

FEBRUARY 16 2013

Record

ISSN 0819-5633



**AAS ENGINEER BURNT
IN FUEL ACCIDENT** page 3

ADRA AIDS FLOOD AND FIRE SURVIVORS page 6

WHEN GOD DOES SOMETHING NEW page 14

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AAS engineer burnt in fuel accident

Goroka, Papua New Guinea

An Adventist Aviation Services (AAS) engineer suffered burns to 50 per cent of his body in a fire that occurred during routine maintenance on AAS's newest plane.

Chief engineer Linden Millist, 33, was critically injured after a fuel tank caught fire at the AAS headquarters at Goroka, Papua New Guinea (PNG), on January 22.

He was airlifted to a Brisbane hospital where he is in a stable condition after receiving skin grafts on his lower legs. Doctors are reportedly positive about his progress so far.

Prayers and messages of support have flooded in from across the world on the RECORD website. A Facebook page, "Prayer for Linden Millist & Bri Norton—His fiancé & family", has also been set up and has received 747 likes so far. A message posted on the page expressed appreciation at the overwhelming response: "Thank you so much for all of your prayers and support. I'm sorry I haven't been able to respond to each personally, but I have passed on comments to Linden and let him know you are praying for him, it means so much."

PNG Union Mission president, Pastor Leigh Rice, is calling for Adventists in the South Pacific to pray for Mr Millist.

"I, and everyone in the national office in Lae, are praying for Linden and his family," he said.

"Adventist Aviation plays a significant role in the mission of the Church in Papua New Guinea, so this incident will impact on the mission of the Church here."

Mr Millist's father, AAS CEO Roger Millist, said AAS was working with the Accident Investigation Commission to determine how the fire happened.

AAS is vital for the work of the Church in Papua New Guinea, especially in the remote, rugged and isolated highlands and Fly and Sepik River systems. Because many of these village areas are one or two days' walking distance, AAS assists with office itineraries, transfer of pastors and teachers, transport of resources and building materials, and medical evacuation. When the planes are not being used for the Church, they do commercial work for members in these isolated areas, which helps them to



Linden Millist with his fiancée, Bri Norton.

sustain a livelihood.

Linden is one of 13 AAS staff, four of whom are pilots.

Pastors Murray Hunter and Jorge Munoz, president of the South Queensland Conference, have visited the hospital to pray with and support the family.

The Millist family have set up a GoFundMe account to receive donations in lieu of gifts and flowers. The money will go toward medical bills and rehabilitation, car hire, food, accommodation and other costs that arise over the next few months. —Jarrod Stackelroth

ADRA Australia wants aid redistribution clarified

Wahroonga, New South Wales

The Adventist Development and Relief Agency (ADRA) Australia has expressed concern and disappointment over the Australian Government's recent announcement regarding a redistribution of funds from the Australian aid program.

The announcement, which is likely to see \$A375 million redirected from international development projects to fund the government's domestic asylum seeker program, has caused an outcry from the international development sector and general public alike.

"Like many Australian NGOs (non-government organisations) we are disappointed with the announcement, and the potential the cuts have for negatively affecting life-saving projects

around the world," said ADRA CEO Mark Webster. "At the very least we would ask the government to clarify which aid programs the \$375 million will be cut from and how these cuts will impact each program."

ADRA Australia's international development and humanitarian programs, which span across Asia, Africa and the South Pacific, are funded by both government and private sources.

"Every day we work to empower communities and change the lives of the world's poor. Our projects help provide hope and certainty in people's lives," Mr Webster said.

"This announcement has created uncertainty across the sector. It's a disappointing move from a government that has previously, and very publicly, committed themselves to growing the Australian aid program."

The announcement follows cuts of \$2.9 million in May 2012, and means close to one-fifth of the Australian aid program has been cut or redirected in the past 12 months. —Braden Blyde





Truth

James Standish

It was John Lennon who sang passionately, "Just give me some truth, all I want is the truth". It didn't seem too much to ask. And you have to give credit to a man who chased everything, from tripping on LSD to transcendental meditation with the Maharishi, in order to discover his truth. But in the end, it seems his worldview was hopelessly muddled. In "Give Peace a Chance", he sang against faith; in one of his final songs, "Grow Old Along With Me", he sweetly sang "God bless our love". So what was it? A material world without God or a spiritual world with Him? Or did Lennon live in a world where both contradictory truths could coexist, simultaneously?

It is, I admit, unfashionable to talk about the idea of truth at all. Our liquid modernity is all about multiple paths, personal truths that have no external calibration, different ideas of right and wrong of equal value, coexisting mutually exclusive small truths. Or, as Mumford & Sons asks: "How can you say that your truth is better than ours?" Truth, they say, is the first casualty of war—and the idea of truth was the first, and most profound, casualty of the Western cultural revolution of the '60s—the results of which continue to reverberate.

When my spouse, Leisa, was working on her PhD at the University of Maryland, she had a professor who very proudly announced that he no longer saw right and wrong—just shades of grey. I wonder what shade of grey the Holocaust was in his mind? How about the 9/11 terrorist attacks or the Bali bombings? I suppose they would be fairly dark shades of grey? What about child molestation or rape, cannibalism or slavery, torture or *sati* (widow burning)?

As absurd as the "shades of grey" approach to truth may be when applied at the margins, it is necessary if we abandon the concept of truth. Because if we admit some things are wrong, it implies some things are equally and unequivocally right. And the idea of a truth that transcends personal experience or cultural prejudice is anathema to those dedicated to dismantling the old paradigms of Western society—specifically the Christian paradigm.

They've done a fabulous job in their quest. At the conclusion of the 2011 London riots, Britain went through

a period of intense soul searching. Why did people from all backgrounds join in the rampage of theft and destruction? Many possible causes were provided, but chief among them was the widespread abandonment of the idea of right and wrong—the idea of a truth that transcends the moment or the individual.

Similarly, the sexual anarchy that has become endemic in the Western world is based on a simple idea—as long as all involved want to do it, it's fine to do. Of course, the subsequent explosion in sexually transmitted diseases, unstable family structures, abuse of children and the other tragedies that have followed have destroyed millions of lives and sapped the strength of our society. But what's odd is that even though these results of bad—dare I say wrong—behaviour are readily critiqued in polite society, the sexual anarchy that ensures the devastating outcomes is, for many, beyond reproach.

But not everyone has bought into this brave new liquid morality in which truth regarding anything other than physical reality is not only elusive, but non-existent. Not everyone believes that every question of morality and spirituality floats within an amorphous grey mist. Some still believe in a knowable right and wrong, an immutable guide to morality, that spiritual and moral truths are the most important truths of all, and their understanding and following is our guide.

Jesus promises us that when we know the truth, we will be set free. But if we've lost our belief in truth, we can never know it. And if we never know it, we can never be free. The loss of belief in truth is, therefore, bound to lead our society into a prison of our own making. That isn't to say that we must be simplistic. A worldview that fails to present nuance, complexity, argument and counter argument is too brittle to survive, let alone export to others. But today, the greatest threat to Western civilisation is not a failure to recognise moral complexity, it is a loss in the knowledge of moral truths.

(This piece is based on a longer essay published in the Adventist education journal, *Teach*).

James Standish is RECORD editor for the South Pacific Division.

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Subscriptions
 Record mailed within Australia and New Zealand
 SA43.80 SNZ73.00
 Other prices on application
 Printed fortnightly
subscriptions@record.net.au
 Cover credit: Tompaul Wheeler
 "Linden Millist in the AAS hangar at Goroka, PNG."

Official news magazine of the South Pacific Division Seventh-day Adventist Church
 ABN 59 093 117 689
 Vol 118 No 3

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SEVENTH-DAY ADVENTIST

Our vision is to be a church that...
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Cities, hope and despair

Kent Kingston

What images come to mind when you think of a city? Bright lights and bustling crowds? Historic architecture and harbourside apartments? Food, arts and culture?

Or how about beggars and drug addicts? Homeless people sleeping in doorways? Slums and shanty towns featuring mazes of twisting alleyways and open sewers?

This darker vision is the city that more than one billion people across the world know firsthand—that's one in three urban dwellers "living in conditions characterised by inadequate shelter, sanitation, drinking water, living areas and security of tenure".¹

The Seventh-day Adventist Church has embarked on a worldwide initiative, dubbed "Hope for Big Cities"—a project that will see the Gospel shared and churches planted in major population centres. In our region it's Sydney, Lae, Christchurch and Apia that will see the first evangelistic efforts.

But does this initiative encompass the often neglected slums and shanty towns? Or even the tracts of public housing and despair that mark cities in developed countries? I hope we can make sure it does.

My hope is buoyed by the reality of the mission work that is done by a number of Christian individuals and organisations in the planet's abandoned corners. I think of New Zealander Viv Grigg, who, as a graduate, spent some years living and ministering in the slums of Manila, Philippines, the most densely populated region of the world. Or Jon and Lisa Owens, a professional couple who moved downmarket with their young family to one of Sydney's toughest suburbs, seeking to bring the presence and healing of Christ to their neighbours.

These pages have previously seen mention of the Operation Food For Life program, which reaches out to "the poorest of the poor" in Papua New Guinea, Fiji, Tonga and elsewhere. Often these are people struggling for survival in makeshift shacks on the edges of cities.

And need I invoke historical figures who have inspired us with their Christian sacrifice and love for the urban poor? People like Mother Teresa and Toyohiko Kagawa.

These godly men and women give radical expression to a concept that's become a bit trendy in some Christian circles: it's called "incarnational mission". The idea is that, inspired by how Jesus left behind His perfect home and glory and became a hurting Human, Christians should genuinely participate in communities they hope to influence. In the case of slum ministries, this involves sharing meals, living conditions and the risks and hardships of poverty. Not just for a holiday, but as a lifestyle.

It's an audacious vision that's far from misty idealism—committed Christians, including Adventists, are doing this right now. Maybe God's not calling us to live in a slum, but what if He did? Would I follow Him there? Would you?

1. Ash Barker (2012). *Slum Life Rising*.

Kent Kingston is assistant editor of RECORD.

Really surprised

A teenager was attending a special Sabbath afternoon service at a conference camp meeting. A pastor was being ordained. He was the youth director of the conference. Both he and his wife were much loved and respected by everyone.

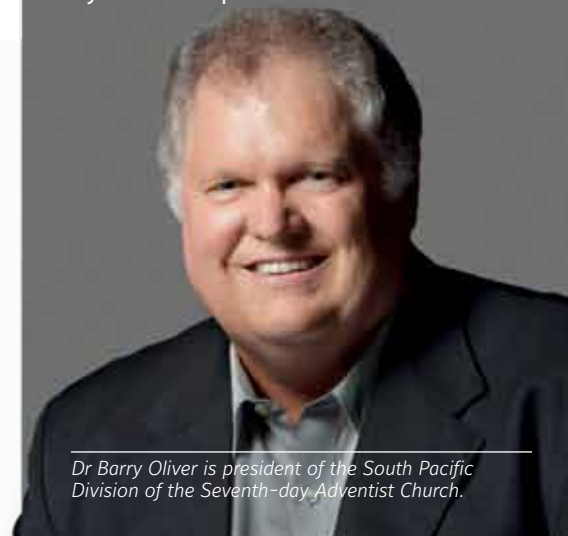
After the service the teenager joined the long line of people patiently waiting to shake hands with the newly-ordained pastor and his wife. When it came to his turn to shake the pastor's hand, not knowing quite the appropriate words for an occasion such as this, the young man somewhat hesitantly offered his congratulations. He was surprised when the pastor did not quickly let go of his hand. Instead, gripping his hand, the pastor looked right at the teenager and using his name said, "Some day you will be standing where I stand today."

The young man was incredulous. He just laughed. He had other plans that certainly did not include pastoral ministry—or any other kind of ministry for that matter. There was just no way he would be going down that track.

But God had His plans too. The words of the pastor and the persuasion of the Holy Spirit began to do their work. And the rest is history!

You have guessed it. I was that young man. Pastor Daryl Croft, with his wife Leslie beside him, was ordained at that Sabbath on the Goulburn campground more than 45 years ago.

Never ever underestimate the power of an encouraging word and the work of the Holy Spirit. Sometimes, you really can be surprised. I was!



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

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ADRA aids flood and fire survivors

Wahroonga, New South Wales

The Adventist Development and Relief Agency (ADRA) Australia has responded to the natural disasters in Queensland and northern NSW through an accommodation program that has helped more than 100 evacuees.

Not long after major bushfires swept through a number of states, ex-tropical cyclone Oswald brought widespread flooding through Queensland and NSW. Across major centres and regional towns in both states, ADRA volunteers were called into action. In Grafton (NSW), 86 people were accommodated.

"Our volunteers across the country have had a busy start to the year," said Kevin Munro, national manager, Emergency Services. "The team in the Coffs Harbour area were asked to check the potential for moving significant numbers of people from Grafton into the city. That alone was a mammoth task."

ADRA volunteers came to the assistance of two mums of premature babies born at Bundaberg hospital, which was evacuated because of the rising floodwaters. The Queensland government asked ADRA to secure accommodation for them in Brisbane.

And Adventists were among those affected by January's bushfire outside Coonabarabran, NSW. The blaze, which destroyed at least 33 homes and spread across a front more than 100km wide, forced more than 100 people from their rural properties. ADRA's volunteers assisted 32 in finding safe, temporary lodging.

Sadly, an ADRA volunteer, who serves in the Coonabarabran ADRA Op Shop, was one of those who lost their homes in the blaze.

ADRA was also contacted by Warrumbungle Shire Council to receive funding to provide crisis assistance through its op shop.

"Having a presence on the ground and being a trusted entity in the community allows us to respond in this way," Mr Munro said. "The council recognises that our volunteers serve an important role in the community and understands the vital service the Adventist Church is providing through ADRA."

ADRA holds formal agreements with state governments in NSW, Queensland, the ACT and WA to provide emergency accommodation during times of disaster. For more information about this and ADRA Australia's other programs, visit <www.adra.org.au>. —*Braden Blyde/Jarrod Stackelroth*



Extensive flooding impacted large areas on Australia's east coast.

REVIVED BY HIS WORD February 16 – March 1, 2013

READING THROUGH THE BIBLE TOGETHER
ONE CHAPTER A DAY

16 - 1 Kgs. 15	20 - 1 Kgs. 19	24 - 2 Kgs. 1	28 - 2 Kgs. 5
17 - 1 Kgs. 16	21 - 1 Kgs. 20	25 - 2 Kgs. 2	
18 - 1 Kgs. 17	22 - 1 Kgs. 21	26 - 2 Kgs. 3	March
19 - 1 Kgs. 18	23 - 1 Kgs. 22	27 - 2 Kgs. 4	1 - 2 Kgs. 6

‘SAC spirit’ to live on in our hearts

Sydney, New South Wales

The Strathfield campus of Sydney Adventist College (SAC) was farewelled and officially decommissioned on Saturday, December 1, 2012.

The Final Roll Call was a full day of presentations, worship, photos, music, memories, laughs, tears and fellowship for the 1000 people who attended the event. Many of the musical items were performed by current or past students and staff. Throughout the day, guests were free to walk around the campus and through the different classrooms to see displays of photos and other memorabilia.

“It was a very special day, and we’re so proud to have given the school the send-off it deserves,” outgoing principal Julia Young said.

“One of the highlights was walking through the different groups of people and hearing them laugh and reminisce about their experiences of SAC. It was like a massive reunion.

“We’re sorry that this is the event that brought so many people together, but it truly was a day of celebrating the rich history of this school. It has touched thousands of lives and it’s awe-inspiring to know how far the school spirit has reached. It was a privilege for the team of staff, parents and ex-students to do this for such a

great school.” Following the evening concert, the school campus was officially decommissioned.

The decommissioning ceremony was a symbolic act of closing the school. It involved a colour guard of current and past students removing the school crest from the wall of the auditorium and presenting it to Mrs Young, who then presented it to Pastor Michael Worker, president of the Greater Sydney Conference. Pastor Worker entrusted the crest to the Concord church as the final guardians of the “SAC spirit”. This church is located close to the Strathfield campus and represents all of the churches of Sydney’s inner-west.

“Decommissioning the school is one of the hardest things I’ve ever had to do as principal,” Mrs Young said.

“It was a very sombre and emotional time for everyone who has a heart for this campus. However, we are glad that the crest will reside at Concord church, where we know the SAC spirit, which is God’s spirit, can continue to live in the hearts and lives of people who care about the wider community in which we worked.”

Mrs J Reid, a member of the Concord church and a student of the school in 1941, accepted the crest on



behalf of her church. “Concord church will honour the sacred memory of SAC by hanging this crest in our church until a new school is built in the inner west of Sydney or until the Lord returns,” she said.

SAC was established in 1937 as the Burwood Adventist High School. In 1953, the school moved to Albert Rd, Strathfield, and became Strathfield Seventh-day Adventist High School, later changing its current name to Sydney Adventist College.

For more than 50 years, it was the only Seventh-day Adventist high school in Sydney. Now, there are three others, with plans for a fourth. The closure and sale of the Strathfield campus will enable Adventist education in Sydney to continue to grow.

—Candice Jaques

Ordination committee ends first session

Silver Spring, Maryland, United States

Members of the Theology of Ordination Study Committee (TOSC) ended their first session on an optimistic note.

During the session—held January 15–17 at a meeting site near General Conference headquarters—individuals assigned to study various aspects of ordination presented papers on topics such as doctrinal issues in the Church, the history of ordination and hermeneutics.

Presentations were followed by open discussions, as well as smaller group meetings designed to develop recommendations.

While differences of opinion were expressed, there was a “warm Christian spirit” amongst committee members.

“The committee is first considering a bibli-

cally-based Seventh-day Adventist theology of ordination,” said Dr Barry Oliver, president of the South Pacific Division. “Once there is consensus on just what a Seventh-day Adventist theology of ordination is, the discussion will move at subsequent meetings onto the specific issue of gender and ordination in a Seventh-day Adventist context.”

The study committee comprises 106 members, including theologians, laypersons, pastors and Bible students from each of the Church’s 13 world divisions. About 25 per cent of the members are women.

The second of the four scheduled sessions will be held in Maryland (US) in July.

—Adventist Review staff/Linden Chuang



Ray Roennfeldt and Barry Oliver represented the South Pacific Division.



Not in our name

Central Moscow has seen 50,000 protestors marching against a new law that prevents American citizens from adopting Russian orphans. The law is widely seen as payback for US visa restrictions on Russian officials with organised crime links. Adoption has become an expression of compassion and social justice amongst evangelical Americans. —*Assist News Service*



Ecumenical sprinkling

After seven years of negotiations, four US Protestant denominations have signed an agreement with the American Catholic Church, recognising each other's baptisms. The agreement affirms that (infant sprinkling) baptism is a once-only event and should involve flowing water and an invocation of the Father, Son and Holy Spirit. —*Huffington Post*



Classic reborn

What could be "bigger than Ben-Hur"? How about a 21st century remake of the classic 1959 movie? MGM studios is looking to bring Ben-Hur back to the silver screen. They say the new film will be more faithful to the original 1880 novel by Lew Wallace, which focuses more heavily on Jesus Christ. —*Christian Post*



Justice: Do it

Following revelations that workers in Indonesian factories manufacturing Nike apparel had been intimidated into accepting less than minimum wages, Baptist World Aid Australia publicly expressed its concern and started an online petition. The manufacturer has since backed down and Nike has released a statement, reiterating its commitment to fair working conditions. —*Baptist World Aid*



Defenders needed

Adventist leaders say it's time for Brazil to speak up for those who do not enjoy religious freedom. The comments were made by Dr John Graz (pictured) from the world Church's Public Affairs and Religious Liberty Department who is planning the second World Festival of Religious Freedom in São Paulo in May. —*ANN*



Resist the mark

A 15-year-old girl from Texas has taken her school to court in a battle over wearing an ID tracking badge, which she says represents Revelation 13's "mark of the beast". Andrea Hernandez says she should be exempted from wearing the tracking device, on the basis of her religious beliefs. —*Rutherford Institute*

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Reconciliation prompts new start for Pacific Adventist University

Pacific Adventist University (PAU) will commence the first semester of 2013 in an atmosphere of renewed trust, following a successful reconciliation weekend held last November that involved students, faculty, staff and administration.

Last year was challenging for PAU for several reasons. PAU started the year with record enrolment, having grown from 446 to 1048 students in just three years. This growth is driven by the ever increasing demand for quality Christian education across the Pacific. In May, the administration was challenged by a group of students who initiated a two-day boycott of classes and presented a petition listing issues they would like to see addressed. Another challenge was the pursuit of building programs, with over \$10 million being invested into lecture theatres, classrooms, computer labs, staff accommodation, married student accommodation and a ladies dormitory extension. The university is also in the middle of a major shift from being a teaching only institution, to conducting major research activities that complement the teaching.

Changes and growth always result in strains being placed on an organisation. These strains were exacerbated by the student boycott, which created an environment where people struggled to see eye to eye. For this reason, the students initiated the idea of having a reconciliation weekend.

After the event, Vice-Chancellor Ben Thomas, said he was "very satisfied" with the attitude of the students and

staff. "While tensions will always arise where any large group of people live in close proximity, such as a university campus, it is the way they address these tensions that separates God's people from the rest of the world. I am so proud of the way that the PAU staff and students closed the year with a weekend focusing on reconciliation. God is truly moving at PAU. I personally witnessed students reconciling with students, students with staff, and staff with staff. It was amazing to witness how God worked on all of our hearts."

Over the past two years, PAU has made a concerted effort to focus on the spiritual part of the university program. Strategic goal number one for PAU for this quinquennium

is "Knowing Christ." In line with this goal, the university has witnessed 88 students baptised into one of the two churches operating on campus. In addition, approximately 20 students were baptised into their home churches.

According to Pacific Adventist University Student Association President, Mr Tyson Stanley, "Pacific Adventist University is heading towards a better and brighter future. There are some problems that we cannot solve through our own strength but only with the power of the almighty God. Now the process of addressing the issues has started. We as the students and the administration are working hand in hand to achieve God's desire for PAU."

Ben Thomas with Kent Kingston.

Pacific Adventist University is heading towards a better and brighter future.



OPENING HIS WORD

The 144,000 and you (part 1)

A literal reading of Revelation would indicate that in the end times only 144,000 male virgin Israelite servants with God's name stamped on their foreheads will be able to stand before God and thus follow a four-footed lamb around heaven. Most of us don't qualify. Obviously a literal reading is not intended. Revelation has many symbols. If the lamb is a symbol of Jesus our Redeemer, then what about Israel and the 144,000? As we examine these passages more carefully we will find great news.

Read Rev 6:12-7:4; 14:1-5; John 1:29.

Israel of the Christian church

Let's begin with Israel. Is this just talking about those with Jewish blood and genes? No! Being a true Israelite is a matter of the heart. Both Jews and non-Jews can be true Israelites through baptism of faith in Jesus. As such they are united in Christ's one body, the church. This is the meaning of Israel in Revelation.

Read Rom 2:28,29; Eph 2:11-19; Gal 3:26-29; Col 2:11,12; 1 Cor 12:13.

Unbelievable benefits of being a true Israelite

Being a true Israelite means that you are:
1. A child of God with status, significance and value;
2. Part of God's family. You not only belong but have no need to worry for God cares all about you;
3. An heir of God's promises and therefore what belongs to Jesus is also yours. You are so abundantly wealthy in all of heaven's riches;
4. A priest of God with a purpose and mission in life—to bring others into God's family. **Read** Ex 4:22; Hos 11:1; Matt 2:14,15; Gal 3:16, 26; Rom 8:14-16; 1 John 3:1; Eph 2:19; Gal 3:29; Rom 8:17; Rev 7:3; 1 Peter 2:9-11; Rev 1:6.

We must be true Israelites to stand before God and the Lamb. If you are not one, why not become one right now by coming to Jesus just as you are. If you are already an Israelite, then right now claim all of the blessings.

Pastor Gary Webster is director of the Institute of Public Evangelism.



OPINION

Rennée Mason

Marmite and the second coming

You may have heard (and many of you will be experiencing) that New Zealand is having a Marmite drought due to production stopping while Sanitarium repairs damage sustained during the Christchurch earthquake.

I admit I am somewhat of a Marmite addict. Luckily I obtained some "inside knowledge", so I was warned that Marmite would run out.

Therefore, when I noticed the Marmite shelf at my local supermarket looking a little bare, I realised this was a sign of the coming Marmite drought rather than just a hiccup in stock getting to the store or lazy workers not stocking shelves. With this knowledge I prepared for "Marmageddon" (as the media has been calling it) by stocking up.

I also warned one of my workmates—a fellow Marmite addict—so she could prepare herself. Luckily I received the tip-off before the television news announcement that resulted in people stripping the supermarket shelves bare of Marmite by the end of that week.

My experience with Marmite has made me think: am I as prepared for the second coming of Jesus as I was for Marmageddon? As Seventh-day Adventists we have "inside knowledge" of what is about to happen. We see the signs as described in Scripture, we know time is about to run out and that people need to prepare. Am I using this information to prepare myself and warn others so they will also be prepared when Jesus comes? And am I looking forward with anticipation to Jesus' return as much as I am looking forward to the return of Marmite?

Rennée Mason is a psychologist who works with children with special educational needs in Whangarei, New Zealand.

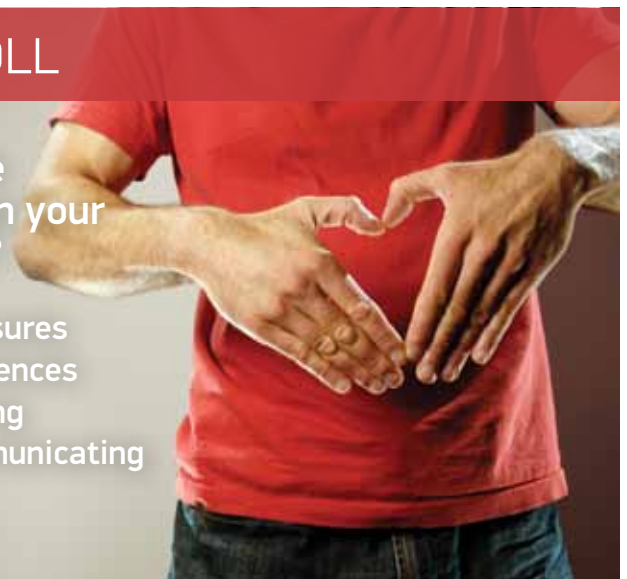


Photo: www.3news.co.nz

OPINION POLL

What puts the most stress on your relationships?

- Financial pressures
- Spiritual differences
- Family meddling
- Difficulty communicating
- Abuse



Visit <record.net.au> to answer this poll.



Breathe easier with good food

It's not really surprising that there is plenty of research available showing that eating large amounts of junk food is bad for our health. These foods tend to be high in saturated fats and low in fibre, vitamins and minerals, offering concentrated calories and very little in the way of nutrition.

When we think of these fatty and sugary foods, most of us think about weight control and heart health, but new research is showing that a diet high in these foods may have other unexpected and adverse health impacts that can start at a young age.

Researchers in New Zealand, Spain, Australia, Germany and the UK have been studying nearly 2 million children in more than 100 countries, attempting to shed light on the causes of asthma, eczema and childhood allergy symptoms. In their study of 319,000 teenagers aged 13 and 14 and 181,000 children aged 6 and 7, the researchers found some interesting links between diet, asthma and allergy symptoms.

They found that foods typically classified as junk or fast foods were the only food type associated with asthma and allergies across every age range and country. Teens in this group who ate three or more servings a week were 39 per cent more likely to suffer from severe asthma.

The good news is they also found a 15 per cent reduction in asthma rates in children who ate three or more servings of fruit daily.

While the researchers point out that their study does not prove a causal link between junk food and asthma, they believe it is worth researching if such a link exists. There are many great reasons to eat a diet full of minimally processed, healthy foods and new research seems to be adding to that list.



TIP:
Any fruit in season and crushed nuts can be used for these kebabs.

Fruit kebabs

Preparation time: 10 minutes Cooking time: nil Serves: 4.

- 2 kiwi fruit, peeled and cut into chunks
- 250g punnet strawberries, hulled
- 1 red apple, cut into chunks
- ½ cup crushed peanuts
- 200g tub fruit yoghurt

1. Thread pieces of fruit alternately onto small kebab sticks. Trim the sharp ends of the sticks with scissors.
2. Place the crushed peanuts onto a plate and roll the fruit kebabs in peanuts.
3. Serve with a bowl of fruit yoghurt for dipping.

NUTRITION INFORMATION PER SERVE: 820kJ (200cal).
Protein 9g. Fat 9g. Carbohydrate 20g. Sodium 40mg.
Potassium 460mg. Calcium 120mg. Iron 1.2mg. Fibre 5g.

Call and speak to one of our qualified nutritionists at Sanitarium Lifestyle Medicine Services on 1800 673 392 (in Australia) or 0800 100 257 (in New Zealand). Alternatively, email us at nutrition@sanitarium.com.au (Australia) or nutrition@sanitarium.co.nz (New Zealand). Don't forget to order our free cookbook, *Food for Health and Happiness*, by visiting our website www.sanitarium.com.au or www.sanitarium.co.nz

Sanitarium | LIFESTYLE
MEDICINE
SERVICES

The elegant solution

by Dwain Esmond

HE BELIEVES THAT THE CREATOR OF THE universe, the God who devised the laws of physics, the laws of mathematics, the physical constants, who devised the parsecs of space, billions of light-years of space, billions of years of time; that this Paragon of science, this Genius of mathematics, couldn't think of a better way to rid the world of sin than to come to this little speck of cosmic dust and have Himself tortured and executed so that He could forgive Himself. That is profoundly unscientific. Not only is it unscientific, it doesn't do justice to the grandeur of the universe. It's petty and small-minded."

With that terse, vitriolic salvo, Sir Richard Dawkins, the world's foremost evolutionary biologist and a man feared by many creationists, began his debate with Oxford University Professor John Lennox, one of the most respected mathematicians and sought-after speakers on the philosophy of science. Lennox is a Christian and one of the most articulate defenders of the faith currently at work on the cosmos. The debate is well worth the 121 minutes that it takes to view on YouTube.

Why evolutionists feel a compulsion to explain the finer points of Christian theology is beyond me. Dawkins' understanding of salvation is akin to my understanding of evolutionary biology—that is to say, non-existent. Perhaps some scientists wax theological in response to creationists who venture onto the "sacred ground" of science, but if evolutionists want us to respect their turf, surely they ought to respect ours—if for no other reason than the fact that theology appears to have birthed science. One can scarcely separate the faith of Copernicus, Kepler, Galileo or Pascal from their scientific endeavours.

This truth is no more evidenced than in the life of arguably the greatest scientist of all, Sir Isaac Newton. In "The Faith Behind the Famous: Isaac Newton," a wonderful 1991 article published in *Christianity Today* magazine, Charles Hummel wrote: "For Newton the world of science was by no means the whole of life. He spent more time on theol-

ogy than on science; indeed, he wrote about 1.3 million words on biblical subjects. Yet this vast legacy lay hidden from public view for two centuries until the auction of his nonscientific writings in 1936."

Hummel chronicles Newton's early faith development and his vast study of sacred texts, especially the Torah. Dawkins' statement about a "petty" God whose best cure for the sin problem is to torture Himself on a cross would have hit Newton's ear with all the subtlety of a stiletto. Newton believed in a Creator and the rational intelligibility of the universe. It could be argued that he believed in natural laws because he believed in a Lawgiver. Newton would have been nonplussed by Dawkins' militant antagonism toward the Christian faith.

That said, is Dawkins right? Is there a disconnect between the grandeur of the universe and the simplicity of the plan of salvation? Perhaps the answer lies in the eye of the beholder. Most people who stumble on a \$400,000

Ferrari while strolling through the forest would behold a simple mode of transportation, albeit a beautiful one. Peek below its sheet metal, however, and the simple becomes quite complex. To divorce the God of creation from the God of salvation is analogous to peeking below the sheet metal while missing the car. In salvation, the complex and the simple come together, most astonishingly, in the Person of Jesus Christ.

When Jesus declared, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life" (John 3:16, NASB), He expressed a truth so beautiful that mere words cannot capture it. Try this when you have some time. Make a list of all the ways God could have solved the sin problem on earth other than through the death of His Son. Then, ask yourself if any of those options are as "elegant" as the one He chose.

God could have snapped His heavenly fingers and fixed the sin problem forever, but He chose instead to identify with His human creation—to suffer what they suffer, feel

Newton believed in a Creator and the rational intelligibility of the universe.

Nancy Miake Vanuatu

I'm a retired nurse. At least I thought I was retired! When I returned to my home at Port Resolution on Tanna Island, Vanuatu, to enjoy retirement, I found that the Adventist clinic there needed me. I've rolled up my sleeves and I'm providing health care for my community until the permanent nurse arrives.

The clinic has a delivery room, treatment room, and one room for women and one for men if they need to stay overnight. The Rosendahl family from Australia played a key role in building the clinic, and we are very grateful to them for their work.

If this clinic wasn't functioning, our community wouldn't have access to health care. It takes three to four hours to hike to the next medical facility. If you're sick or in labour, that really isn't an option. It can be driven, but the road is very rough and most of the community don't own a 4WD.

I help women with family planning, prenatal and antenatal care and I do children's vaccinations. These are the kinds of services that dramatically reduce infant and maternal mortality rates. We also treat a fairly broad range of illnesses and the occasional accident victim. Fortunately, Vanuatu has been very successful at reducing the cases of malaria.

I first came in contact with the Adventist Church as a student at an Adventist school at Port Resolution. But when my family ran out of funds it was unclear if I could continue my education. At that point the mission president stepped in and sponsored me. I then went to an Adventist high school on the island of Santos. Then the mission president sponsored me through nursing school.

I spent most of my career working in government-run facilities. It feels good to be giving a little back by working at the Port Resolution Adventist Clinic.



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(Continued from page 12)

what they feel and save them (see Hebrews 4:15).

Perhaps the greatest compliment one can pay to creativity is the ability to make the complex simple. It's what Apple has figured out and Microsoft has not. In science when one finds an ingeniously simple solution to a difficult problem the word "elegant" is often used to describe it. In my opinion, no other act of creativity is more deserving of this designation than the plan of redemption. God's fix for the sin problem not only gave us a way out, it also exposed the innermost recesses of the Divine Heart for all the unfallen to see. Love was God's elegant solution to our sin problem.

What could be more creative than that? ➤

1. <http://www.youtube.com/watch?v=JoUlbdoeLxw>

2. Hummel, Charles E. "The Faith Behind the Famous: Isaac Newton," *Christianity Today*, April 1, 1991.

Dwain N Esmond is vice president of Editorial Services for the Review and Herald Publishing Association in Hagerstown, Maryland, USA. He will be a featured presenter at the Manifest Creative Arts Festival at Avondale College, March 20-23 - <www.artsmanifest.info>.



When
**God does
something
new**

by Lyell Heise

This piece is part of a series providing varying perspectives on the parameters of ordination.

WITH DEEPEST SINCERITY A FIRST-CENTURY Jewish man could pray: "Thank you God that I was not born a Gentile, thank you God that I was not born a slave, thank you God that I was not born a woman." While explanations of precisely what this prayer may mean vary, it's clear that for much of history it was, indeed, "a man's world".

But, as with so many other things, the life of Jesus turned the "man's world" concept on its head. God began this revolutionary process by choosing a young teenage woman with resilience and raw courage. And through her, the entire world was blessed. Mary was unique in human history, not only because she was the only human ever to physically carry God, but because she was entrusted with being Jesus' teacher, His instructor. She had parental authority over Him and she was primarily responsible for raising Him into a Man.

God came in human form in Jesus to save us and because He had a vision of a new community of people overwhelmed by His grace. A new community reaching into every corner of the planet with good news. A new community where artificial barriers and walls of distinction are gone. A new community described by Paul: "For in Christ Jesus you are all children of God through faith. As many of you as were baptised into Christ have clothed yourself with Christ. Therefore, there is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus" (Galatians 3:26-29, NRSV). In the new community God launched, His sons and daughters did, and still do, prophesy (Acts 2:17) and the walls of discrimination started to come down (Ephesians 2:14).

But how would God nurture this new community? How would He empower its members to do business for Him? He nurtured His people Israel through a line of hereditary male priests. Some of them made Him proud, but many of them did not. There must be a new and better way.

Instead of focusing leadership gifts on the hereditary line of male inheritance, God gifted every last member of this new community. He flooded it with the power and energy of the Spirit, and told every member they were crucial to the mission of this new Christian church community, exercising their gifts of teaching, healing, encouraging, evangelising, giving, hospitality and others. To any still locked into the old hereditary way of thinking about priestly leadership, God also expressed His gift idea another way: "But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light" (1 Peter 2:9). If you want to think "priest" that's fine, said God, but just know that every last Christian is a priest.

Now God needed a way to encourage all His gifted people. So He poured out into His church the gift of coaching and nurture. He called it *pastoring* (Ephesians 4:11). This gift works best when people express it in a full-time way. It's no more important than the others. People who have this gift are not more holy or more valuable to God. But when they are willing and able to put their full-time energy into using it, God's kingdom advances mightily.

In the new community there are no restrictions on who may receive the gift of being pastor, coach and nurturer. The biggest threat to the new community early on was that people were tempted to think that the old barriers of race, social standing and gender were still there. But God would have none of that. Paul almost weeps with passion as he insists to the Galatians and to us, "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus".

The passage so often relied upon to support male only leadership and thus ordination (1 Timothy 3:1-2) is simply explaining that when elders are chosen, they are not to be polygamists. It is not intended to exclude single men, widowers or women from being elders. If this text precluded single people from leadership, then Paul's later statement that he would prefer others remain single like himself (1 Corinthians 7:7-8) would not only be an admission that he was not fit for church leadership but would be a call for others to make themselves unfit as well. Clearly this was not his intent and these texts should not be read in such an internally inconsistent manner today. Single men, widowers and women can all be pastoral leaders. Further, like many passages in the Bible that refer to all people as "men" or "mankind", this text lays out the qualifications from a male perspective. This does not imply that it only covers men any more than do the myriads of other texts in the Bible that refer to humanity as "man" or "mankind". Christ gifts single people, He gifts married people, He gifts women, He gifts men, He gifts people from every nation, kindred, tongue and people to serve His church in pastoral ministry.

When we Seventh-day Adventist communities affirm and empower women and men in pastoral ministry, it is among the most profoundly right things that we do. For in so doing we remind everyone in the congregation how valuable they are to God. We remind them that God has gifted them all—that there are no second-class citizens in the new community He is building. We celebrate and acknowledge the fact that another of God's gifted ones is willing to put full time and full energy into her or his particular task, which is to be coach, nurturer and encourager—pastor of all of God's gifted people. R

Lyell Heise is director of the Institute of Worship and lectures at Avondale College of Higher Education.

LETTERS

**SOMEONE TO HELP
Maggie, Qld**

Thank you so, so much for publishing the article on asylum seekers! ("Stop the illegal boat people, Feature, January 19). For those who have not read it, go back and read it! We have NO idea what people around the world are having to endure.

What a privilege we have in Australia to be able to befriend these folk, to be used by God in a way He truly wants us to spread the Gospel. This is an opportunity to live what we teach our children; to SHARE.

We are told that Australia can't take any more refugees, we have no resources, they will take our jobs. My God will provide, He will bless and bless some more when we do His will and follow His principles. And what a blessing our new friends have been to us already! Go ahead, seek out someone to help, you will be amazed!

**ATTRACTIVE SHORES
Peter Tung, Vic**

Why is Australia, along with the USA, UK and Canada, a favoured destination for refugees? It's interesting to note that these are nations founded by Protestant Christians, and their laws and culture reflect Protestant Christian ethics.

Certainly I accept that their governments or their people in no way express Christian values fully, but they are certainly more Christian than the rest of the world.

And that is the attraction for most refugees. To find fairness, generosity and acceptance; to be accorded help, dignity, equality; these values

are precious and rare.

These refugees are voting for Christianity with their feet—that says a great deal about the Gospel's attractiveness to

These refugees are voting for Christianity with their feet— that says a great deal about the Gospel's attractiveness to the human race.

the human race.

As one Chinese pastor put it, "Australia is not heaven", but it is the closest thing available. Coming from the Third World myself, I agree.

**QUEUE JUMPING
Stephen Kinhead, NSW**

The average of 1800 boat people arriving in Australia per year since 2001 claimed in "Stop the People", hides recent history. The fact is that there were 6850 boat people (2010), 4733 (2011) and approximately 17,200 (2012). There were 7120 boat people in the seven months to July 2012 and of these 1798 arrived in July alone. The average number of boat people in the seven years from 2002 to 2008 inclusive was 61 (sources: The Report of the Expert Panel on Asylum Seekers, August 2012 p 22, and Table 1 p 23; and radio).

The article's assertion that the number of boat people arrivals has not come close to the 20,000 government quota of asylum seekers each year is not correct for 2012 when there were approximately 17,200 arrivals. This 20,000 is for all on-shore (boat people) and off-shore (in camps in other countries) refugees/asy-

lum seekers. The 20,000 total was increased from 13,750 during 2012 (above report, p 39). For 2012, the original 13,750 quota was swamped

by boat people and off-shore refugees may therefore have got no or few places. This is loosely referred to as "queue jumping" in the media.

Until Jesus returns to this earth we will welcome asylum seekers, refugees and migrants from many nations. How do we as Christians balance the increasing and competing demands placed upon our public services?

**FEMALE HEADSHIP
Steve Sleight, NSW**

I believe Gamaliel's advice (Feature, January 19) in Acts 5:38 to be both pragmatic and wise. He no doubt observed the early Jesus movement grow, noting its dynamic message; possibly suspecting a divine Hand behind it. His advice was to "back off" regarding those who preach the Gospel . . . that such preaching was not within the jurisdiction of the council. He urged an open-ended approach—the issue involved the bold testimony of Christ, not the gender of those who gave it.

Likewise I find 1 Timothy 3 addresses church leadership with 14 desirable characteristics—without fault, sober, self-controlled, orderly, etc—which are not exclusive qualities of men. One quality

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.

is to be the husband of one wife. This is clearly about monogamy rather than gender. It is a much longer bow to say Paul was concerned with gender rather than character!

To those who deny women's ordination Gamaliel might say, "Back off! You could find yourself fighting against God! It is not your place to judge whom God calls".

God may even want a donkey to speak for Him or stones to cry out in praise or a spirit-possessed girl—if so that is His prerogative entirely.

To pay but not ordain for the same job is a blatant inconsistency that has no place in a Church that proclaims "there is neither Jew nor Gentile, slave or free, male or female" (Galatians 3:28). The article provides no evidence whatsoever to support the view that "headship" of women has any bearing on homosexuality. Many small congregations would be non-existent without women headship. It seems clear therefore that women "headship" supports

guish appointed leaders (i.e. elders and deacons), who are selected by men according to the often cited proof texts of "husband of one wife" (Titus 1:5-9; 1 Timothy 3:1-7; 1 Peter 5:1-5), from spiritual leaders (i.e. apostles, prophets, teachers, evangelists and pastors), who are called by God alone through the Holy Spirit (Ephesians 4:11; Acts 1:21-26; Galatians 3:28).

Second, the story of Korah's rebellion is not a valid analogy, as it equates our ministers with the Levitical priesthood, supporting the papal doctrine of apostolic succession. It in turn denies the core Protestant belief in the priesthood of all believers (1 Peter 2:9; Revelation 5:10).

Third, the statistics cited as proof that women's ordination causes declining church attendance relies on a false correlation. Importantly, the author fails to mention the Catholic Church, which still maintains strict gender discrimination, and yet whose numbers and reputation are in free-fall.

The Assemblies of God

is serious in citing the example of Gamaliel (Acts 2:38-39). He was a religious leader famous for not prejudging new ministries and callings of God.

If the Church is to experience true revival and reformation, it needs to look forward by rediscovering present truth as our pioneers did, not remain enslaved to papal tradition.

FINALLY . . .

Paula Odorico, Vic

I'm so glad the RECORD has finally published an article on women's ordination that looks into what Scripture has to say about it.

We should not take a position based on human feelings—as seems to be the way of the world.

SAVING SOULS

Jack Lange, Qld

Regarding the article "Gamaliel's Test".

Strangely, many who hold the author's view of non-ordination of women also accept that it is good for women to raise and care for churches (eg. in Brazil) as long as we do not ordain them in those capacities.

But it is obvious that God has ordained them to their noblest of tasks. Church ordination of these women would be very secondary compared to the anointing they have already received wouldn't it? So why do they see endorsement (by ordination) of what they already have from God as being so heretical?

They are too absorbed in executing their Spirit-ordination in saving souls to be overly concerned

whether they are ceremonially ordained.

GIVE 'EM A GO

Ray Stanley, NSW

I was glad to read "Pacific Fire" (Editorial, December 1, 2012). Firstly, I believe evening camp meetings would be well attended irrespective of the speaker. The fellowship, music and camaraderie make it a popular venue for campers at the end of the day.

I am thankful that when I was a young minister aspiring to be a public evangelist, which was the expected thing back then, the evening meetings in the big tent and the subject matter were allocated to us by the president. I can still remember some of the topics assigned to me during those developing years.

I can still remember listening to other evangelists such as Ray Howse, Austin Cook and George Rollo, and observing their technique. During the day Bible studies of a topical nature were presented but the evening meetings were evangelistic topics such as would be presented on the public platform. Such occasions were good training for aspiring evangelists and I rue the day when we turned to importing, at considerable cost, overseas speakers who dominated the evening meetings.

Thank you for the good article and I earnestly hope for a change of direction as a result.

Come on Mr President, give our own young evangelists a go.

I rue the day when we turned to importing, at considerable cost, overseas speakers. . .

Adventism as a biblical and world religion.

TRUE REVIVAL?

Stephen Ferguson, Vic

I must respectfully disagree with the article "Gamaliel's Test" against women's ordination. First, the author fails to distin-

has ordained women for nearly a century and is one of the fastest growing denominations in the world. Looking closer to home, Adventist churches in China have long ordained women pastors and are also exploding in growth.

Finally, the article is cu-



RECORD REWIND

Marian de Berg

Ellen White and the Radley family

John and Mary Radley were taking their stand for Seventh-day Adventism in May 1894 when Ellen White and another worker or two visited the family living near Castle Hill, NSW.

The Radleys owned a large, well-established orchard of orange, lemon and other fruit trees. Mary was keeping the Sabbath, and it had appeared her husband and children would shortly follow, but John was slipping back. On Ellen's visit she took several of her large books. Talking to him of his responsibilities to his neighbours she told him he was accountable for every one of them. He had a knowledge of the truth and could win souls for Christ. Ellen White described the experience as follows:

"Now," I said, "we are going to help you to begin to work for your neighbours. I want to make you a present of some books."

He said, "We have a library, from which we draw books."

I said, "I do not see any books here. Perhaps you feel delicate about drawing from the library. I have come to give you these books so that your children can read them, and this will be a strength to you."

I knelt down and prayed with him, and when we rose, the tears were rolling down his face as he said, "I am glad you came to see me, I thank you for the books."

The next time I visited him, he told me that he had read part of *Patriarchs and Prophets*. He said, "There is not one syllable I could change. Every paragraph speaks right to my soul."

I asked Brother Radley which of my large books he considered the most important. He said, "I lend them all to my neighbours, and the hotel-keeper thinks that *Great Controversy* is the best. But," he said, while his lips quivered,

"I think that *Patriarchs and Prophets* is best. It is that which pulled me out of the mire" (General Conference Bulletin, 1901, pp 84, 85).

Ellen White considered the Radleys her close friends. They stayed with her at her Cooranbong home, "Sunnyside", and also met her when she travelled by train to Sydney. In October 1899, Mary met Ellen at Thornleigh railway station and, together with a small group, they travelled to view a 75 acre site at Wahroonga for the erection of a sanitarium in Sydney. Ellen White considered this an ideal place for a sanitarium, amidst the beauties of nature, far from the noise of the city and 600 feet above sea level. The building, designed by Dr Merritt Kellogg, was built for \$25,000 including the land. The Sydney Sanitarium was opened on January 1, 1903 (The Vision Bold, pp 126, 127).

While felling a tree on his property in early May 1905, John Radley's axe slipped and cut his leg. He was taken to the Sydney Sanitarium for treatment, but sadly he died of blood poisoning on May 6.

Ellen White wrote a letter to Mary on June 29, 1905, expressing her condolences. This letter can be viewed in the study room at "Sunnyside" (Memories of granddaughter, Rose-Marie Radley, RECORD obituary, May 15, 1905, and EG White Letter 167, 1905).

John and Mary Radley had a family of nine children and several of their descendants have worked at the Sydney Adventist Hospital over the years, including Rose-Marie Radley who was appointed matron (the title later changed to director of nursing) in 1973 and served in that capacity until retirement in 1996.

Marian de Berg is administrative assistant at the Ellen G White/Adventist Research Centre at Avondale College of Higher Education.



MYSTERY HISTORY REVEALED

Australasian Division 7th Quinquennium session meetings, September 16-19, 1975, Marysville, Victoria.

Front Row: Pastor Lance Butler (treasurer), Elder W J Hackett (General Conference vice-president), Pastor Robert Frame (Division president) and Pastor Keith Parmenter (secretary).

Middle Row: Pastor Wilfred Rudge, Pastor Ray Stanley, Pastor John Nixon, Dr Gordon McDowell, Stan McFarlane, Pastor Robert/Bob Abbott, Pastor Ron Taylor and Pastor Ron Evans.

Back row: Pastor Ron Vince, Pastor Graham Miller, Pastor Don Bain, Pastor Alfred Jorgenson, Frank Craig (SHF), Pastor Tom Andrews and Pastor Max Townend.

KIDS' STORIES

KONNICHIWA*
KIDS



Jesus told a story...

There once was a man travelling on a lonely road when he was attacked by robbers. Two priests walked past him and ignored him. But the Samaritan man that everyone hated stopped and helped the man.

JERUSALEM



**WRITE DOWN
THE LETTERS**
to find out the
Worship Message
and Memory Verse

START **2 2 G 2 L 2 2 O 2 V O 2 E D 2 2 2 2 2 2 W Y 2 O 2 A 2 U 2 R 2 2 2 2 2 2 N T S E U 2 S 2 I T G 2 O 2 H S 2**



H 2 B O 2 W 2 U 2 R L 2 2 O 2 V A 2 2 2 E 2 S 2 2 T 2 Y O 2 O 2 E U 2 V R 2 S 2 2 E R Y L 2 2 2 2 2 2 N 2 2 F 2 E



FINISH

JERICHO



WORSHIP MESSAGE

(write down all the bold letters here)

MEMORY VERSE

(write down all the unbolded letters)

" _____

_____ " Luke 10:27

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32 years of service

More than three decades of service to others has seen Joyce Hall named the Senior Volunteer of 2012 for the Northern Rivers district (NSW). She received a certificate from Lismore MP Thomas George and mayor Jenny Dowell during a presentation last year. In her 32 years as a volunteer, Joyce has served at Meals on Wheels, the Neighbourhood Centre and the local ADRA office. She has also coordinated the weekly community calendar in *The Northern Star* newspaper for 29 years. "There are no miserable volunteers," she said. "Helping others makes people happy." —Valerie Dunstan



X-cellent occasion

Pastor Frank Ropati (second from left) was officially welcomed into the ministry late last year. His ordination brought together family, friends and fellow pastors, including Pastor Eddy Johnson (Frank's first internship supervisor) and Pastor Paul Siope (Frank's mentor). The service also acknowledged Frank's wife Charlotte, who is actively involved in her husband's ministry at Xcell church—a cell-based church plant in Sydney (NSW). Frank has also served the Bidwill Tongan, Campbelltown and Jacob's Well congregations. Frank and Charlotte have four children: Nathaniel, Shakinah, Micah and Jaazaniah. —IntraSyd



Evolution talk online

Sanitarium research scientist, Dr John Ashton, has been invited by the C S Lewis Society of South Africa to present an international webinar about his latest book, *Evolution Impossible: 12 Reasons why evolution cannot explain the origin of life on Earth*. The online broadcast will held at 3.30 AM (EST) on February 20. The first 50 participants to register for the webinar will receive a copy of the book on iTunes.



Accreditation achieved

Operation Food For Life (OFFL) officially became a not-for-profit charity in Papua New Guinea in early January, after more than 18 months of working towards the accreditation. "It was exciting to be able to hold this certificate in our hands at last," said OFFL president Dennis Perry. "We saw God's direct leading in being able to do this on several occasions." —OFFL



Aged-care accolade

Avondale Retirement Village in Cooranbong (NSW) won the award for the best "Regional Retirement Village Plan in Australasia" for 2012. The award was presented at the Australasian Over 50s Housing Awards in Melbourne (Vic) late last year, and recognises the planning and design of the next stage of the village's redevelopment. —David Knight



A grand welcome

Pastor Chris Stanley and his wife, Jody, were ordained at Nunawading Adventist church (Vic) in November 2012. The highlight of the ceremony was the welcome into the ministry Chris received from his grandfather, Pastor Ray Stanley, who—at 92 years of age—drove to Melbourne from Cooranbong (NSW) by himself to attend the event. Since starting his internship with the Victorian conference, Chris has worked with Berwick, Casey, Oasis, Greenvale and Nunawading churches. His wife, Jody, is completing her PhD in neuroscience. They have two children: Alphonso and Roxy. —RECORD staff



Parachute 2013

More than 17,500 people gathered at Mystery Creek Events Centre in Hamilton, New Zealand, for the 23rd annual Parachute Music Festival from January 25–27. Sanitarium was a major sponsor of the Christian music event, which featured artists such as Newsboys, Switchfoot and Hillsong United. On Sunday, the health food organisation provided breakfast for more than 3300 people. Sanitarium also gave away free Up & Go drinks to festival-goers. In 2013, Parachute became New Zealand's longest-running festival. —Brian Smith/Nikita Smith

APPRECIATION

Walmsley, June. Russell, Glenda, Katy, Bernard and their families would like to express their thanks for the outpouring of support at the recent loss of their much-loved wife, mother and grandmother. Thank you to those who attended her funeral and for the many phone calls, cards, emails, flowers and donations to Liverpool Hospital. Your expressions of love confirmed to us how much June was loved and respected. We look forward to seeing her again when Jesus comes.

WEDDINGS



Archer—Starkey.

Ricky Archer, son of Ronald and Dawn Archer, and

Anita Starkey, daughter of Reginald and Ellie Starkey, were married 1.1.13 at Dundullimal Homestead, Dubbo, NSW. Ricky and Anita met at a rodeo at which Ricky was bull riding. They have recently moved to Dubbo because of Ricky's work as a catchment officer, and Anita is a full-time and dedicated mum and wife.

Johnny Murison



Gilbett—Tahud.

Andrew Gilbett, son of David Gilbett and Helen

Currow (Sydney, NSW), and Ruth Tahud, daughter of Jesus and Teresita Tahud (Melbourne, Vic), were married 11.11.12 at Castle Hill church. They plan to set up their home in Cooranbong, NSW.

Stephen Bews

Seru—Grove. Pauliasi Seru, son of Sale Ravesi, and Pamela Grove, daughter of Robert John Porter and Cornelia Kensen (deceased), were married 20.12.12 at Echo Point Park, Sydney, NSW. Paul and Pam met at Redfern when Pam began volunteering at the Redfern Adventist Community Church. They plan to live in Sydney.

Johnny Murison



Tapping—Isedale.

Robin Bennett Tapping (Sydney, NSW) and

Susan-Gai Isedale (Wollongong) were married 15.12.12 at Wollongong church. They plan to set up their home in Sydney.

John Bews, Stephen Bews

OBITUARIES

Bath, Hazel May (nee Castle), born 26.6.1926 in Toowoomba, Qld; died 19.12.12 in Georgina Hospital Morningside, Brisbane. In February 1949, she married Donald Manning, who predeceased her in 1998. Hazel and Donald became Adventists through the ministry of Pastor Arthur Bath. In 2004, meeting again after both had lost their spouses, Hazel and Pastor Bath were married, and they enjoyed lots of travel, both overseas and locally, as well as experiencing volunteer ministry together in various places, before Arthur's accidental death in 2010. Hazel is survived by her four children, Keith, Janette, Wendy and Rodney; 15 grandchildren; 16 great-grandchildren; and her brother Ronald.

Alvin Coltheart

Biddle, Mary Evelyn (Maisie) (nee Schirmer), born 11.5.1920 in Rockhampton, Qld; died 20.9.12 in Yeppoon. On 10.12.1942, she married William Charles Biddle. She was unexpectedly predeceased by her husband and youngest son, Stephen, in 1961, only months apart, and her grandson, Kyle, in 2010. She is survived by Irene and John Murphy (Purga), Neville and Judy Biddle (Brisbane), Jeanette and Gordon Horwell (Mackay),

Margaret Watkins (Townsville), Raymond and Lenore Biddle (Gracemere), and Noel and Kerry Biddle (Brisbane); 16 grandchildren; and 21 great-grandchildren. Maisie was the first resident at the Capricorn Adventist Retirement Village (CARV) in Yeppoon. She passed away peacefully having witnessed a huge growth and change at CARV. Maisie was a faithful member of the Yeppoon church and much loved by family and friends.

Ernie Wojnar

Harzmeyer, Ronald, born 16.8.1930 in Melbourne, Vic; died 27.12.12 in Box Hill Hospital after a short illness. On 13.9.1952, he married Joan. He is survived by his wife (Box Hill); their children, Jennifer and Mark Bromley

(Malmsbury), Robert (McLoughlins Beach), Catherine Harzmeyer (Brunswick), Lynette Harzmeyer (Northcote) and Elizabeth Harzmeyer (Box Hill); and grandchildren, Isobel, Joseph, Justin, Nathan and Sharon. Ron was a long-time, loved and respected member of the Nunawading church.

Tony Campbell



Knight, Arthur Lyndon (Lyn) and Audrey Marguerite (nee

Gilchrist) had a double funeral service held in Wahrenonga church, NSW. On 24.3.1948, Lyn and Audrey were married by Lyn's father, Pastor Arthur William Knight. They are survived by their children and their spouses,

POSITIONS VACANT

■ **Two senior managers: care manager and business manager—Adventist Aged Care (South Queensland) Ltd** seeks expressions of interest from suitably qualified and motivated persons to lead an aged care team in South Queensland. Both roles will be part of an exciting redevelopment and expansion of services on the site. Applicants must have a strong commitment to the teachings, values and mission of the Seventh-day Adventist Church, in particular, the promotion of wellbeing for staff and residents.

Care manager: Duties will include clinical oversight of a residential aged care service including the management of a special care unit, ensuring excellence in care is provided that exceeds government aged care standards, and ensuring that financial and human resource benchmarks set by the corporate office are met. Registration with AHPRA and experience in an aged care management role is essential.

Business manager: Provide expert advice, direction and leadership of operational matters of the aged care facility in consultation with the care manager. Ensure that systems are in place to enable the facility to function efficiently and effectively within budgetary boundaries and care needs. Assist in establishing operational budgets for the facility redevelopment and ensuring financial milestones in the redevelopment business case are met or exceeded. Relevant tertiary qualifications in accounting/business management and experience at a senior level essential. Expressions of interest listing two referees can be emailed to <headoffice@sdaac.com.au>. Enquiries to Paul Mitchell, CEO, phone (07) 3451 5900. Applications close **February 25, 2013**.

■ **Assistant director of nursing (ADON)—Wahrenonga Aged Care Facility (Wahrenonga, NSW)** is seeking to appoint a full-time assistant director of nursing who is focused, motivated and a team player, who is able to lead a multi-disciplinary health team and liaise with medical professionals and allied health workers. This senior position requires implementing, monitoring, evaluating and maintaining clinical management and ACFI documentation as well as continuous improvement and mentoring of staff. The successful applicant will uphold and promote the values and ethos of Adventist Aged Care. For more information, an application and a position profile, please contact <aacsyd@adventist.org.au>, or contact the manager, Brian Swanepoel on (02) 9487 0600. Applications close **February 22, 2013**.

VOLUNTEERS

■ **Trades volunteers needed for a Fly-n-Build project** in Gegema, Malaita, Solomon Islands, April or May 2013, to build a church. A number of people baptised from a nearby village are now in desperate need of a place to worship. Reedy Creek church, in partnership with Volunteers in Action, are willing to assist with roofing the new church. Entrepreneurs needed to establish business ventures and provide support/assistance for the ventures, as well as running a series of evangelistic meetings.

For further details contact Maryanne Jakovac at Adventist Volunteer Services <maryannejakovac@adventist.org.au> or phone (02) 9847 3275.

For more vacant positions or to advertise, go to <adventistemployment.org.au>.



Marilyn and Dr Barry Gane and Pastor Tony and Jacqui Knight; their grandchildren and their spouses, Daniel and Jacqui, and Kim and Kenneth; and their great-grandchildren, Dylan, Logan, Ashleigh, Zac and Gracie. Lyn (born 15.3.1926), although deprived of one arm as a result of a backyard accident, accomplished more in his life than most, graduating with a Bachelor of Arts from Sydney University in 1947. He was the CEO of a fundraising consultancy that conducted more than 3000 capital appeals for more than 900 independent secondary schools raising more than \$A6 billion for education. He established Australia's first education consulting business and a company for promoting Australian medical services to hospitals in Saudi Arabia. Lyn was always setting new goals and motivated by new challenges. He was the eternal optimist even when things were seemingly dark and bleak. Audrey, born 28.1.1923 in Elsternwick, Vic; died 30.11.12, soon after learning of her husband's passing. Her grandfather purchased a Great Controversy from a colporteur, which led to Audrey, her grandmother and mother joining the Church. Audrey worked at the Voice of Prophecy and for ESDA Sales and Service. She had the gift of hospitality and served hundreds of guests in their homes. She and Lyn were faithful and loyal members of the Church

until they died.

Alex Currie

Latham, Eileen Marjorie (nee Hill), born 13.10.1925 in Tuncurry, NSW; died 20.12.12 in Calvary Mater Hospital, Newcastle. In May 1945, she married Raymond Latham. She was predeceased by her husband in 1992, and her son, Gary. She is survived by her children and their families, Rhonda, Denise, Neil, Helen, Ian, Stephen and Melissa; 14 grandchildren; 23 great-grandchildren; and two great-great-grandchildren. Eileen was a quiet lady who proudly stayed at home to care for her family. She lived for her family and they loved her dearly. She had a strong faith in God which she shared with her family. Eileen and her daughter, Melissa, became members of the Hamilton church, NSW, when Eileen was 79 years old.

Kevin Amos

Ritani, Wallace (Lee), born 2.10.1929 in Taumarunui, NZ; died 7.11.12 in Christchurch. On 7.12.1986, he married Sylvia. He is survived by his wife; and his children, Ruth (Timaru), Paul (Christchurch), Grant (Timaru), and Tracy (Las Vegas, USA). Lee became a Christian in 1969. He had an infectious faith and served the Lord enthusiastically as lay minister and prison chaplain.

*Ritchie Way
Barbara Flower-James*

Thorpe, Doris Elizabeth (nee Smyth), born 5.3.1922 in Charters Towers, Qld; died 4.12.12 in Yandina. She is survived by her children, David, Glenda, Jennifer, Barry and Clive; and her sisters, Olive Martin and Liela Smyth. After attending meetings by Pastor Thrift, Doris and her family joined the Townsville church as foundation members. Doris first met her future husband, John Thorpe, in 1942 during World War II and they married in November 1946. They lived in Brisbane for 43 years before retiring to Victoria Point Adventist Retirement Village. Doris enjoyed many years in the

Albion and Mitchelton churches, helping with Kindergarten, JMV's, Pathfinders and playing the piano for church. She is sadly missed by her family.

Alvin Coltheart

Tolhurst, Valerie (nee Myers), born 2.7.1927 in Invercargill, NZ; died 18.12.12 in the Avondale Aged Care Facility, Cooranbong, NSW. On 8.6.1954, she married Leonard Tolhurst on Vancouver Island, Canada. She is survived by her husband; her children and their spouses, Ewan and Lucette, Anne and Brian, and Sharon; grandchildren, Leticia, Esther and Edwina and their families; and her sister, Helen Hicks (Leongatha, Vic). Valerie graduated from nursing at the Sydney Adventist Hospital, and later added maternity training and plunket nursing to her qualifications. Following Len's graduation from Pacific Union College, USA, they answered a call to India, where they engaged in teaching and evangelism. They served in North New Zealand; Avondale College, NSW; Fulton College, Fiji; Pacific Adventist University, PNG; and at Hong Kong Adventist College. Their retirement years were spent at Cooranbong, NSW.

Athal Tolhurst, Roger Nixon



Walmsley, Bernadine June (nee Cross), born 13.8.1939 in Hobart, Tas; died 2.11.12 in Sydney, NSW. On 6.11.1994, she married Russell Walmsley. She was predeceased by her father, Bernard Cox; her first husband, Mervin Cross, and her son, Aaron Cross. She is survived by her husband (Sydney); her mother, Elvina Cox (Hobart, Tas); her children, Glenda Reid (Hobart), Katy Bidmead (Hong Kong) and Bernard (Leigh Creek, SA); her siblings, John Cox (Hobart, Tas), Marlene Buonocorsi (Hobart) and Steven Cox (Adelaide, SA); and seven grandchildren. Loved by family and friends, June will be sorely missed. She gave dedicated service in various church institutions for more than 30 years. To the end, her faith

and trust in the Saviour she loved was steadfast.

Neil Lawson, Alwin Hilton

ADVERTISEMENTS

40th school reunion, Sydney Adventist College—class of 1967-1972. Seeking to contact anyone who started high school at Sydney Adventist College, Strathfield, in 1967. We are having a 40th year reunion in Sydney, Saturday evening, February 23, 2013. Please contact Sharyn Low (nee Long) on <sharyn@sharynlow.com.au> or phone 0417 202 448.

Giant book sale. 6000 books. Religion, EG White, Bibles (also children's), Christian novels, music and more. Average \$4, don't miss out. Nunawading Church, Central Rd. Sunday, February 24, 11am-3pm.

Reduced price quality satellite kits for Adventist television and radio. Full instructions for easy DIY installation, photos, technical support. \$235 + freight. Australia only (02) 6361 3636.

Projectors, screens, wireless microphones, amplifiers, speakers, etc. Lower prices for Adventist institutions. Australia only. Contact Trish, <greenfieldsenterprises@bigpond.com> or (02) 6361 3636.

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Medical practitioners needed for the Logan Adventist Health Centre. Full-time and part-time practitioners needed. Contact 0428 486 455.

Finally

“God is God of the little things as well as the big things. Little details can be just as important.”

Next RECORD **March 2**

Christian Services for the BLIND and HEARING IMPAIRED

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Illustration of recipe

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Offer available from Wednesday
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Sanitarium's range of vegetarian
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Note: Products may not be available in all stores. Products Include: Nutmeat, Casserole Mince, Savoury Lentils, Nutolene, Tender Pieces and Vegetarian Sausages. Note: Not available at Coles Express and Coles Central. Not all varieties available at all Coles and BI-LO stores. While stocks last. Savings based on recommended retail price. Savings available in Australia only.

NUTMEAT PATTIES

415g can of Vegie Delights
Nutmeat, grated
1 onion, finely diced
1 clove of garlic, crushed
1/2 cup of fresh basil, chopped
(or 1 teaspoon of dried basil)
1/2 cup of fresh flat leaf parsley,
chopped
2 tablespoons of salt reduced
soy sauce
1 teaspoon of onion powder
2 eggs, beaten
2 cups of cooked brown rice,
cooled & set aside
1 cup bread crumbs for rolling
Olive oil spray

1. Grate Nutmeat into a mixing bowl.
2. Add onion, garlic, herbs, soy sauce and onion powder, mix well.
3. Add egg and brown rice, mix well.
4. Using a 1/2 cup measure, shape mixture into 12 patties. Coat in bread crumbs.
5. Heat fry pan or BBQ to medium heat, spray with olive oil and fry until golden brown on each side. Combine natural yoghurt, finely diced cucumber, mint and garlic to make dressing and accompany with a side salad.

Serves: 6 (2 patties each) **Prep time:** 15 mins

Cooking time: 10 mins



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