

FEBRUARY 14, 2004

# RECORD

United in the  
warmth  
of fellowship

  
SEVENTH-DAY  
ADVENTIST  
CHURCH  
2004

ISSN 0819-5633

**1** SOW  
BILLION

**A big  
plan for  
a big  
world**



**Special lift-out  
page 15**

# Not one of us . . .

**U**nited in the warmth of fellowship” is our church’s theme for this year. While there are many things that divide churches, individuals and families, fellowship that is warm and genuine isn’t one of them.

The very word *fellowship* has a certain resonance that’s inviting. It denotes acceptance, interaction on a personal basis, friendship, meaningful communication, a quality sharing of time. From a biblical perspective, it excludes the sterile, the non-genuine and the superficial.

Scripture, when referring to the notion, connects it with Christ, His suffering or the Holy Spirit. For example, Paul writes, “God, who has called you into fellowship with his Son Jesus Christ our Lord, is faithful” (1 Corinthians 1:9\*). And, later, “May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all” (2 Corinthians 13:14).

In fact, the apostle John makes it clear that genuine fellowship grows out of a relationship with Jesus: “But if we walk in the light, as he is in the light, we have fellowship with one another” (1 John 1:7). According to Paul, fellowship is associated with Christ’s love, tenderness and compassion (see Philippians 2:1-4). This is the context in which fellowship becomes a powerful agent for unity. Fellowship that exudes warmth is one that is non-judgmental and inclusive, and recognises the value of all people irrespective of race, creed or gender.

Jesus emphasised this important truth in a conversation with John (see Mark 9:38-41), who reported how the disciples had seen a man driving out demons in Jesus’ name. John said they’d told him to stop “because he was not one of us.” Jesus’ response to John was that he should have

let him be, because “no-one who does a miracle in my name can in the next moment say anything bad about me.”

We don’t know from the narrative if the man was genuine or a charlatan, or if in his own way he’d become a follower of Jesus but without outwardly aligning himself with His disciples. But that isn’t the issue. The simple rationale Jesus gave for His reaction was that “whoever is not against us is for us” (verse 40). He then broadened the application by stating that “anyone” who gives a cup of water in His name would be rewarded.

just a nodding acquaintance: it requires the investment of our time (and, sometimes, our money); it reaches out to others with no thought of reward; it affirms the individuality of people and their right to relate to Christ and express their relationship with Him in any way they see as appropriate.

Fellowship embraces diversity and is blessed by the richness with which it is endowed. That which binds the world church is not conformity to a set of policies but the ability to appreciate and enjoy that which sometimes makes us different.

***Fellowship embraces diversity and is blessed by the richness with which it is endowed.***

In this short discourse Jesus makes a significant statement relevant to the meaning of fellowship and acceptance in the setting of the real world. In essence He is saying:

- While we have received special enlightenment and revelation, this doesn’t give us a monopoly on God’s power;
- Jesus has sheep not of this fold, whom He loves and form part of His fellowship;
- It isn’t our role to determine the genuineness or otherwise of people or groups who espouse the name of Christ;
- “Anyone” can include a whole range of people with varying backgrounds and doctrinal understandings who are “not one of us,” but who are part of the fellowship of Christ;
- There is nothing to be gained by debating with others who are not of our number and stirring up trouble. If they are not against us, we both may well be on the same side!

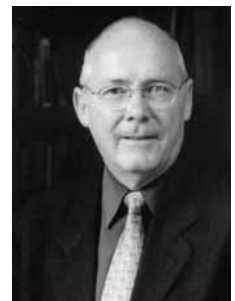
Fellowship involves much more than

Fellowship that unites is a fellowship that does not condemn or prejudge. Christ demonstrated in His ministry that He could enjoy the fellowship of publicans and prostitutes while being neither tainted by nor condoning their sins.

And therein lies the challenge for Adventist Christians: To break out of our circle of comfort and embrace in fellowship others who are “not one of us” without compromising our principles and values.

A fellowship that embodies the attributes that Jesus reflected can’t be anything but warm and inviting. And such a fellowship not only unites, it also attracts.

Laurie Evans  
President  
South Pacific Division



\* All Bible quotations are from the New International Version ©1984



OFFICIAL PAPER  
South Pacific Division  
Seventh-day Adventist  
Church  
ACN 000 003 930

Vol 109 No 5  
Cover: Mykol Heath

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**Email Noticeboard:** editorsec@signspublishing.com.au  
**Subscriptions:** South Pacific Division mailed within Australia and to New Zealand, SA43.80 NZ\$73.00. Other prices on application. Printed weekly.

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

# Ellen White for today: 2

by Bruce Manners with Arthur Patrick

About 30 years ago Adventists rediscovered the fact that Ellen White used sources outside the Bible in writing her manuscripts. For some this was a stunning revelation that brought into question her entire ministry.

The questions asked included: Is it valid for one who claimed to be a messenger of God to refer to other authors, use their ideas and even their words? How is her inspiration impacted by such use of sources? In her earlier days she didn't give credit to her sources. Does this make her a plagiarist? We begin to consider these issues in this the second conversation with Dr Arthur Patrick.

This "new" information shattered the faith of some in Ellen White's gift of prophecy and in the Adventist Church. Some left the church. Others now distrust Ellen White's messages. That Ellen White used the writings of non-Adventists and Adventists so freely has been taken by those who want to discredit the church as a strong argument against Seventh-day Adventism. They claim it destroys any credibility she may have had.

Dr Patrick is well qualified to comment on these issues.

**In the first interview you emphasised the importance of remembering God's leading and teaching in Adventist history.**

Your words recall to mind the quote that is probably known by more Adventists than any other sentence Ellen White ever wrote. She said, "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."

**Haven't you been accused of overworking that passage?**

Yes. But it is apt within the *memory* of most Adventists over 50 and for the *learning* of everyone over 15.

**How's that?**

As noted last week, 1970 marked a watershed in the study of Ellen White and her writings. New questions started to be asked in college lecture rooms and Sabbath school classes. New resources were becoming available to help provide the answers.

Soon the church moved to better organise its headquarters archive and to develop research centres to serve the various geographical areas of the world. Historians and others trained in how to do thorough research began to provide answers. Often the answers posed fresh questions. This was a dynamic and potentially enriching process.

**Can you illustrate what you mean?**

We've already mentioned the transcripts of the 1919 conversations between General Conference leaders, Bible and history teachers. As he organised the General Conference archives newly placed under his care, Dr Don Yost happened upon a package of transcripts—word-for-word records—that had been wrapped up and undisturbed for half a century.

Suddenly it became painfully apparent the church had forgotten very important things in its busy rush to share its message with a needy world. More than 2000 pages gave us verbatim accounts of earnest conversations among some of the people who had worked closely with Ellen White in Australia and the United States.

**This discovery seems exceptional; were there others as dramatic?**

Yes, as important in their impact, though not in their volume. And a thousand small items make a big heap. Let's take one of many examples: research about the way in which Ellen White used the writings of Adventist and non-Adventist authors in her letters, manuscripts, sermons, periodical articles and books.



**Wasn't that a public issue in Battle Creek during the 1880s?**

Yes, and it effervesced during the early years of the 20th century as well as surfacing at the 1919 conference. But the church failed to remember the evidence. In 1951, the Australian-born editor of *Review and Herald* wrote 703 pages answering "the major charges that critics have brought against Mrs Ellen G White."

In three chapters, F D Nichol demolishes the critics on the borrowing-from-sources issue. To read his 64-page answer on this topic is to feel sure that of the vast amount of matter written by Ellen White, "only an insignificant part is borrowed from other authors" and "if the little that she borrowed were deleted, it would scarcely affect the total of her writings, but more importantly, it would not affect the quality and the force of the message that is contained in her writings" (*Ellen G White and Her Critics*, page 467).

**But in the 1970s, new evidence surfaced.**

Anything I say here can be checked from the diary-like account preserved in the archives of the Australian church. In 1978 we first heard in this country there was serious trouble over the literary relationship issue. A pastor in California was saying Ellen White used the writings of others in her writings on the life of Christ, a vast project that eventually gave us *Thoughts from the Mount of Blessing* (1896), *The Desire of Ages* (1898), *Christ's Object Lessons* (1900) and many related articles.

**And the immediate response?**

Disbelief. We *knew* it wasn't so. I was sure of that. Hadn't my grandfather lived for seven months in Ellen White's home while she wrote *The Desire of Ages*? He remembered that sometimes she'd written 40 pages before he arrived for breakfast at seven o'clock.

I'd read the book from cover to cover in about five days when I was quarantined with mumps as an Avondale College student, so I *knew* it was both inspiring and inspired. I'd rejoiced in lectures and sermons about the theme of inspiration that taught me how unique God's revelation was to prophets, apostles and Ellen White.

I'd used the pages of *The Desire of Ages* to correct the details of all the other commentaries and harmonies of the Gospels to which I had access. I *knew* the charge couldn't be true. Probably the reaction of thousands of other Adventists was rather like mine. The idea of Ellen White borrowing extensively from other authors seemed frivolous.

**But as director of the Ellen G White/ Seventh-day Adventist Research Centre for the Australasian Division (as it was then called) in the late 1970s, you had a front-row seat. How did the drama unfold?**

Within a year it was clear that not only did Ellen White prize well over a thousand books in her library, she used many of them copiously in her various types of writing.

The church appointed me to attend the first-ever International Prophetic Guidance Workshop that convened during 1982 in Washington, DC, near the church's world headquarters. That was the most stimulating event of its type I've ever attended. At last we had scores of the most devoted and best informed leaders and scholars together from all over the Adventist world, actually face-to-face, looking at the relevant documents and engaging in vibrant discussion.

**So borrowing was the big issue.**

No, it was only one of a broad cluster of issues, but an important one, nevertheless. You can, if you want, read more than 900 pages of lectures and documents given to us at that time. And if you are really keen, you can listen to the discussions on tape.

Church leaders back then advised that

these materials should remain confidential, but now they are readily available.

**Why do you believe there was a reticence to share about these issues?**

Almost no-one wants to hear bad news, let alone bear it. This new understanding seemed a threat to long-cherished beliefs. Probably, since church leaders hadn't been able to research the matter themselves, they hoped further study might reveal all the new evidence was wrong or unimportant. Some thought the devil was attacking the church with false information.

**What about RECORD? Did it play a role at the time?**

Indeed it did. In good faith, I believe, to steady the Adventist ship at the height of the storm over literary relationships, RECORD published an article suggesting that Ellen White probably borrowed from the writings of others about 0.002 per cent of what she wrote. [Robert J Wieland, "Ellen White's inspiration; authentic and profound," RECORD, May 31, 1982, page 9.]

**But RECORD later reported information very different from that.**

It took seven years for the situation to be clarified. You might like to check the RECORD of 1989 where it is clearly stated that the 1982 figure needs to be multiplied about 15,000 times, insofar as *The Desire of Ages* is concerned.

Note this quote from that article: "Dr Veltman believes about 31.4 per cent of *The Desire of Ages* is verbally parallel or similar to the sources she used. Beyond this literary relationship, a given chapter may reveal a broader 'similarity of ideas' or 'reflect the same thematic development as found in the sources'" [Arthur Patrick, "*The Desire of Ages: Under the microscope*," RECORD, April 15, 1989, pages 6, 7].

**What had happened in the meantime?**

The church had appointed Dr Fred Veltman to investigate the issue thoroughly, as leader of a team of paid and volunteer helpers. The task took seven years; his report runs to 2500 pages.


**So, from the vantage point of 2004, how can you summarise the literary issue?**

Ellen White was a diligent, intelligent

woman who used the best resources she could lay her hands on. That included the writings of the finest minds within the church and even beyond it. God gave her what she and her son described as "views," "scenes," "representations" or "flashlight pictures." Themes were revealed to her as well as, on occasion, details.


God expected her to convey these ideas to His church and she struggled to do that in the best possible way during her long ministry of 70 years. We need to understand both the "perspiration" and the "inspiration" of the writings we so much treasure.

**It sounds like we need to continue this conversation.**

The half is not yet told. Ellen White is crucial for Seventh-day Adventists. We don't need to defend her. We simply need to understand her—to remember the way the Lord led and taught us in our past history. 

*Next week: A continuation of the discussion of plagiarism, copying and the use of editorial help.*

*Bruce Manners is the editor of RECORD. Dr Arthur Patrick is a retired historian and researcher who has focused particularly on the life and thought of Ellen White.*



**Messenger of the Lord:  
The Prophetic Ministry of  
Ellen G White**  
Herbert E Douglass

Available from local  
Adventist Book Centres or  
<[adventistbookcentre.com](http://adventistbookcentre.com)>

## A faithful witness in high places

Laurel Wareham-Burns, WA

It is wonderful to have a Christian gentleman of Major General Michael Jeffery's calibre as our Governor-General ("The Governor-General talks about his faith," January 17). I became personally acquainted with him during his period as Governor of Western Australia.

I was privileged to be at functions he attended and he was my dinner guest several times when I was state president of the Royal Association of Justices of WA.

One could not wish to meet a more genuine and humble person. He was raised in Wiluna, WA, a small, outback town, and although he held a most prominent position in the state, he and Mrs Jeffery treated everyone in the same friendly manner, regardless of their own station. As Governor, he never hesitated to speak of his faith in God as encouragement to others.

## True Christianity

Penelope Heggie, Qld

I commend the outreach of the Aitkenvale (Qld) church. After a serious car accident in July last year, the care, attention and kindness from members of the church was unforgettable. They gave love and kindness to our family, which carried us through the trauma. Theirs was an example of mission. They offered love and kindness, and fed hungry and thirsty people in times of need.

For any who haven't visited church for

awhile or don't know if they wish to continue going to church, a friendly smile, welcoming words, spiritual nourishment and, if required, food are cherished. Together they make a person want to return to fellowship and to worship God.

## Prayer booster

Margaret van Itallie, Qld

I both rejoiced and was inspired as I read Gavin Anthony's beautiful and simply written piece on intercessory prayer ("What happens when leaders pray?", December 13). It was just what the doctor ordered for me, as I have had a burden that prayer would become more alive and spontaneous in both our meetings and personal lives.

## Drink advantage

Owen Thomson, Kazakhstan

In response to letters about "To drink or not to drink" (October 18), when I decided to get baptised, I stopped drinking (in 1984). Alcohol is good for some things—as a disinfectant. It is good also as a remover of stains, clothing from the family, food from the table, furniture from the home, money from the bank and parents from the family. Let's take a firm stand and say it is a sin to use this evil substance.

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

# Prayer focus

## Sow 1 Billion

## Confession and repentance

Use this as a guide for your prayer time at church, small group or personal devotions.

### Prayer

God, we realise our negligence in the past, our waywardness and sinfulness. We are aware of our need of Your grace every day. We confess and repent of all that keeps us back from realising the fullness of your Spirit in our personal and church lives.

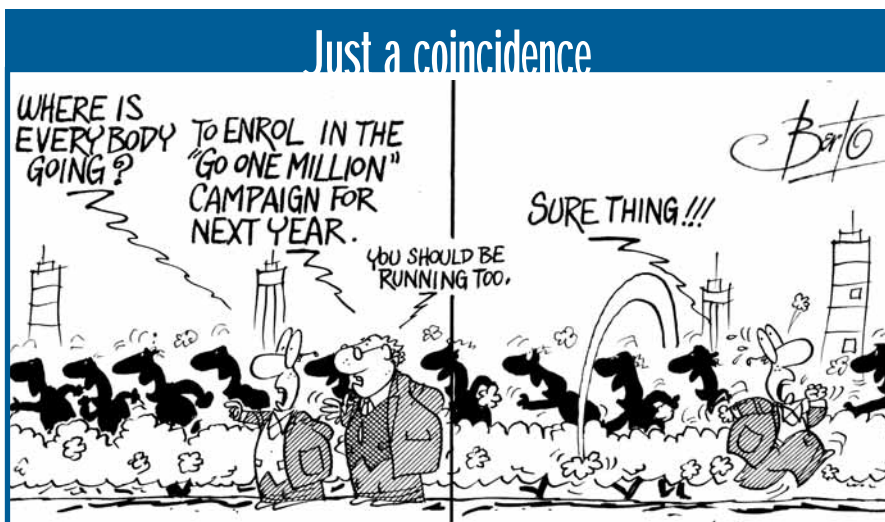
Awaken us to the needs of ourselves, our church and the world about us. Awaken us to the importance of prayer and of seeking You in every possible way. As we now propose and attempt to share a message about Jesus to the millions in the South Pacific region, make us your people and revive our benumbed minds. Help us to make a difference in our community by knowing, experiencing and then sharing the message of hope.

### Scripture

"You have this faith and love because of your hope, and what you hope for is kept safe for you in heaven. You learned about this hope when you heard the message about the truth, the Good News that was told to you" (Colossians 1:5, 6, NCV).

### Quote

"It is our work, by confession, humiliation, repentance, and earnest prayer, to fulfil the conditions upon which God has promised to grant us His blessing. A revival need be expected only in answer to prayer" (Selected Messages, Book 1, page 121).



## Anniversaries

**Weekes,** Jack and Jean (nee Lambert) celebrated their 50th wedding anniversary on 1.2.04 at Taree, NSW. They were married in the Taree Adventist church on 1.2.54 by Pastor Ted Martin. They have four daughters, Julene Raymond (Valley Heights, NSW), Ruth Everett (Tinonee, NSW), Jenny Davis and Jacqui Knight (both of Chirnside Park, Vic); also eight grandchildren. The girls between them have worked to date a total of 46 years in various conference and division departments. Jack and Jean have now retired in Taree.

**Wilson,** John and Joyce celebrated their golden wedding anniversary on 26.12.03. Their children, Robyn Jesnowski, Judy Ackland, Lloyd Wilson and Sharon White held a party in their honour on 21.12.03 at the Capalaba Adventist church, Brisbane. Guests included six of their 10 grandchildren, relatives and friends, who enjoyed celebrating with John and Joyce and reminiscing on happy times past. John and Joyce will be remembered by many for their selfless, Christian service as missionaries in Papua New Guinea and Fiji, where John served as teacher, headmaster and principal of boarding schools at Kabiufa, Kambubu and Fulton College. John and Joyce are now enjoying their retirement at the Victoria Point Adventist Retirement Village in Brisbane, Qld.

## Weddings

**Awde—Zeman.** Imad Awde, son of Walid and May Awde (Sydney, NSW), and Melissa Zeman, daughter of Edo and Slavic Zeman (Cooranbong, NSW), were married on 25.1.04 in the Japanese garden, Gosford. *Peter Stojanovic*

**Boyd—Lumsden.** John William Boyd, son of Keith (SA) and the late Helen Boyd (nee Knott), and Simone Sabina Lumsden, daughter of Simon and Juliana Visser (NSW, nee Boersma), were married on 30.11.03 at Wyeec Point. *David Erickson*

**Jurello—Toyne.** David Jurello, son of Lyndal Bookall (Thursday Island, Qld) and Chrystopher Jurello (Tolga), and Simone Toyne, daughter of Stephen and Sharon Toyne (Atherton), were married on 25.1.04 at Lake Tinaroo. *Jeffrey Poots*

**McLean—Le Fleur.** Brendan McLean, son of John and Jenny McLean (Bendigo, Vic), and Cherie Le Fleur, daughter of Jim and Shirley Le Fleur (USA), were married on 12.10.03 in the Waynesboro Adventist church, Virginia. *Don Gettys*

**Paul—Gold.** Philip Paul, son of Gary and Kate Paul (Newcastle, NSW), and Kelly Gold, daughter of Larry and Juanita Gold (Tennessee, USA), were married on 9.12.03 in the private gardens of Owen and Jan Hughes, Martinsville, NSW. *John Tompson, Roger Nixon*

**Powrie—Moncrieff.** (Jonathan) Wayne Powrie, son of Leon and Dorothy Powrie (currently at Pacific Adventist University, Port Moresby, PNG), and Elizabeth Janet Moncrieff, daughter of Donald and Janet Moncrieff (Cherokee, Vic), were married on 25.1.04 in the North Fitzroy Adventist church and the reception was held at Gisborne Golf Club, Gisborne. *Kevin Geelan*

**Ray—Buck.** Matthew Christopher Ray, son of Kenneth Ray and Debra Ormiston (Cooranbong, NSW), and Kathleen Therese Buck, daughter of Gary and Deborah Buck (Central Coast, nee Ferguson), were married on 6.12.03 at Strathaven Heritage Resort, Wyong. *David Erickson*

**Stephenson—Manners.** Glenn Barry Stephenson, son of Barry (Edgeworth, NSW) and the late Robyn Stephenson, and Kristy Ann Manners, daughter of Hector and Robyn Manners (Tumbulgam), were married on 12.1.04 in the Murwillumbah Adventist church. *Craig Vanas*

**Waters—Martin.** Andrew Walter Waters, son of Barbara (NZ) and the late Andrew Waters, and Belinda Max Martin, daughter of James and Diana Martin (Sydney, NSW), were married on 17.1.04 in the Morisset Hospital chapel, Morisset. *David Erickson*

**Wolfe—Barnes.** Leighton Richard Wolfe, son of David (Loxton, SA) and Faye Wolfe (Nunawading, Vic), and Rachel Elizabeth Barnes, daughter of Dennis and Maureen Barnes (Keysborough), were married on 4.1.04 at St John's Anglican church, Upper Beaconsfield. *Kenneth Mead*

## Obituaries

**Bylund,** Ngareta Joy (nee Bland), born 11.6.1946 at Auckland, NNZ; died 11.1.04 in Kalamunda District Hospital, WA. On 22.12.68 she married Terry. She is survived by her husband (Carmel); and her children, Angela Orchard and Desmond Bylund. Ngareta's cheerfulness and patience were legendary. The last 13 years of her life were beset by illness and disability, so she was thrilled to see the arrival of her beautiful granddaughter, Kyla, before she died. *Lynn Weber*

**Franks,** Leslie Reginald George, born 27.8.1915; died 23.8.03 at Taihape, NNZ. He was predeceased by his wife, Judith; and his sons, Martin and Stuart. He is survived by his children, Stephen, Alison (both of Wellington) and Marion (Auckland). Les was a loyal Adventist whose devotion of many years to the Taihape church will be long remembered. *Murray Strawbridge*

**Hill,** Evelyn Jean, born 16.5.1921 at Delungra, NSW; died 5.1.04 at Alstonville. On 14.6.40 she married Lesley Finn; and on 22.1.52 she married Frank Hill, who predeceased her on

## Positions vacant

▲ **Food Technical Officer—Sanitarium Health Food Company (Cooranbong, NSW)** is seeking a full-time Technical Officer to work in the Technical Department at their manufacturing unit. The successful applicant will demonstrate an understanding and commitment to OH&S in the workplace; have recent food manufacturing experience; have a good practical knowledge of the principles and applications of HACCP; possess relevant food technology qualifications and have keyboard skills. **Applications in writing** (with a current résumé) should be forwarded to Technical Manager, SHF Company, PO Box 40, Cooranbong NSW 2265; or email <tristan.bentley@sanitarium.com.au> no later than February 23, 2004.

▲ **Marketing and Public Relations Assistant—ADRA Australia.** This position involves assisting to implement a strategy to raise awareness of the agency in Australia and to increase ADRA's capacity to respond effectively to humanitarian needs both in Australia and internationally. A marketing or communication degree would be advantageous, however other qualifications such as teaching will be considered. The successful applicant will have a strong commitment to the mission of ADRA; proven organisation and management ability; strong creative-writing skills; public speaking and presentation skills; well-developed information technology skills and knowledge; and be team oriented. **For further information** see the "Employment" section of the SPD web site <www.adventist.org.au>. Applications close February 18, 2004.

▲ **Early Childhood Teacher—Seventh-day Adventist Schools (NNSW) Ltd** is seeking a full-time or part-time (by negotiation) Early Childhood teacher for Bucketts Way Preschool, Taree. The preschool is a long day-care centre and caters for children 6 weeks to 5 years old. The successful applicant will be a practising Seventh-day Adventist who is committed to supporting the vision and mission of Adventist education; and hold appropriate Early Childhood qualifications. **For further information** contact Peter Michalski, Education Director, phone (02) 4951 8088; fax (02) 4950 1102; mobile 0414 555 372; email <pmichalski@adventist.org.au>. Applications close February 27, 2004.

▲ **Departmental Assistant—Vicyouth (Nunawading, Vic)** is seeking a Departmental Assistant (formerly known as Youth Department Secretary). The successful applicant will have good communication skills, be well organised; competent in using computers, especially MS Word, MS Excel, MS Access; and able to work under pressure to meet deadlines. Values and qualities: integrity, honesty, trustworthiness, self-motivation and a vibrant Christian experience. **For further information** contact Neil on 0410 508 412 or (03) 9259 2157. **Applications in writing** (with current CV) should be forwarded to Director of Vicyouth, PO Box 215, Nunawading Vic 3131; fax (03) 9894 1223; email <neil@vicyouth.com>.

▲ **Graphic Designer—Signs Publishing Company (Warburton, Vic)** is seeking an enthusiastic Graphic Designer for a full-time position for 12 months in the busy, up-to-date prepress department. The successful applicant will be skilled in the Mac environment and the use of Quark Xpress, Illustrator and PhotoShop; also proficient in electronic design and layout; and have several years commercial experience in electronic design. Typical work includes a wide range of design opportunities, including magazines, folders, brochures, stationery and books. **For further information** contact David Blyde on (03) 5966 9111; <david.blyde@signspublishing.com.au>. **Applications in writing** should be forwarded to David Blyde, Signs Publishing Company, 3485 Warburton Highway, Warburton Vic 3799, no later than March 15, 2004.

▲ **Web and Graphics Designer—Adventist Media Centre (Wahroonga, NSW)** is seeking a Web and Graphics Designer. The successful applicant will be proficient in the use of Photoshop, In Design and Quark software; and will identify with the mission of the church. **For further information** contact the office coordinator for a copy of the job description and conditions. Phone (02) 9487 1844; **Applications in writing** (with current CV) should be forwarded to Adventist Media Centre, PO Box 1115, Wahroonga NSW 2076; email <info@amcdiscovery.com.au>. Applications close Monday, March 1, 2004, at 5 pm.

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

18.12.2000. She was also predeceased by her infant son, Peter Finn. She is survived by her children and their spouses, Max and Brenda Finn (Inverell), Margaret and Brian Sparke (Goonellabah), Tony and Sandra Hill, Lyn and Ron Gentz (all of Alstonville) and Rob and Helen Hill (Goonellabah); her 14 grandchildren; and her 18 great-grand-

children. Jean loved her Lord supremely. The focus of her life was love for God and care for others.

*Beth McMurtry, Frank Pearce*

**Hort,** Bruce David, born 2.7.1959; died 27.12.03 at his home in Mount Helena, WA, after a long battle with a terminal illness. He is survived by his wife,

## Volunteers!

**Assistant House Parent/Campus Ministries Coordinator, Lilydale Adventist Academy, Vic**—for 12 months, commencing July 8, 2004. Single female preferably aged 21–25. Living allowance, food, furnished self-contained flat and airfare provided.

**Maths/Science Teacher, Eden Valley Academy, Thailand**—teaching experience required. Lodging and living allowance provided. Term: 12–24 months, commencing May 2, 2004.

Email: <volunteers@adventist.org.au>. For more positions, check the web on <www.adventistvolunteers.org>  
+61 2 9847 3275



Kerry; and his children, Troy, Alyse, Michael and Tara. Bruce lived life to the full and did it his way; had a great sense of humour. He loved his wife, children, siblings and parents.

Lynn Weber

**Leeke, Hilda Maria** (nee Neumann), born 20.2.1918 at Plainlands in the Lockyer Valley, Qld; died suddenly 30.12.03 in the home of her brother, Des, while revisiting family in the same area. She was predeceased by her husband, Ralph, on 13.1.89. She is survived by her sons, Kevin (Cuff, Collie, WA), Des (Box Hill, NSW), Jeff (Gladstone, Qld); her daughters, Marian Burgess (Mackay) and Elizabeth Dodge (Collie, WA); her four sisters; her two brothers; her 12 grandchildren; and 12 great-grandchildren. Hilda had a strong faith in Jesus and loved to share her love with family and friends; a kind and loving person, putting others first and self last.

Neal Peatey

**Pocock, Marcus David**, stillborn 16.12.03 in Perth, WA. He is survived by his parents, David and Michelle Pocock (Perth). "We dream of what might have been and miss you every day, our baby boy."

Lynn Weber

**Stockton, Florence Emily** (nee Dusting), born 16.9.1915 at Brunswick, Vic; died 15.1.04 in Caboolture Hospital, Qld. She was predeceased by her first husband, James Macintosh, who was killed in action at Tobruk. To that marriage were born James and David. In 1945 she married Noel Stockton. To that marriage were born Yvonne, Lindsay and John. Noel, her five children, and many of the 10 grandchildren and 20 great-grandchildren were present at the service to celebrate her life. On 20.1.04 at the Albany Creek Crematorium, Brisbane, Qld, fond farewells were made by friends and family from as far away as Sydney, NSW.

John Stockton  
John Stehn, Keith Miller

**Venuto, Maria**, born 7.3.1910 at Saponara, Italy; died peacefully 1.1.04 in hospital at Geelong, Vic. She was predeceased by her husband, Salvatore; and

her children, Concetta and Domenica. She is survived by her grandchildren, Sam, Tony and Amalia (David). Maria was sick for some time, and had made her total commitment to seeing her Lord on the resurrection morning. She is sadly missed by her family and also her church family at Geelong. John O'Malley

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Pastor Frank Tassone

**"The Antichrist Throughout the Ages"**

Wahroonga SDA Church  
Sabbath, February 28, 2004  
at 4 pm

All Welcome

Dr Jiri Moskala  
(President ATS International)

Guest Speaker—SNSW Camp, Goulburn

Tapes of Dr Erwin Gane available from ATS  
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## Finally

A minister's prayer: "Lord, may the members of this church be as free with their money as they are with advice, and their minds as open as their mouths."

