonga." There are approximately 2500 church members in Tonga. In February, Pastor Saia Ve'a was appointed the new Mission president after Pastor Sione Moala asked to have less responsibility because of health concerns. —Record staff

Youth bring hope to hospital patients

More than 50 members of Gelabai church's Youth-Ambassador-Pathfinder-Adventurer (YAPA) group recently visited Nonga General Hospital in Rabaul (PNG) to host a Sabbath morning worship service. Children sang songs and talked with patients. Tears were shed when the young YAPA preacher made an appeal to sick patients to believe in Jesus. Gelabai youth leader Mathais Teddy said the visit helped the young people see and experience the spirit of witnessing. —Taitarae Se'au



Snapshots from Vanuatu Complete destruction

Topua church was one of 53 Adventist churches in Vanuatu destroyed by Cyclone Pam. According to assistant head elder Steven Nase, the church has a membership of 200-300 people. Immediately following the cyclone, a temporary shelter was set up for families to have prayer meetings and worship services. —Record staff

Tools to build

The Adventist Development and Relief Agency (ADRA) continues to support cyclone victims in any way it can. In early April, ADRA volunteers delivered tool kits to residents who lost their homes on the island of Ambrym. Cyclone Pam destroyed more than 500 homes in the southeast area of the island. —ADRA Vanuatu

Bags of blessings

Vanuatu Mission's Health and Community Service department is sending out bags of clothing to families of ministers, teachers and health workers affected by Cyclone Pam. Each bag contains kitchen utensils, clothing and books for children. The clothing was donated by the South Pacific Division and church members in Port Vila. —Adventist Media: Vanuatu



Small glimpse at something "mega"

Mega Project Hope PNG saw 303 half-hour TV programs filmed in just 20 days at Pacific Adventist University and around Port Moresby. The quality of these shows has been described as being as good or better than any other local content currently screened on PNG television. A behind-the-scenes video is available online at <www.hopechannel.com/watch/mega-project-hope-png> for those wanting to sample some of the shows. You can also check out the theme song for Mega Project Hope PNG at <record.net.au>.

Grant grows student outreach

The reallocation of a grant from the Adventist Development and Relief Agency (ADRA) Australia is helping more students at Avondale College support more people in the community. Almost \$A8000 in surplus funding from a community service project staff members and students supported in Cabramatta, Sydney, about 10 years ago has been reallocated for student-led outreach. Student Associated Ministries leader Anna Beaden and Lake Macquarie campus chaplain Dr Wayne French are using the money to bring all of Avondale's 12 outreach programs, projects and services together under the collective banner of LAMP (Let's Actually Meet People). —Brenton Stacey



Active at any age

There tends to be a perception that as we get older we should start slowing down. Strenuous exercise and working up a sweat go out the window—replaced by nice gentle walks. However, emerging research indicates not only that this needn't be the case but that breaking out of this mindset can lead to significant benefits.

A recent study following 204,000 people aged over 45 from NSW found that those who did vigorous exercise regularly were 13 per cent less likely to suffer premature death than those who did only moderate exercise. Now 45 years isn't exactly "elderly" but it appears the type of exercise we do past this age can have a significant effect on how likely we are to become elderly.

However, it's not just about getting our heart rates up. Another group of researchers from Vienna recently looked at strength training in older adults—they assigned "buddies" who were at least 50 years old to make weekly home visits to older adults and participate in strength training with them. The researchers found this led to significant increases in mobility, quality of life and cognitive functions for the older adults and provided benefits for the buddies as well.

Light exercise certainly has its place. With the inactivity crisis we are faced with, simply finding any way to move more is of tremendous benefit. It's also important to check with your doctor before embarking on a new exercise routine. But what research seems to be showing us again and again is that a good workout might be even more beneficial at 80 than it is at 18.



Lemon and poppyseed pancakes

Preparation time: 10 minutes Cooking time: 10 minutes Serves: 5

½ cup wholemeal self-raising flour
½ cup white self-raising flour
¼ cup sugar
1 tablespoon poppy seeds
¼ teaspoon bicarbonate of soda
Zest of lemon
¾ cup low fat soy milk
1 teaspoon lemon juice
1 egg, lightly beaten
1 tablespoon melted margarine

1. Place dry ingredients and zest in a large bowl.
2. Combine liquid ingredients in a jug and gradually add to dry ingredients, while stirring.
3. Lightly grease a frypan with margarine and heat over medium heat.
4. Drop ¼ cupful of mixture into pan and cook until bubbles appear, then turn over and cook until golden on the other side. Serve sprinkled with sugar and lemon juice. Makes 10. Serves 5.

NUTRITION INFORMATION PER SERVE: Kilojoules 765kJ (185 Cal). Protein 6g. Total fat 5g. Carbohydrate 28g. Sodium 190mg. Potassium 185mg. Calcium 90mg. Iron 1.3mg. Fibre 2g.

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Sanitarium

LIFESTYLE
MEDICINE
SERVICES



by Kriselle Dawson

I WAS WALKING THROUGH A NEWSAGENCY RECENTLY with my daughter who was intrigued to see an entire display of giftware designed for mothers. Mugs, coasters, pens, books and photo frames—the only limit is the imaginations of the merchandise designers. Far removed from all of this commercialisation of Mother's Day is its origins. Anna Jarvis initiated the celebration in the US after her beloved mother died. The idea was inspired by a prayer spoken by her mother, Ann Jarvis: "I hope and pray that someone, sometime, will found a memorial mothers' day commemorating her for the matchless service she renders to humanity in every field of life. She is entitled to it."

Anna's intention was for people to set aside this one

day each year to honour "the person who has done more for you than anyone in the world". Her intention was that people would either take time to visit or write a lengthy letter to their mothers. She expressly stated that she wanted Mother's Day "to be a day of sentiment, not profit".

Unfortunately, in later years, she was horrified by the commercialisation of Mother's Day by companies such as Hallmark. She was arrested and eventually institutionalised over her despair at the profiteering going on around Mother's Day, and even tried by petition to have the celebratory day rescinded.

Commercialisation aside, I am 100 per cent in favour of expressing appreciation for the efforts of my mother and all mothers on Mother's Day. This Mother's Day I would



Anna Jarvis.

especially like to honour the memory of my grandmother. Some families are fortunate enough to have been blessed with a matriarch of great faith who provides a spiritual compass for subsequent generations. My family is one of them. I was asked last year to share a poem for the eulogy at my grandmother's funeral and as I wrote down random memories of my grandmother there

were two things in particular that stood out as themes: her hospitality and faith.

Every year or two throughout my childhood, her children and grandchildren would converge upon her home for fabulous gatherings of love, good food and good conversation. Family Christmases were the best with the token tree surrounded by brightly coloured packages, the decorated table with bonbons, abundant food, plenty of noise and undoubtedly bowls of lollies (well at least that's what I remember). I remember her busily scurrying around her kitchen at unearthly hours of the morning to ensure there was a fabulous spread ready for breakfast during our visits. And in spite of the fact that she kept an immaculate home, I don't recall ever getting into trouble for making a mess or traipsing dirt through the house. Family was a top priority for my grandmother and family was always welcome.

Of greatest importance in my grandmother's life, however, was her God and her relationship with Him. Like the wise virgins of Matthew 25 she understood the wisdom of being prepared at all times for the coming of her Lord. Far too many of us have fallen into complacency and slumber like the foolish virgins in the parable. But not my grandmother. She faithfully attended church and studied her Bible throughout her life. Her faith was integral to every element of her life; conversation about personal or world events often drew a spiritual application and her stories were peppered with miracles.

One of her favourite stories was of the miraculous recovery of one of her son's contact lenses. His corneas were conical and he had to wear special hard lenses to try to flatten them out. One day, as he travelled the Sydney rail system, he rubbed his eyes at some point and realised a lens was gone. He searched and searched in vain but eventually had to leave the train without it. When he reached home my grandmother was horrified, knowing the

full value of the lens, both monetarily and also in terms of her son's sight and function.

When my grandfather got home from work they called the train depot and were discouragingly advised that the lens would never be found. Hundreds of passengers had boarded and disembarked the train before it terminated for the day. Her faith unfazed, my grandmother prayed a heartfelt prayer for guidance. She prayed that God would direct their needle-in-a-haystack search, and off they went to the train depot. When they arrived they were informed where to find the train in question, but also that the cleaners had been through the entire train and found nothing.

So now there was also the risk that the cleaners might have swept the lens up or that it might have been damaged in the cleaning process. With a heavy heart my grandfather went to the exact carriage and seat where his son had told him he'd been sitting. Perhaps it is obvious that there was a jubilant shout of joy, for there sitting on the seat was the undamaged lens. Such was the legacy of my grandmother's faith.

Israel always looked back to the example of their faithful forefathers Abraham, Isaac and Jacob. In fact, the apostle Paul wrote of the spiritual greats of the Jewish faith: "All these people were still living by their faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance, admitting that they were foreign-

ers and strangers on earth . . . Instead, they were longing for a better country—a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them" (Hebrews 11:13, 14, 16).

Similarly, my family can look back on the faith and example of my grandmother. Although she is no longer with us physically, she has left with us the legacy of her unshakable faith, dynamic prayers, hospitality and miracle stories.

So this Mother's Day, in remembering the life of my grandmother and other women of faith like her, I would like to ask a few questions of both you and myself. What legacy are we leaving for our families? Will we be remembered for our faith and our service to the Lord? Is it obvious where our priorities lie, and what we value? Will our children and grandchildren even have a faith? If not, what could we do differently in our lives?

". . . Choose for yourselves this day whom you will serve . . . But as for me and my household, we will serve the Lord" (Joshua 24:15).



Kriselle Dawson writes from Mackay, Queensland, where she works as a pharmacist and volunteer freelance writer.

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.

LOVE

Steven Cinzio, Qld

In writing the feature article, "Simple formula for a complex world" (April 4) I'd like to think the author must have dipped his pen in the same inkwell as that off the apostle John when he wrote his trilogy of love epistles.

This great apostle of love uses the word "love" 48 times. Truly he had walked with the Master and undergone a dramatic change from a "son of thunder" to a warm-hearted and loving follower of the Lamb.

Many years of working with couples in counselling have demonstrated that there are times when love is not enough to settle a conflict. Managing relationships is often a very complex task for many, whether it be in the home, workplace or church. There was never and there will never be a situation that God has to meet without the fullness of divine love.

The Bible tells us that "God is love" [1 John 4:8], but that love He expressed to Lucifer was not sufficient to avoid heavenly rebellion.

The long-suffering sacrificial love Moses expressed towards his people, again, was insufficient to stop the rebellion of the Israelites. Nor was the love that Jesus poured out in acts of mercy and compassion understood by those to whom He ministered.

The apostle Paul, who gave us a sublime treatise on love in the book of Corinthians, was unable to heal the rift between himself and Barnabas.

Love is always the right answer in every situation and whatever the provocation Jesus expects His followers to

act from the principle of love. As the article says, "We are the ones who can make the change in our lives through the strength provided by the Holy Spirit." But we need to be aware of promoting the expectation that says, "If I act lovingly I will solve the problem."

There are times when love will be misunderstood as weakness and kindness will be seen as an opportunity to exploit and abuse. In expelling Satan from heaven God acted in love but that long-suffering love will not be fully understood until we sit at His feet in the new kingdom. I am fully convinced the author is expressing a divine principle that should be evident in all situations of life.

We may not see the immediate results from expressing our love in every circumstance. But it's imperative that we live lives of love if we are serious about taking upon ourselves the name of Christians.

GREAT ISSUE

Reeves Papaol, PNG

Two things I noticed in the March 21 edition that I would like to commend you for—that use visual and intellectual reinforcement/challenge:

1. Page 5—Using a bold font to highlight the three main points consistently is an awesome idea. Well done!

2. Page 16 (3.33.333)—Very bold of you to push the boundaries again, [showing] how God can still lead people who may hold very different beliefs to Adventists yet have connecting "windows" to see truth when it is revealed in His timing. That is super.

God bless you and your team's outstanding work so far.

PS. Why don't you also publish in *Adventist Record* the full response to the article questioning the Sabbath doctrine in the Australian Bible Society's newspaper [referred to in "Sabbath Defence", Editorial, March 21]?

Editorial response: Find links to the original articles at <record.net.au> under the title "Adventist leader publically defends the Sabbath".

NUMBERS

Phillip Smith, via website

It seems that the counting regimens of the past, some of which are mentioned in the article "Do numbers count?" (Feature, March 7), are no longer deemed important.

Conferences once issued cards to churches to monitor membership attendance. And these data gathering tools were expected to be returned by church clerks and Sabbath School secretaries. But what happened with this data? Was it collated and processed by the conference bean counters to map trends in church participation? I am unaware of the methods employed for such processing.

My view is that each church should be mapping its own membership's participation, which is surely indicative of the collective health of the individuals who make up a congregation.

Churches need to be provided with simple software tools—spreadsheet templates might be best—with which to enter and process numerical data on a weekly basis. The results can be tabulated quarterly and annually, shared with the local church and also sent to the conference as data files.

The power of *no*

by Jinha Kim



MICAH HAS LEARNED HOW TO SAY "NO". Before, he used to just shake his head or push away whatever he didn't want, but now he says "no" quite emphatically, and with great pleasure.

When the little word immediately gets the results that he wants, he smiles and savours the power of that word.

"Please come down," I ask, and he looks me straight in the eyes and says, "No". "Time for bed!" Grandpa announces, and Micah clings to his toys and says, "No". "Let's change your nappy!" my husband suggests, and Micah runs away, looking back long enough to say, "No".

Sometimes we tell him he has no choice and carry him kicking and crying to the bed or change table. But sometimes we have to honour this growing independence. After all, he is his own person and there are some things we cannot force. If he doesn't want to eat we cannot wrench his clenched teeth apart. If he doesn't want to read a book we cannot anchor him to our laps.

So we coax, plead and bribe him to get into the pram, eat his veggies and tuck his inner wrestler away as we change his nappy. Sometimes there are tears (on both sides). Sometimes there is just frustrated resignation (on both sides).

And at the end of a long day I ask God, "How do You do it? How do You have the patience to give us free will? How do You have the self-control to watch us delight in selfish, short-sighted decisions? How can You trust us and give us such benefit of the doubt?"

For I often say "no" to God. And I enjoy it. And when He coaxes, pleads and bribes me with promises and rewards, like a child I think I'm in control. And when I don't get my way, I throw as good a tantrum as any toddler.

But He still gives me the chance to say "no".

And it's through that realisation, that God suffers long on my behalf, that I'm learning the true power of saying "no":

No to my own timelines and plans, no to my own desires and no to the lies inside my head.

There's a song that I love; the lyrics say:

*"I was just a child, when I felt the Saviour leading
I was drawn to what I could not understand
And for the cause of Christ, I have spent my days
believing*

*That what He'd have me be is who I am
As I've come to see the weaker side of me
I realise His grace is what I'll need
When sin demanded justice for my soul
Mercy said no
I'm not going to let you go
I'm not going to let you slip away
You don't have to be afraid
Mercy said no*

*Sin will never take control
Life and death stood face to face
Darkness tried to steal my heart away
Thank You Jesus, Mercy said no
For God so loved the world, that He sent His son to save
us*

*From the cross He built a bridge to set us free
Oh, but deep within our hearts, there is still a war that
rages*

*And makes a sacrifice so hard to see
As midnight fell upon the crucifixion day
The light of hope seemed oh so far away
As evil tried to stop redemption's flow
Mercy said no . . ." (Greg Long)*

As I pray over my stubborn and irresistible child, I thank God that my inadequacies as a mother are covered by His grace. I thank God for the power of "no". **R**

Jinha Kim is a minister in the Victorian Conference.



Opening the books

by James Standish

AS ADVENTISTS WE ARE VERY FAMILIAR WITH THE books being opened and everything being revealed. But those are God's books, not ours! And particularly not our financial books. Audited statements are distributed internally to governing boards, of course, but in Australia we haven't been required to share those statements publicly to the broader community. So we haven't.

Why not? Is there a big secret lurking in there?

No.

But numbers can be confusing. And if you don't believe me, consider some of the hassles we face in New Zealand, where the financial records are public and where periodically people focus on one number or another and get all excited. Some think the Church is going bust. It isn't. Others think the Church is sitting on a mountain of cash.

It isn't. Some see all the assets and forget the matching liabilities that have to be paid from cash. Others see all the liabilities and forget the assets.

And guess who the lucky guy is who has to explain it? Over and over and over again? It's me! So it's not good news from my perspective that the Australian Charities and Not-for-profits Commission is going to require the South Pacific Division's Operating Entities' audited financial statements be made public. If you don't mind, therefore, I will pre-empt what is your most likely question: how come the Church has so much cash?

Let's go there.

The Church runs very big entities. The Sydney Adventist Hospital is now the largest private hospital in Australia. Sanitarium is pretty big these days too. And then there are a bunch of other things the Church does. A lot of money

RISK COORDINATOR WAHROONGA, NSW

RMS is looking to appoint a Risk Coordinator to support the Church's risk transfer and financing operations.

The key responsibilities of this position include:

- Coordinating the workers compensation program within Australia.
- Assisting with the placement of insurance.
- Managing and assessing loss events.

We are looking for a person who:

- Is passionate about protecting and enhancing the mission of the Church.
- Is a team player, excellent communicator and able to build effective relationships.
- Enjoys and embraces diversity in their work and has energy and enthusiasm.
- Preferably has degree/diploma qualifications and/or 5+ years of workers compensation or insurance experience. (We'll consider candidates from other professions who've got a willingness to learn - we'll train you.)

For more information about this position visit:

www.adventistemployment.org.au

Applications close: 25 May 2015

Risk Management Service (known as RMS) is a dedicated service department of the Seventh-day Adventist Church. RMS administers the insurance program for the Church in the South Pacific and helps Church organisations with safety and risk management. Visit our website to learn more about us.

RMS.ORG.AU

comes into these entities but then a lot goes out—to pay employees, equipment, suppliers, utilities, raw materials and other expenses of operations. The Church operates on the income it has and does not borrow money to pay operating expenses, so it has to have cash.

So how much cash should you have to cover your current liabilities? If you don't have enough, you know what happens? You hit a problem like the global financial crisis (GFC) and you don't have the cash to pay your employees. They get fed up very quickly. And you don't have enough cash to pay for raw materials like wheat, so the farmers aren't too pleased either. And every supplier, from pharmaceuticals through to toilet paper, quickly tires of delivering goods on credit.

In fact, if you want to know how the story ends for entities that don't have enough working capital, you just need to think back to the GFC. Most of the companies that went bankrupt had very good business plans, customer lists and successful products in the market. What they didn't have was cash. And when things tightened up, they quickly ran through what they had and couldn't borrow to cover their current liabilities. So they went bust.

And here things get really interesting. But not in a good way.

If a second GFC hit, would the Seventh-day Adventist Church survive?

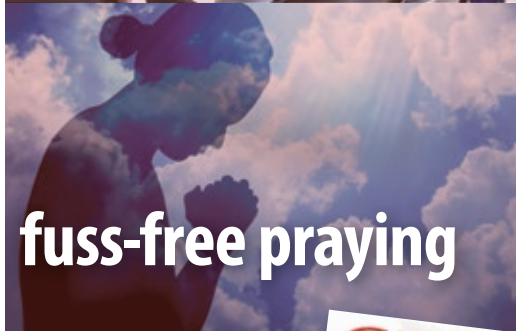
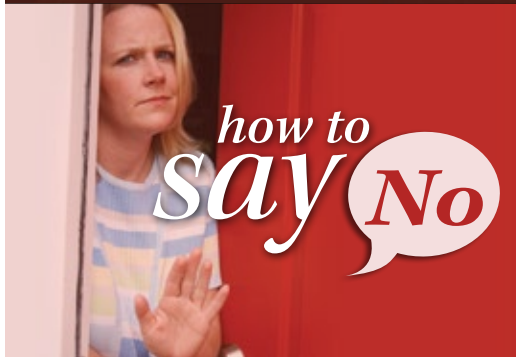
Late last year, CPA Australia, a major professional accounting body, released a report on the health of the Australian corporate sector. It was scathing. CEO Alex Moley put it this way: "Economic factors are being felt across the market and are putting almost a third of ASX-listed companies at risk of financial catastrophe." Mr Moley wonders aloud what would happen if another GFC hit. So do I!

What if the world economy does have another big shock? Say a Grexit (Greek exit from the Eurozone) created sufficient fiscal uncertainty that it pushed interest rates for the sovereign debt of highly leveraged European nations like Spain and Italy up to the point where they could not afford to issue bonds? Germany can't bail them out because the economies of Italy and Spain combined are almost as large as the entire German economy. So things get very serious, very quickly. All of this is not entirely impossible, by the way.

If a second GFC hit, would the Seventh-day Adventist Church survive? If history is any guide the answer is yes. The Church has weathered wars and depressions, recessions we had to have and flourishes of extravagant public spending we didn't need. Today the Adventist Church is Westpac's second oldest customer. You don't make it to a century without doing something right.

Which makes the Church's conservative financial management seem awfully smart. Yes, we have about six weeks of operating expenses in liquid assets. It looks like a lot of money when you look at it by itself but it's not that much when you look at our ongoing current liabilities. Sure, we could live closer to the edge. Lots have before us. And you know what happened to them . . .

So when the financial statements go public, and you see that number and wonder why the SPD doesn't send a little chunk of that cash your way, please remember this article. And please don't call me. No offence, but I do have an awful lot to do, some of which is even mildly productive. ☺ ↻



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God created our world in six literal days, created human beings to enjoy it, and celebrated with them on the seventh day, which we call the Sabbath. God looked at everything He made and pronounced it good.

NUMBER THE DAYS OF CREATION IN ORDER & THEN YOU CAN FILL IN THE BLANKS BELOW.



WORSHIP MESSAGE:

MEMORY VERSE:

"In the beginning _____
earth" Genesis 1:1, NIV



ANNIVERSARY



McDonald. Neil and Nola (nee Miller) were married 2.2.1965

by the late Pastor Frank Basham in Wahroonga church, NSW. Shortly after they moved to Parkes where they had two children, Troy and Sherree. They were active members of the Parkes church for 15 years. They then moved to Lismore so their children could attend an Adventist school. Neil and Nola have two grandchildren, Jake and Bailey, who celebrated their golden wedding anniversary with them along with other family members and friends.

WEDDINGS



Harry-Barrett. Brian Harry and June Barrett were married 5.10.14 in Swan Valley church, Perth, WA.

Andrew Skeggs

Kingston-O'Neill. Ezekiel Kingston, son of Tim and Heather

Kingston (Goonellabah, NSW), and Charlotte O'Neill, daughter of Gerard and Abby O'Neill (McLeans Ridges), were married 18.1.15 in the Uniting Church, Clunes. Zeke and Charlotte met as students in their final years at Blue Hills College, where love slowly blossomed. After a further three years of college and uni, Zeke delightedly carried Charlotte down the aisle on a hot Sunday afternoon in the Clunes Uniting Church. They will live in Newcastle where their continuing studies await.

Tim Kingston

McKenzie-Rea. Jarrah McKenzie, son of Eric and Barbara McKenzie (Dora Creek, NSW), and Cadena Rea, daughter of Keith and Brenda Rea (New Plymouth, NZ), were married 5.2.15 in Jumbunna Lodge, Yarra Valley, Vic. Jarrah and Cadena were blessed with perfect weather for their wedding in the beautiful Yarra Valley. They first met on a train before later becoming best friends. They are currently based in Nunawading.

Darren Croft

OBITUARIES



Bexon, Susan Eve (nee Poyser), born 21.6.1945 in Watford, England; died 1.10.14

in Albury, NSW. She was predeceased by Roley, her beloved husband of 46 years, in 2013. She is survived by her daughter Louise (Albury), son Steven and Katrina (Pahran, Vic); and three grandchildren Owen, Julia and Ike. Susan was an ADRA volunteer during the 1990 Nyngan flood and through major droughts, distributing resources to needy farmers and families. She knitted hundreds of daffodils, raising money for cancer research, and every year the town anticipated her Christmas nativity display. Her friendship, kindness, caring and Christian love endeared her to many. A strong, passionate Christian in a small country town with no Adventist church or pastor's presence, Susan lived out the role of a pastor.

Benjamin Galindo



Brown, Maxine Isobel (nee Minchin), born 3.2.1955 in Geraldton, WA; died 26.6.14 in

Perth. On 8.11.1974 she married Ian Brown. On 2.11.13 she was baptised at Carmel church. She is survived by her husband; her children Michelle Boettcher-Hunt and James Brown; her grandchildren Vivienne and Genevieve Boettcher-Hunt (all of Perth); and siblings Elisabeth Murray, Roslyn Klass (Potsdam, Germany) and Douglas Minchin (Perth, WA). Maxine was an enthusiastic person whose passion and laughter encouraged others and brightened up the world around her. Her love of good music was commemorated by the many friends who formed a large choir for her funeral service. She will next enjoy singing in the heavenly choirs to praise the Saviour she loved.

Andrew Skeggs, Douglas Minchin



Calais, Jean Daniel, born 25.7.1935 in The Seychelles; died 4.4.14 in Perth, WA. In May 1962 he married Marie Payet. He

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is survived by his wife (Perth); children Alain Calais (Moodiarup), Jacques Calais (Brisbane, Qld) and Roger Calais (Singapore); four grandchildren; and his sibling Hermance Harvey-Brain (Perth, WA). As a young man Jean served as a ship's captain for the Adventist Church in the islands of The Seychelles. He is remembered at the Fremantle church and community for his skill with wood, especially boat-building.

Andrew Skeggs,
Alain, Jacques and Roger Calais



Carrall, Florence Elizabeth (Bette) (nee Veitch), born 8.9.1930 in Sydney, NSW; died 3.1.15 in Grafton. On 26.9.1951 she married Max Carrall. She is survived by her husband of 63 years (Grafton); her daughters and their families Dianne and Ron Browning (Maclean), and Lyn and Allan Wright (Sydney); and grandchildren, Rebecca and Luther McPhee, Meagan and Belinda; and great-grandchildren, Lillian and Reuben; loved sister to

Lois and fondly remembered sister-in-law and aunty. Bette loved her Lord, her family, the many friends she regularly kept in contact with, especially young people, and her church.

Steven Magaitis



Chapman, Kenneth John, born 11.9.1949 in Perth, WA; died 8.1.15 while on a bicycle training ride. Ken spent his early years in Papua New Guinea, the son of missionary parents Alf and Betty Chapman. He is survived by his wife Gwenda; and sisters Margaret and Delys. Ken arrived at Avondale College to complete his education and remained for the rest of his life in Cooranbong, NSW, where he became well known and respected for his involvement in community and church activities. He was a dedicated scientist, skilled craftsman, an investigative consultant in the Chamberlain case as well as an advocate for those who needed help. He sought no recognition other than

the joy of knowing he had made the lives of others better.

Malcolm Potts, Barry Wright



Edwards, Terri Mavis Violet (nee Wilkins), born 9.6.1908 in Ballarat, Vic; died 7.5.14 in Gippsland. She was predeceased by her husband Michael Edwards in 1970 and her child Liane Edwards in 1953. She is survived by her niece Athalie McComas (Adelaide, SA); great-nieces Sue Beattie (Bunyip, Vic) and Merilyn Arundale (Drouin). Terri was a bright, interesting person who made others feel valued. She was a very cherished member of Cottesloe church, WA, and lived a long and active life. She moved to Victoria at the age of 101 to be near her extended family and greatly enjoyed attending Warragul church.

Andrew Skeggs

Gibbins, Hazel Marjory (nee Sault), born 8.1.1923; died 17.4.14 in the Peninsula Hospital, Redcliffe, Qld. She is survived by, Mervyn and Naomi, Lexie and Glenn, Kevin and Sharon and Alan and Wendy; nine grandchildren; and 10 great-grandchildren. Hazel was baptised in the old South Brisbane Church (the little church on the hill) in 1936 and loved her Lord and the Advent message until the very last. We can confidently look forward to meeting her once more on the glorious resurrection morning.

Russ Willcocks



Gordon, Melissa, born in Melbourne, Vic; died in Wantirna. She was predeceased by her father Paul Gordon. She is survived by her mother Mary Gordon (Scoresby); and her brother Jason Gordon (Melbourne). Melissa inspired many

by her amazing faith and positive outlook on life. Despite only being with us for 30 years, her life was a living testimony of trust in Jesus. Many attended her funeral and were challenged to follow a life of faith.

Darren Croft

Linke, Raymond, born 16.12.1930 in Warracknabeal, Vic; died 5.1.15 in Kyabram, Vic. He is survived by his wife Dorothy (Kyabram); and Peter, Pam, Gwen, Lyn and Chris. Dorothy and Raymond were married for 65 years. Mourning is never easy. Dot and her children feel the loss of Ray deeply. The Echuca church misses him too.

Lyn Hope



McCleary, Olive (nee Kingston), born 5.7.1917 in Akaroa, NZ; died 15.11.14 in Christchurch. On 1.3.1941 she married Allen McCleary, who predeceased her. She is survived by her children and their families Brian and Lyn (Christchurch), Mary Louise Darker (Christchurch), Rodney and Shelley McCleary (Perth, WA); her grandchildren, great-grandchildren; and great-great-grandchildren. Olive was a member of the St Albans church, awaiting Jesus' return since 1951. Olive always contributed to a lively Sabbath School Bible study. Her interest in people was truly cross generational.

Jonathas Custodio



Reimers, Amy Isabel (nee Carter), born 31.8.1916 in Mid-dlesex, UK; died 8.7.14 in Bunbury, WA. On 12.12.1938 she married George Reimers, who predeceased her in 1993. She is survived by her children Tony (Albany), Hazel Rowe (Manjimup), Syd (Mandurah), Ted

POSITIONS 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.**

■ **Software development internship—South Pacific Division (Wahroonga, NSW).** The Information Technology department of the Division is seeking a skilled graduate to gain experience in the specific areas of the Church's accounting systems and related activities in this 12 month fixed term internship. The role will primarily provide support, documentation, testing and junior development tasks for accounting and related systems. For more information please visit the South Pacific Division's Human Resources website at <www.adventistemployment.org.au>. To apply, please send a cover letter, your CV, three work-related referees and the contact details of your Adventist church pastor, to: Human Resources, Seventh-day Adventist Church (SPD) Limited, Locked Bag 2014, Wahroonga NSW 2076 Australia; email <hr@adventist.org.au>; fax to (02) 9489 0943. **Applications close May 24, 2015.**

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SUPPORTING MINISTRY POSITION

■ **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>.

The above ministry is independent of the Seventh-day Adventist Church organisation but are supportive of the Church.

(Bunbury), Heather Rowe (Albany), Alan (Bunbury), Sharon Bocian (Albany) and Shirley James (Donnybrook); and a large extended family. Amy was a cherished matriarch. She lived in Manjimup, Albany and Bunbury. A long-standing church member, she passed away trusting in Jesus for eternal life.

Andrew Skeggs, Nathaniel Harrison



Serret, Gervais Dervilly, born 5.6.1974 in Perth, WA; died 28.3.14 in Perth. On 1.10.00 he married Christine Alford. He was baptised on 26.5.01 in the Fremantle church. He is survived by his wife; his children Caitlin and Isaac (all of Mandurah); his mother Nadege Serret (Perth); and siblings Gilbert, Guy, Medgee Whyte, Ghyllian (all of Perth) and Mylene Collard (Melbourne, Vic). Gervais loved his family, sport, food and encouraging others. After a career in the Navy and Australia Post, he later realised his dream of doing life coaching. His passionate, positive attitude and strong faith inspired others, and all the more so when he faced a terminal illness.

Andrew Skeggs, Brad Flynn



Smith, Joyce Isabell (nee McDonald), born 23.11.1928 in Hilton, WA; died 19.8.14 in Fremantle. On 30.11.1949 she married Alan Smith. She was predeceased by her husband (1988), her children Wayne (1991) and Gail (1975), and her twin sister Dawn Trantham in July 2014. She is survived by her grandson David Smith (Fremantle). A long-term member of the Fremantle church and district, Joyce is most noted for the love she poured into her grandson David, raising him from infancy after the loss of her daughter. Closely bonded with her twin sister Dawn, Joyce was a lively character, able to make the best of any situation with a joke and a cheeky smile.

*Andrew Skeggs
Clem van Ballegooyen*

Trantham, Dawn Melba (nee McDonald), born 23.11.1928 in Hilton, WA; died 11.7.14 in Fremantle. She is survived by her sister, Joyce Smith; and great-nephew David Smith (both of Fremantle, WA). A resident of the Fremantle district, Dawn had a long career as a biscuit-packer.

Dawn was brought up in the Adventist Church and returned to church later in life, attending the Cottesloe church. In her later years she had many happy times living with her twin sister Joyce.

Clem van Ballegooyen

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