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Students making ministry impact

Cooranbong, New South Wales

Students from Avondale College's School of Ministry and Theology (SMT) are making an impact by practising their classroom learning in local churches.

The students reported more than 1800 visits to church members, 1300 Sabbath School lessons, 1400 sermons and almost 1800 Bible studies from 2011-2013.

"Students are making a significant difference through their practise of classroom learning in local churches," Avondale lecturer Dr Murray House said. "For this reason, pastors and elders from local churches regularly contact Avondale College with the intention of acquiring more students to be involved in their church."

The 80 to 90 students also reported more than 800 evangelistic visits and almost 300 evangelistic meetings. Student involvement in overseas baptisms during the past two years was particularly impressive, having a "major influence" in more than 350 and a "minor influence" in almost 700.

The newly-formatted *Ministry Practicum Handbook* guides students and mentors in their development.

Students are actively redesigning the SMT reports in order to include the chaplaincy and youth orientations of modern ministry. They are encouraged to meet with their pastoral mentor regularly to discuss ministry issues and challenges.

Avondale students have initiated evangelistic series in Dora Creek, Erina and Wyee. Invitations to Port Macquarie

in 2012, Melbourne in 2013 and Penrith in 2014 have extended the college's evangelistic influence outside of the local area. At the evangelistic series in Melbourne 84 members of the community attended.

Students are trained in door-to-door evangelism and practise this regularly throughout their course. Their delivery of the *Search* and *Beyond the Search* DVD series contributed greatly to the formation and growth of the Blue Haven church plant on the Central Coast, NSW.

But the impact of their ministry goes far beyond numerical success.

"As students do ministry, they are able to build their ministry identity and giftedness, increase their confidence and ultimately cement their God-given skills," Dr House said. "Practical learning for SMT students at Avondale College allows theory to come to life and better prepares students for the realities of pastoral ministry." —Jarrod Stackelroth/Murray House



Students played a part in many baptisms.

New initiative to shape lifelong faith in children

Wahroonga, New South Wales

Most people are aware that the Christian church is losing its young adults, however it's also losing children, particularly at transition points in their lives.

According to a study called "Hemorrhaging Faith" by Canadian sociologist James Penner, the Christian church is "losing more young people between childhood and adolescence, than between adolescence and young adult years".

In response, the Australian Union Conference's (AUC) Children's Ministries leaders have launched "Faith Shaper"—an initiative designed to shape lifelong faith in children.

Faith Shaper focuses on impacting children in the two God-ordained faith environments—the church and the home.

"Children's Sabbath School, participation with other generations in church worship and the need to evangelise children are top priorities," South Pacific Division Children's Ministries director Julie Weslake said.

Building faith in the home is just as important, as "evidence shows that the single most important social influence on the religious and spiritual lives, is their parents" (Smith and Denton, *Soul Searching*).

The AUC held a Children's Ministries Consultation in May in Mildura, where directors compiled a list of resources that will soon be made available through a comprehensive website and app for parents to access. The Faith Shaper logo was also launched during the meeting.

Mrs Weslake said directors have recommitted their time and energy to "ensure that children—by the time they get to the age of 12—have an Adventist worldview, and the values, attitudes, habits and beliefs that will ensure lifelong faith".

—Julie Weslake/Linden Chuang



AUC Children's Ministries directors.



United

James Standish

They invented the game. Their league is the most watched in the world. It may be that the game itself is more important to them than religion. But there is one thing the English can't do to save themselves: win a FIFA World Cup.

As of the time of writing, Germany has won three. Italy four. Brazil a massive five. But England? So far, a solitary World Cup all the way back in 1966. Which is, when you think about it, an awful long time ago.

So why can't they beat Brazil, Germany or Italy in football?

We call Britain the "United Kingdom", but when it comes to football, they are anything but. England fields her team. Scotland hers. Northern Ireland another team. And Wales yet another. There are 63 million people in the UK. But only 53 million of them are English. In contrast, there are 61 million Italians, 82 million Germans and a staggering 199 million Brazilians.

Thank about that for a minute. Brazil draws players from a population four times the size of England. There are 36 per cent more Germans than English. And even Italy has a 15 per cent advantage. The larger the pool of football players, the higher the likelihood it will include some with the freakish football skills necessary to be a Pele, Messi, Rivaldo or Ronaldo. By dividing up into smaller pools, the UK fields four weak teams, instead of a single strong one.

If you don't believe the UK shoots itself in the foot every World Cup by dividing rather than uniting, think back to George Best. Pele said, "George Best was the greatest player in the world." You couldn't get higher praise. But George Best never played in a FIFA World Cup finals round. Why? Because he represented Northern Ireland who never qualified during his playing years. When you exclude "the greatest player in the world" from your team, it's not surprising you don't win!

It's easy, and even slightly pleasurable, to dissect the sporting failures of England. It's a little more confronting to look at our own team.

Jesus prayed that His followers would unite: "I have given them the glory that you gave me, that they may be one as we are one—I in them and you in me—so that they may be

brought to complete unity" (John 7:22, NIV).

Ellen White echoed Christ's statement: "Love of self, pride and self-sufficiency lie at the foundation of the greatest trials and discords that have ever existed in the religious world. Again and again the angel has said to me, 'Press together, press together, be of one mind, of one judgement' . . ." (*Evangelism*, p 102).

Despite these words, we're all tempted to put our own perspectives, priorities and parochial interests ahead of working as a united church. Unity is a luxury progress can't abide. Or is it?

A few years ago I attended a meeting in the US Capitol where Rick Warren, mega-church pastor and author of *The Purpose Driven Life*, appealed to the US Government to use evangelical churches to deliver aid to Africa. During his plea, he gave an example of a place in remote Africa where there is no healthcare at all. Well, he noted, except for an Adventist hospital. It was one of those perfect moments: the best known preacher in America talking to the world's most powerful government about what it should do to replicate what the Seventh-day Adventist Church accomplished almost a century before. How? Through "might and power"? No. By working as a unified global team led by the Spirit of God.

Another mega-church pastor, Robert Schuller, created the *Hour of Power* TV show and built the Crystal Cathedral—claimed to be the world's largest glass building. A household name in the US and known around the world, he retired from pastoring in 2006. Within four years the ministry was bankrupt and his cathedral sold to the Catholic Church. Was he successful? Yes, spectacularly so. But did he succeed? Not if you measure success through depth, breadth and longevity.

So what about that English football team? Maybe they should learn from the Olympics. There, a united Team Great Britain earned three times the gold medals of Germany, six times the medals of Italy and a staggering 10 times the gold medals of Brazil. Divided, Britain is weak; united they are strong. Not so very different from our team: Adventists United.

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Drunk in church

Vania Chew

He was on his way to Jericho when robbers attacked him. They stripped him of his valuables, beat him up and abandoned him on the wayside, leaving him for dead. He was broken and bleeding, hopeless and hurt. Would anybody help him?

A priest came by but merely glanced at the wounded man before crossing to the other side and continuing on his way. A Levite was the next person to come along but he, too, refused to aid the helpless traveller.

Against all odds, it was a Samaritan who took pity on the stranger, cared for him and made provisions for his future wellbeing.

The parable of the Good Samaritan. It's a story many of us have heard—or even preached about—countless times, using it to highlight the importance of tolerance, generosity and compassion. Yet I wonder how many of us (including myself) are practising what we preach?

He was drunk when he wandered into an Adventist church one Sabbath. His clothes were tattered, stained and had obviously seen better days. His eyes were bleary, his hair unkempt and it had been a long time since he last had a bath. In a congregation of affluent members clad in designer clothing, he stuck out like a sore thumb.

Lisa* felt a pang of sympathy as she watched the man shuffle slowly towards them.

"We can't let him in!" Catherine* hissed in horror. "He has been drinking and he smells awful—what would everyone think?"

Lisa was equally horrified . . . by Catherine's attitude.

"Of course we're going to let him in!" she exclaimed. "He has as much right to be here as anyone else."

Although the man couldn't hear their verbal exchange, he seemed to sense Catherine's hostility.

"I just want to kneel," he mumbled, almost apologetically. "I just want a place to kneel."

"Then you'll have one," Lisa assured him, as she welcomed him inside.

People in their pews turned to stare. He must have made quite a picture—a desperate, dirty drunk on his knees, seeking solace in the sanctuary.

It's easy to point fingers at the priest and the Levite in the parable. After all, they were the religious leaders of the day. They should have known better than to ignore someone's hurt, pain and suffering. We would have done the right thing. Or would we?

Most of us don't have drunk people wandering into our churches on Sabbath morning. But there might be other people who don't quite fit in, who could be considered as "outcasts".

Perhaps it's the girl who can't afford to dress like everyone else. The single mother who doesn't get invited to socials. Or the elderly person who wonders why nobody cares.

Who are our neighbours?

* Names have been changed but this is a true story.

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

You helped make it a reality!

A new worship and multipurpose centre was recently opened in Suva, Fiji. The Pacific Tertiary Evangelistic Centre (PTEC) is a meeting place for a congregation comprised mainly of students attending secular university campuses in Suva. Pastor Joe Talemaitoga is the pastor of the church. We all gave a thirteenth Sabbath offering a few quarters ago for this project and it is now a reality.

I worshipped with this congregation on Sabbath. It was a special experience. There was a great deal of participation by students and faculty in Sabbath School and the divine service. I paused to thank God for the thousands of young Adventists across our region attending secular campuses.

Those of you who are currently pursuing advanced tertiary study face challenges that many others do not. You probably have questions that some have no appreciation for. Remember that while there are answers for many questions, there are some questions that you just may have to live with. I have some questions like that. I am looking forward to my chance to ask God one or two! In the meantime, I choose to exercise faith—faith that there are answers even if I cannot seem to access those answers right now.

And may I encourage all of us to give those who are studying on tertiary campuses a great deal of support and encouragement as they prepare for service to God and the community. Do not patronise them. But do not forget them.



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



Blow for chaplains

Australia's High Court has ruled direct Federal Government funding for the nation's public school chaplaincy program is unconstitutional. The Scripture Union says this year's funding is secure. The government is still supportive of the program and looking for funding alternatives, possibly via state governments.

—*Scripture Union Qld*



Christians flee

Details are emerging of the fate of Christians in the northern Iraq city of Mosul, which is being held by Islamist extremist group, ISIS. There were 35,000 Christians in Mosul before the US-led invasion of Iraq in 2003—a number that dwindled to about 3000. Now almost all of the remaining Christians have fled the city.

—*Religious Liberty Prayer Bulletin*



Souls saved

A group of about 100 Adventist university students and staff have conducted evangelistic meetings in five Latin American countries and have seen more than 1300 people baptised. The team who travelled to El Salvador preached to members of the notorious MS-13 crime gang, some of whom gave their lives to Christ. —*Adventist Review*



Moving mountains

The New Zealand "Jesus Surf Classic" was back this year with more than 140 contestants participating. The competition is organised by Christian Surfers New Zealand, which exists to help people in the surfing culture connect with Jesus, and runs spiritual events, mission trips and surf competitions.

—*Christian Surfers NZ*



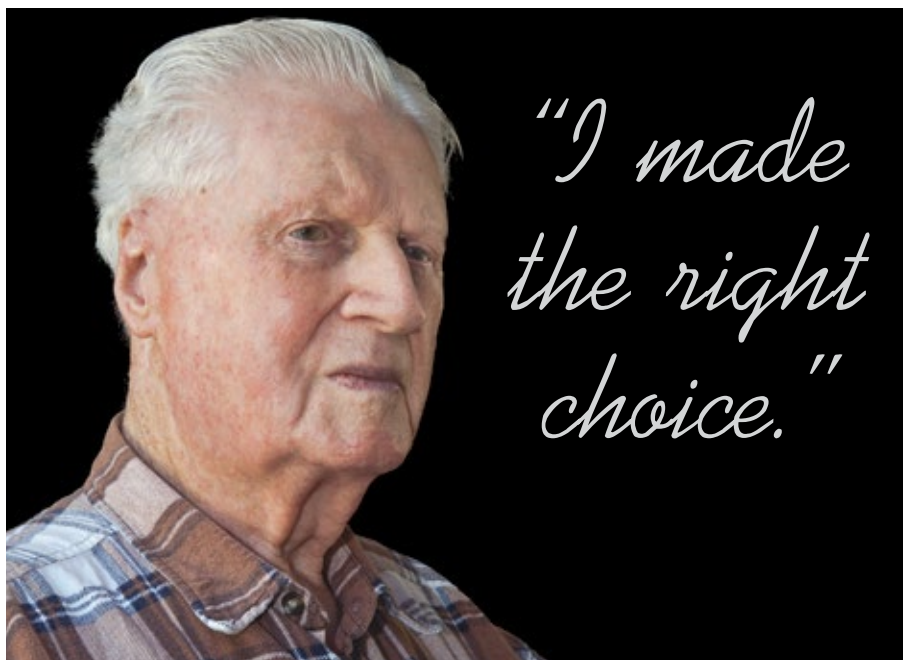
Massacre

Christians have been targeted in Kenya, where Somali militants killed more than 57 men. Some who died were asked religious questions by the gunmen, who opened fire when it was established they were Christian. Islamist group Al Shabaab has claimed responsibility, but some Kenyan government leaders have denied the group was involved. —*Morning Star News*



A better island

Church groups are keeping up the pressure on the Australian Government over harsh treatment of asylum seekers in offshore detention centres. The Australian Churches Refugee Taskforce has presented a scheme that would see processing centres on Nauru and Manus islands closed and asylum seekers taken to Tasmania to be housed in existing facilities there. —*The Advocate*



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Care with
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Sanitarium supports health star packaging

Berkeley Vale, New South Wales

Sanitarium Health & Wellbeing has welcomed the Australian Government's introduction of a voluntary front-of-pack labelling system, and has committed to adopting the system across its entire product range, including market-leading products Weet-Bix and Up&Go.

"The Health Star Rating system will benefit consumers by assisting them in making healthier choices for themselves and their families, and that's reason enough for us to get involved," Sanitarium Australia general manager Todd Saunders said. "This is a major preventative health initiative, which offers an opportunity for the food and beverage industry to significantly contribute to improving the health of our nation."

The Health Star Rating system is strongly aligned with the Australian Dietary Guidelines, and is supported by considerable research demonstrating the ability of the star system to assist consumers in making better choices when purchasing packaged foods and beverages.

The system ranks products on a scale of one to five stars, with five being the highest nutrition endorsement. It is designed to provide nutrition information in a clear and easily understood format, taking into account a number of nutrients of significance to health.

"We know consumers are interested in nutrition information and that this is a major factor when selecting food products," Mr Saunders said. "Currently, comparing nutrition values between products takes time and can be confusing. The Health Star Rating system is a practical way

consumers can be equipped with the relevant information they need when making healthy choices for themselves and their family."

The development of the system has been coordinated by the Commonwealth Department of Health, working with representatives from industry, consumer and public health groups.

"It has been great to see governments recognising the need for improved health information when making purchasing decisions, and the leadership role taken by the Department of Health in developing this standardised rating system," Sanitarium's Food, Environment and Science manager Greg Gambrell said. "With the front-of-pack labelling system guidelines nearing completion, it's now up to us as manufacturers to put these Health Star Ratings into action on our packaging—and it will be the consumers who benefit."

Health Star Ratings will begin appearing on Sanitarium products over the next few months.—*Record staff/Sanitarium Health & Wellbeing*



Changes for Dalcross Adventist Hospital

Killara, New South Wales

Adventist HealthCare Limited (AHCL), which runs Sydney Adventist Hospital, has announced plans to relocate the services of its 51-bed niche surgical facility, Dalcross Adventist Hospital.

In a carefully worded memorandum, AHCL CEO Dr Leon Clark said Dalcross's intensive care, neurosurgery and radiology services would be transitioned to nearby Sydney Adventist Hospital "in the short term". AHCL's board of directors is also exploring the possibility of establishing a new "23-hour" short-stay facility over the next 12 months to deliver all remaining Dalcross services.

The Dalcross building is currently for sale. However, AHCL management intend to retain the Dalcross name even if all services are relocated elsewhere.

AHCL is in ongoing discussions with medical, nursing

and other members of the 150 Dalcross staff in regards to their employment. Five staff have been offered redundancies while the plan is for other staff to relocate to other sites and be retained in similar roles.

According to AHCL, "The relocation follows an analysis by the AHCL board and management of the building, infrastructure and support services needed to grow and maintain market share, and also to answer changing community healthcare demands."

The property now called Dalcross Adventist Hospital has a history dating back to 1912 and has changed hands and been remodelled a number of times since then. AHCL purchased the facility in 2010. Specialising in ophthalmic, neurological and spinal surgery, Dalcross is described on its website as "the busiest, most comprehensive private neurosurgical hospital in Australia".

"We thank the Dalcross Adventist Hospital and its staff for the excellent role they have played in our delivery of healthcare services on the Upper North Shore," Dr Clark said.—*Kent Kingston*





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Solomon Islands celebrate 100 years of Adventism

Viru, Solomon Islands

More than 2000 people from every province of the Solomon Islands came to Viru Harbour last month to celebrate the centenary of Adventism in the Solomons.

In June 1914, Griffith Jones and his wife, Marion, sailed into Viru Harbour on the *Advent Herald* and set up a mission station on the northern side of the island of New Georgia. They were soon joined by Oscar and Ella Hellestrand, who had both worked at the Sydney Adventist Hospital, and who used medicine, schooling and the power of Jesus' name to influence the local people. One hundred years later there are now 47,000 Seventh-day Adventists among a population of 500,000.

The centenary celebrations, from June 17-22, featured choirs and musical items from groups from every area—giving thanks for receiving the Adventist message. Historical sketches, stories, pictures and dramas highlighted the sacrifice of early pioneers from Australia and New Zealand, and the work of local pioneers. Many of them lost family as they took the gospel to the pagan and cannibalistic people of these picturesque islands.

Four grandchildren of the Hellestrands, one great-grandchild and three great-great-grandchildren came to Viru for the celebrations. They were amazed at how much the local people welcomed them as family and respected their forebears. A highlight was meeting a 106-year-old lady who remembered Oscar and Ella Hellestrand, and who shared with them some memories and sang an early Christian song she was taught.

Other Australians and New Zealanders present included descendants of pioneers, the Ferguson, House, Anderson and Boehm families, and more recent missionaries, the Townends and Curries.

A delegation of pastors and lay people from Papua New Guinea came to express their appreciation for the more than 1000 missionaries who came to their country from the Solomon Islands as nurses, teachers, ship captains and pastors. The delegation had an eventful trip after being rescued the night before when their boat ran out of fuel at sea.

South Pacific Division president Dr Barry Oliver spoke about the biblical basis of the message of Jesus and the hope of His soon return. "We do not want to be waiting another 100 years until Jesus returns," he said. Dr Oliver and one of the Hellestrand grandchildren unveiled a centenary plaque in the village *areabo* or meeting place.

Although it rained every day and it was very muddy underfoot, nothing dampened the enthusiasm of the people attending. Solomon Islands Mission president Pastor George Fafale and his team kept reminding the people in practical biblical messages that they still have a mission and that the celebration pushes them on to reach out to others who are still lost or do not know the truths of the last day message. —Glenn Townend

For the full story of the establishment of the Adventist work in Solomon Islands and the San's involvement, see page 12



People gather for a baptism.



Why Brazil?

Geraldine Przybylko with James Standish

"Think you know South America, think again," says Dr Brad Kemp, president of the New Zealand Pacific Union Conference. Dr Kemp was part of a small delegation from the South Pacific Division (SPD) who went to Brazil to learn about the church growth there.

But what would South America have to teach us in the SPD? For a start, over the past decade, Adventist baptisms have grown by 29 per cent in Brazil. "Well," you might say, "they would, wouldn't they? After all, over there you just put up a sign and you have people running to be baptised."

Really? Consider this. During the same period most other major denominations saw their numbers decline in Brazil. And Brazil is not the backwater country you might think it is. According to the World Bank, "Brazil is the World's seventh wealthiest economy." Poverty has been halved in the past decade, down to 11 per cent. And major industries from aeroplane manufacturing to the design and production of high-tech computers are thriving.

The Adventist Church in Brazil is facing exactly the same trends as the rest of the Western world. As wealth has grown, so has secularity. Brazilians are technology rich, but increasingly, spiritually poor. But our Church has something the rest of the Western world doesn't have: a plan that's working.

And that plan centres around Novo Tempo. If you haven't heard of Novo Tempo, you don't know about one of the biggest developments in our Church—not just in our world but in our history.

Novo Tempo is the South American version of Hope-Channel. But it's very, very different. First, it is broadcast on free-to-air TV, as well as on cable and satellite. In a luxury high-rise apartment in Rio de Janeiro flipping through the channels? You'll see Novo Tempo. Living in a favela on the outskirts of Sao Paulo with your power coming from a makeshift hookup from your neighbours? Novo Tempo will be on your TV. Everywhere you go, Novo Tempo is there. It's simply part of Brazilian life in the way Channel 9 is part of Australian life and Channel One is part of life in New Zealand.

Second, most of the programming is local. If you want to see American televangelists, tune in somewhere else. On Novo Tempo you'll see Brazilians talking about life and faith in Brazil. They produce a staggering 30 new hours of programming in Portuguese every week—week in and week out.

Third, it's integrated in every way. There's Novo Tempo TV, Novo Tempo radio and Novo Tempo web with streaming and video on demand—that gets 26 million hits a year! But it's also integrated within the Church. Believe it or not, Brazilian churches now have two signs: one for the Adventist Church, the other for Novo Tempo. And a Bible school is at the heart of Novo Tempo. Today there are 485,000 students in the Novo Tempo Bible School.

So how is all this working out for them? The Church used to be seen as a cult in Brazil, but Novo Tempo has brought a new face to Adventism. Roughly 20 per cent of people baptised in Brazil today, indicate that Novo Tempo was a key reason they were brought into the Church, and church leaders suspect the percentage is actually higher. Almost half of Novo Tempo donors are not Adventists (yet . . .). And as previously mentioned, the Adventist Church in Brazil is growing, even at a time when other denominations are shrinking.

"I was thoroughly impressed with Novo Tempo and was able to see clear evidence of the significant impact it is making on both the evangelism and the nurturing of the Church in South America," says Pastor Michael Worker, president of the Greater Sydney Conference. "We were blessed to hear many, many testimonies of new believers from Novo Tempo as we visited churches on Sabbath."

But does this have any relevance to the South Pacific? "Novo Tempo shows us what can be done," Dr Kemp says. "It started small and look how God has blessed it. So of course this can happen here. If we were to make a similar commitment in our region, I believe we'd see similar returns. It's a game changer."

Geraldine Przybylko was part of the team who visited Novo Tempo in Brazil. She is Media Ministries director of the Adventist Media Network.



Secret service

by Linden Chuang

AS A CHURCH, IT'S NOT UNCOMMON FOR US TO laud our leaders. And that's fair enough—our preachers, presidents and pioneer missionaries are more than deserving of some recognition. However, in focusing on the work of those in the spotlight, we can so easily forget the efforts of those operating in the shadows—people who serve and slug away behind the scenes. People like Raymond.

I met Raymond Peterpoka almost a year ago in Valasi—a small village in the remote highlands of Guadalcanal, Solomon Islands. It's the kind of place in which Raymond spends much of his time, serving the Church and his community. Not by preaching or teaching, but by cutting timber.

Maybe it's just me being a product of the Western world and all, but I regard what Raymond does as totally insane . . . albeit truly inspirational. Take the trip up to Valasi. It's a six-hour trek through some of the toughest terrain imaginable—up mountains, down valleys and across rivers. Raymond made this trip alone, in the dark, and with a 20kg chainsaw strapped to his back.

Then there's the actual business of tree felling. It's dangerous, especially in the Islands. At least two missionaries have died in accidents since 2011. Yet this is what Raymond believes he has been called to do.

"I cut timber for the Lord," he said. "I can't preach or be an admin person, but God has given me these skills and I'm going to serve him as best as I can."

Since 2010, Raymond has cut timber for a number of Adventist churches and homes across Solomon Islands. A few years ago, the local Mission held a big evangelistic series near Honiara. Thousands of people gathered at the event to hear the speakers. I wonder, however, if anybody took notice of the stage they were preaching from—a structure that Raymond cut all the timber for.

Perhaps all of this wouldn't be so amazing if Raymond was a young, muscle-laden lumberjack. But he's 63. If he were in Australia, he'd be getting ready for retirement. Raymond, however, has no intention of slowing down.

"As long as I'm healthy, I'm going to serve God in this way."

This service hasn't been all give and no return. The work has helped Raymond to support his wife, who has been struggling with an ongoing illness. His faith has also been strengthened in the process.



"Up until 2010 I had many doubts whether what I was doing was making a difference," Raymond said. "But since serving the Church I've seen so many blessings, and it has quieted my doubts. I feel God is very near to me."

Raymond is a high school dropout who accepted a call to serve God as a handyman. This sort of profession doesn't come with the "spiritual glamour" associated with doctors, nurses, teachers or preachers, but it's no less vital to the mission of the Church.

To the "tradies" and "techies", cleaners, cooks, accountants and the rest of our brothers and sisters who are faithfully serving as "the hands and feet" of Jesus in the shadows, Thank You. The truth is you may never be noticed, or receive the recognition you deserve. However, know that God "who sees what is done in secret, will reward you" (see Matthew 6:1-6).

*Nobody walks on the road you're paving
Nobody sees all the souls you're saving
Oh, but Love does.—Brandon Heath*

Paul encouraged the Thessalonians to "aspire to lead a quiet life, to mind your own business and to work with your own hands" (1 Thessalonians 4:11). Raymond and many others like him have embraced the challenge of secret service. Will you?



I regard what Raymond does as totally insane . . . albeit truly inspirational.

Linden Chuang is assistant editor of Record-digital.



The caveman diet

Lately, there has been a lot said in the media about the growing popularity of Paleo diets, but like so many other “new” diets, the name often gets thrown around a lot more than the details. This week I sat down with Lifestyle Medicine Services dietitian Simon Barden to get his thoughts on the Paleo craze.

So let’s start at the beginning: what is the Paleo diet?

The Paleo diet (or Paleolithic diet), also known as the caveman diet, is a way of eating said to be based on the diets of Paleolithic humans. Generally speaking, it heavily features fish, grass-fed meat, eggs, vegetables, fungi, nuts, fruits and roots. Followers reduce consumption of or exclude grains, dairy products, potatoes and refined sugar, salt and oils.

So what does this diet have going for it?

Kicking refined sugar, salt and oils out of the diet and consuming foods as close as possible to their natural state is absolutely the key to building a great diet. Author Michael Pollan sums this up perfectly when he says: “Don’t eat anything your great-grandmother wouldn’t recognise as food.”

What are the concerns surrounding the diet?

These can actually be summed up by another quote from Pollan. In his book, *In Defense of Food*, he settles on three rules he believes are the key to a healthy diet: “Eat food. Not too much. Mostly plants.” Eating mostly plants is the key to a healthy diet, so Paleo diets can potentially be quite high in animal products and followers miss the amazing nutritional benefits legumes and wholegrains can provide.

It’s great when a diet makes us mindful of what we’re putting into our bodies, especially when it focuses on eating minimally processed foods, but it’s important not to abandon all we already know. It might not have a catchy name, but a diet packed full of whole fruits, vegetables, legumes and wholegrains has a strong history of research linking it to health and longevity.



Rye with hummus and fetta

Preparation time: 10 minutes Cooking time: nil Serves: 12

250g wholegrain dark rye bread stick

250g tub hummus

1 cup mixed leaves

2 tablespoons sliced kalamata olives

50g reduced fat fetta, crumbled

1 tablespoon balsamic vinegar

1. Cut rye stick into 2.5cm thick slices and spread with hummus.
2. Combine mixed leaves, olives and fetta, arrange over hummus and drizzle with balsamic vinegar.

NUTRITION INFORMATION
PER SERVE: 480kJ (110cal). Protein 5g. Fat 5g. Carbohydrate 12g. Sodium 260mg. Potassium 100mg. Calcium 43mg. Fibre 4g.



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Sydney Adventist Hospital's 100 years in Solomon Islands

by Alex Currie

BY 1913 ADVENTIST MISSIONARIES WERE AT WORK on most Pacific Islands, except Solomon Islands and Gilbert and Ellice Islands. The Australasian Church desperately wanted to take the Adventist message to the Solomons, but how?

Norman Wheatley, a very successful trader and plantation owner, lived and built his empire in the Western Solomons from 1893. He regularly travelled to Sydney for stores, equipment, medical attention and to purchase more ships as he had a penchant for sailing ships.

The Adventist magazine, *Life and Health*, was posted to traders, government officials and missionaries of other denominations in the Solomons by Vic Stratford, a clerk at church headquarters, from 1911. Perhaps Wheatley first read of the San hospital in that magazine. It appears he may well have been a patient in the San in 1912 and 1913, and according to his family, was admitted in 1914 suffering from malaria.

While there, he was most impressed with the treatment, care and compassion of the medical staff as well as the message of this fledgling Church. On a daily basis he heard staff singing in worship and was impressed. He appreciated the cleanliness of the institution and recognised the Adventists' strict health habits. There is evidence he spoke to J E Fulton (president of the Australasian Union Conference, 1909–16) concerning Adventists entering the Solomons.

On his return to the Western Solomon Islands in 1914, Wheatley called his employees together to inform them a new mission was coming. He broadcast the news wherever he travelled on his schooner, that a "clean mission" was coming whose missionaries would teach people English.

Wheatley is reported to have taken a wind-up gramophone with a big speaker to Viru Harbour and played a record of people singing, telling people that the new mission would teach them to sing like he had heard at the San. He was so enthusiastic in spreading the news that people referred to the Adventist Church as "Norman's mission". It was also nicknamed the "English mission" because they

taught English. Wheatley was also keen to bring balance to Christianity in that part of the Solomons, which was dominated by the Methodist Church. He had earlier extended an invitation to the Catholic Church but although they tried, their mission failed.

The timing of Wheatley's visit to the San seemed perfect. On September 30, 1913, the Australasian Union Conference had invited Griffith and Marion Jones to be the first Seventh-day Adventist missionaries to the Solomon Islands. Jones, a Welsh sea captain, who trained for mission service in Keene, Texas, was chaplain and Bible teacher at the San from October 8, 1913 until May 1914, when he and his wife left on the *SS Mindini* for Gizo. During his chaplaincy at the San, Jones chatted with Wheatley who promised help by providing a temporary crew in order to launch mission activities in the Solomons.

The Church signed a contract with W M Ford, a thriving boat building firm in Berrys Bay, for the building of the *Advent Herald*, which was to be almost 10 metres long. This company possessed the most extensive and experienced maritime industry on Sydney Harbour, well capable of building a ketch-rigged sailing launch, augmented by a 12 horsepower Kelvin oil engine that chugged along at eight miles an hour. Pastor and Mrs Jones could live on the launch and enjoy reliable transportation. The *Advent Herald* was loaded into a "cradle" and placed on the deck of the *Mindini* for its trip to the Solomons.

On arriving in Tulagi, capital of the Solomon Islands Protectorate (1896–1942), Jones met the government commissioner, introduced himself and shared what the Church planned to accomplish. On Friday, May 29, 1914, the *Advent Herald* anchored at Gizo, the Western regional outpost nearest to Wheatley's home at Lambete, Munda. Wheatley organised four employees, including John Stratham, who cared for Wheatley's plantation and trading store interests at Viru, to meet Jones and become guide and crew to the little ship. They sailed to meet Wheatley and spent an evening with him at Lambete, of which Jones wrote: "He

gave us good advice." Jones and his wife slept on the floor of Stratham's store in Viru Harbour until their two-bedroom house, prefabricated in Sydney, was built.

Jones wrote about Viru: "This is our first mission station in the Solomon Islands. It is a beautiful, peaceful harbour into which three fairly large rivers run . . . It was with much caution and many prayers that we were led to decide on starting at Viru; and we believe that we have evidences that the move is all right." Writing about the Viru school, Jones says: "These are nearly all bright, earnest, promising young people, having learned to sing in English, and say one or two verses of 12 hymns, four of which they know all through . . . The Sabbath meeting and the Sabbath School have reached an attendance of about 70, which promises to be regular, and all appear to be very attentive, reverent and in earnest. Even the old people who have been bush savages, and some who are spiritualistic mediums and witch doctors, now come every Sabbath dressed in anything they can get hold of in honour of the day, whereas on all other days in their homes they wear no clothes at all . . . I fully believe that the Lord has sent us to neglected Viru, and it is not difficult for us to see our first native missionaries among these dear people."

Within weeks, Jones recognised the need for medical missionaries and called for the Australasian Union Conference to send Oscar and Ella Hellestrand (nee Sharp). Oscar had enrolled in the nursing course at the San in 1909, and graduated in 1912. On January 6, 1915, the young couple sailed from Sydney on the *Kulanbangara* for the Western Solomon Islands. Jones met them at Gizo and sailed them to Ilemi, Viru Harbour, in the *Advent Herald*, where their two-bedroom home awaited. This was their home for the next two years. While Jones evangelised in Marovo and other areas, the Hellestrands consolidated the mission at Viru and surrounding areas.

Besides doing a great deal of medical work, the Hellestrands conducted a training school for about 50 students. Jones and Hellestrand developed an educational technique that worked. They taught school to students who were in their teens and twenties. At every opportunity they took their students to surrounding villages and other islands to sing, teach and testify, often for three months at a time. Hellestrand wrote about his trip to Nono: "We sang them several of the sweet songs of Zion, after which I told them of God's love for all mankind . . ." In an interview Jones revealed: "I take our students with me everywhere. [They] do a wonderful work. They know very little at first, but develop steadily. They start singing, 'Jesus Loves Me'. Then we pray, and I give the villagers a little talk . . . The village is cleaned up, and then of course it affiliates with the mission." Initially only young men were taught, but the Hellestrands soon began teaching mixed classes.

In 1918 Jones wrote: "In the very early stages of the work it was these young people who, on the *Advent Herald*,

pioneered the cause in the Marovo Lagoon by their simple testimonies and the singing of our hymns. Our best young people and chiefs today in the lagoon had their first love for our mission created by the words and songs of our Viru people."

In the same letter Jones wrote: "It is not easy to get these young people to stay away long from their mission schools, as they are more eager to learn than to teach, and it is quite a cross to them to have to stay and live among people not of their own clan. So we send them away for three months, and return them again to school for another three months, for none of them are sufficiently instructed to do this work, but as we have no-one else to send we are obliged to do something of this kind."

Jones continued writing: "To possess a whole Bible and also a *Christ in Song* hymnbook is the great desire of our young people on our missions in the Solomons . . . We hear them singing our hymns day and night—about 70 of which they know." Of the older people he wrote: "Their aims are now to buy calico to dress themselves for church and school, to possess a Bible and read it, and also a hymnbook and sing its hymns, with the hope of eternal life in their hearts and a home at last in heaven . . ."

The Hellestrands learned the local language, Ulusagi, quickly. A chief named Pana taught them while he visited them every day for treatment of a leg ulcer.

Typically the Hellestrands treated malaria, ringworm, yaws and hookworm, and dressed wounds from accidents. They taught their students English, Bible, music and simple home remedies. School was heralded every day with the sound of a conch shell that still remains with Jean, the first child of Oscar and Ella, born in Newcastle on January 25, 1917, soon after they returned to Australia. The birth of their first child and the fact Oscar was suffering from malaria took them back to Australia.

In subsequent years almost 1000 Solomon Island pastors, teachers, accountants, office workers, nurses and doctors were sent by the Mission to other countries—particularly Papua New Guinea. Where these national missionaries went they taught people to love Jesus, sing gospel songs and pray.

Since the Adventist Church first sent missionaries to Solomon Islands 100 years ago, the Sydney Adventist Hospital has been integral to the mission there. The San has provided dozens of trained staff to serve the people, three of whom sacrificed their lives: Muriel Parker in 1930, Brian Dunn in 1965 and Lens Larwood in 1979.

Where did it all start? Wheatley knew if he could encourage the Church to send missionaries, they would teach the people the sweet gospel songs he had heard staff at the San singing. ↻

Pastor Alex Currie is acting group manager for Spiritual Care Services for the Sydney Adventist Hospital.

We hear them singing hymns day and night . . .



Playing hide-and-seek with

God

by Younis Masih

JULIUS POLLUX, SECOND CENTURY LINGUIST, CALLED it *apodidraskinda*; modern Greece named it *Kryfto*; Israel called it *machboim*; and we call it hide-and-seek. It's a loved game throughout the world.

As a child I loved playing it with my father. This is how it started. My father covered his eyes, often counting to 10, while I hid. I would run fast and hide under the bed, my favourite spot. My father walked around the house looking for me and calling, "Where is Junah (my nickname)?" I always tried holding my breath and remaining still, but to no avail. Suddenly, my father would enter the silence. He would bend down on his knees near the bed and shout with a loud voice, "Here you are. I found you!" I always thought, "Should I have chosen a different hiding spot he wouldn't have found me." Little did I realise that I was in a walled, roofed house. Where could I run? Was there any place that could have hidden me from my father?

The prophet Jonah also played hide-and-seek. He played it with God. What a Partner to play with! This is how it began for Jonah. The Word of God came, "Rise, walk to Nineveh the great city and cry against her, because their evil has come up before my face" (Jonah 1:2).¹ Here we see the great picture of God's love and passion to work hand-in-hand with humans. Could God have employed other means and ways to reach Nineveh? The answer is yes. But God chose to use a human agent—Jonah. God once again was about to write another unforgettable story, another important chapter in history. He was not only about to awaken the Ninevites but Jonah also. He was about to

shape Jonah's character. In the past God had used Moses to take His message to the Egyptian Pharaoh; He used Daniel to set an example among the Babylonians; and He used Esther in the court of a heathen king. This time, He chose Jonah to carry out His plans. What a partnership, human with divine. The divine God chose human Jonah to reach out to the Ninevites.

Nineveh was the city of wickedness (Nahum 3:1,19). The Assyrians' undesirable political attitude towards Israel was yet another factor that formed hatred in the hearts of Israelites. The Ninevites were evil, but were they beyond God's sovereign love? No, and neither are we. This wasn't only the moment to take the message to the Ninevites, but it was a moment that challenged Jonah as well.

Rise beyond nationalism

Jonah was absorbed in his interest for Israel (2 Kings 14:25). He was busy serving God's chosen, the Israelites. God wanted Jonah to rise beyond nationalism—Jonah's comfort zone. We all have our comfort zones. Which one is yours? How often are we bound by our national, racial, denominational and religious interests that we miss to see the bigger picture of God's love and salvation for all humanity?

Rise beyond fears

God wanted Jonah to rise beyond his fears. Rise beyond the fear of what others would say; the fear of getting hurt by the Ninevites; and the fear of losing prophetic reputation among his people. Which fear does God want you to rise beyond?

Rise beyond self

I'm not sure whether Jonah had a habit of talking to himself, but if he did, then it may have been similar to this. Jonah (to himself): "I don't know what God has in His mind. The Ninevites are too difficult to reach. They are wicked. They won't listen. I don't know why I have to preach to the Ninevites. God, why can't you send someone else? Don't you have any message for the Israelites? I am willing to preach it to them." Like each one of us, Jonah must have thought in his mind about the difficulties related to the task. Jonah had to rise beyond his self to become selfless.

Jonah is not walking, but running

It's fascinating to note that in the original Hebrew text of Jonah 1:2 the writer uses two important verbs. The first is *qûm*, which basically means the physical action of rising. The second is from the root word *hlk*, which can mean to go, to come or walk. It carries with it the basic idea of movement or walking. Grammatically, both verbs are *Qal* active imperative. In Hebrew Grammar, imperatives are the commands given by the speaker. This information underlines that it was God's command for Jonah to rise up and walk to execute His command. In verse 3 the writer uses *qûm* again to convey that Jonah did rise according to the command given by God. But to express Jonah's movement in response to God's command the writer did not use the verb derived from *hlk* (verse 2), but instead he uses *barakh*, which describes running away or fleeing. Jonah rose not to walk but to run. Sadly, he was running not to obey but to disobey. He was not behind God; not beside God; he was not with God; but he was running away from God.

Jonah arrived at Joppa, paid the fare and boarded the ship that was heading for Tarshish. God told Jonah to go to Nineveh about 550 miles northeast of Israel. Instead, he went to Tarshish—a destination about 2500 miles in the opposite direction. Jonah had made the choice. Jonah was ready to hide and God was ready to seek.

So the countdown had begun and the game was on. Was it only a game? No! It was more than that. The old battle was on—the battle that started in heaven (Revelation 12:7) and continued in Eden (Genesis 3); the battle between God and the devil, good and evil, and light and darkness (Ephesians 6:12). This time the battle wasn't in heaven, it wasn't in Eden, but in the mind of Jonah. Jonah's mind was the playground.

What was in Jonah's mind? Was he feeling guilty for not following God's directives? Did he realise that it would take longer to reach Tarshish than Nineveh? Did he pray to God before starting the journey? Did he fight the battle of right and wrong? I reckon he did. We all do. Some lose, others win, but the battle goes on. In the case of Jonah, the devil

had kicked the first goal but God was about to kick one. God wasn't going to give up on Jonah.

Jonah and the deep sleep

We don't know how long it had been since the boat left the harbour, but Jonah had found a favourite spot for hiding. He went below the deck, where he lay down and fell fast asleep (verse 5). The Lord sent a great wind and a violent storm arose on the sea (verse 4).

The moment of seeking has come. God has arrived. Not in a still, small whisper. Not in an earthquake. Not in lightning and thunder, but in a violent storm; a storm that threatens to break the ship; a storm that fills experienced sailors' hearts with fear. Once again the wind and the sea are at God's command. This time it isn't the Red Sea (Exodus 13:18). It isn't the River Jordan (Joshua 3:12-16), but the Mediterranean Sea. It's as if the whole of nature

has joined God against Jonah. It's as if the whole of heaven has paused and zoomed in on Jonah. Montague Stephen Mills offers a fitting, graphic depiction of this storm. He states: "The Hebrew text is particularly graphic in depicting the most violent of storms which God hurled like a javelin at that little vessel. By using the phrase 'hurled to the water', it suggests that this was a violent squall which came from above, and

We can't hide from our Father. Jonah couldn't. I couldn't. Yes, you also can't. We can't hide from our heavenly Father.

by the phrase 'great tempest in the sea' suggests it was localised to one spot in the sea, that spot in which this hapless vessel came within an inch of floundering."² Surely, God has zoomed in on Jonah. The whole heaven has zoomed in to watch. Yes, Jonah is found. What next?

No more hiding. No more running away. God has won; the devil has lost. God is in; the devil is out. Jonah is in the grip of his Father's hands—strong hands. We can't hide from our Father. Jonah couldn't. I couldn't. Yes, you also can't. We can't hide from our heavenly Father. We all are housed, walled and roofed. We can't hide behind closed doors, in the bars or behind bars. We can't hide behind the lies, behind the words and behind the smiles. We simply can't hide.

The Father is looking for you. He won't give up on you until you are found. He didn't give up on Jonah. He won't give up on you. Doctor Luke sums it up: "For the Son of Man came to seek and to save what was lost" (Luke 19:10). The Son of Man has come looking for you. He won't give up until you are found. Do you want to be found? Are you still playing hide-and-seek? R

1. My own English translation from BHS.

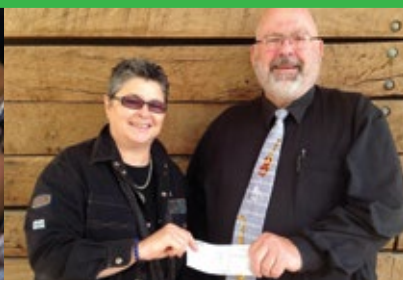
2. Montague Stephen Mills, *Jonah: A Study Guide to the Book of Jonah* (Dallas, TX: E Ministries, 1998), Book in the Libronix Digital Library System 3.0c, 2000-2006 [CD-ROM], June 2012.

Younis Masih is a pastor in Invercargill, New Zealand.



Free lunch

Portoroki church members provided lunch to more than 400 students and teachers at Epauto High School in Port Vila (Vanuatu) on June 16. Students at the school's kindergarten also received free lunch packs. Epauto principal Joses Seth said it was the "first time the students and teachers [received] this kind of help". — *Adventist Media: Vanuatu*



Paying it forward

Riverland church (SA) members raised more than \$6500 at their annual Harvest Thanksgiving Auction. They donated \$500 to the Riverland Domestic Violence Unit. The rest of the funds will be used to support the church youth in their efforts to raise \$15,000 for the construction of a water sanitation system in Sierra Leone, Africa. — *Grapevine*



Worship in the windy city

More than 300 people from churches across Wellington (NZ) gathered at Lower Hutt Adventist church on May 24 for a concert of praise. A number of people from the community also came to enjoy performances by Adventist singers and musicians. Wellington church hosted an afternoon concert on June 24. Lower Hutt music minister Gabriel Tupou said the concerts are an effort to "unite the churches in the region" and to spread the gospel through music. — *Gabriel Tupou*



Shining bright

More than 40 women attended a Dorcas weekend camp at Tebara District (Fiji) in June. The camp was held in celebration of Women's Ministries Emphasis Day—an annual event organised by the worldwide Adventist Church. This year's theme was "You Are the Light of the World". The event in Tebara featured talks by Makereta Rauku, as well as cooking demonstrations by the Nadali church Dorcas club. A special highlight was the baptism of Merelita, one of the attendees. "My baptism today has brought me much joy," said Merelita, a mother of four. "I can't wait to do something for the Lord." — *Jesell Royokada*



Supreme students

Three Adventist students were recognised at the annual sPACIFICALLY PACIFIC Supreme Awards held in Christchurch (NZ) in May. Christchurch Adventist School student Juote Sione and Hillmorton High School student Tasmania Taii Sapi were each recognised as an "Emerging Pasifika Leader". Tasmania was also awarded for being a top high school student for 2013. Tovia Fui, from St Thomas of Canterbury College, was recognised as a "Pasifika Academic High Achiever". He also finished first in the 2014 Senior English Speech Competition. — *Memea Ma'aeolopa/Southern Connexions*



Warm donations

Macquarie College's 10W class recently hosted a warm clothing and blanket drive, collecting more than 300 items for the Salvation Army to distribute in north New South Wales during winter. It's not the first time the school's 10W class has organised a community service project. Over the past 18 months, students have raised money for the Rural Fire Service and purchased a donkey for a needy family through Oxfam. — *Andrew Scully*



CHIP training in Tassie

Twenty-seven church members recently participated in Complete Health Improvement Program (CHIP) facilitators training at Launceston church in Tasmania. Dr Paul Rankin, associate director of Adventist Health in the South Pacific, hosted the event. The new CHIP facilitators will start hosting programs across Tasmania in September. — *Natasha Jordan/Tasda*



Chainsaw dedicated

The Andoga family of Kirokota village (PNG) recently dedicated a newly purchased chainsaw for God's service. Murray Andoga (pictured second from left) said while the machine would be made available for hire to the general public, priority would be given to Adventist Church building projects in the region. — *Eastern Wind newsletter*



Saving the devil

by Warren Shipton

IF YOU'RE TASMANIAN PLEASE EXCUSE ME, BUT I THINK the Tassie devil is an ill-tempered and unattractive beast. It has managed to engineer its own downfall by transferring a virus that causes a deadly cancer through the bites it inflicts with alarming regularity on its peers. But this, in turn, has promoted it to the endangered species list.

What is interesting, however, is that there are many species that are more critically endangered than the Tassie devil, but the devil gets priority over them. Successive federal governments have favoured the Tassie devil's salvation to the tune of \$13.3 million.¹

Why would we sacrifice to this extent to save such nasty creatures? I wonder if heavenly beings looking on at the great controversy have asked God the same question about saving the human race.

Sin's entrance has resulted in our human race arguing, killing and inventing cruelties. In fact, it may be fair to say that humans are even less attractive in our habits than Tassie devils! However, heaven's government announced a rescue package; a plan actually finalised before the sin virus appeared (1 Peter 1:20). Cheapness was not a consideration. Incredibly, every individual was provided for and immediately.

Humans are made from clay and will return to it, so as objects our worth is negligible. We have value only by virtue of the price paid by heaven. Heaven's Commander gave His life to rescue humankind; the just for the unjust. The rescue mission was incredibly risky (Matthew 2:13; 4:1–11; 26:56). This giving has established the value He places on us,² just as the millions promised the Tassie devil indicate its value.

The very nature of God, which is described as love (agape type—1 John 4:7–9), was on display. Such love is spontaneous; it does not calculate intrinsic worth to call it into action. It is self-sacrificing; it is God's way of showing humanity. He wishes to fellowship with humanity, an enduring aspect of His character. He will dwell with the saved in the new earth just as in Eden. Now the intriguing

thing about agape is that it seeks out the sinner, the lost (Luke 15:3–7; John 3:16). It is expressed to all, irrespective of location, wisdom or the morality of the life lived (1 Corinthians 1:27).

This love came down because we had nothing to recommend us to God (Isaiah 64:6; Zechariah 3:3). God alone generates it (love is "of God"—1 John 4:7). If this was understood there would be no more farewell services where the immortal soul is pictured enjoying heaven's pleasures. The concept of the immortal soul carries with it the idea that humans have intrinsic worth because a divine element is housed in the body. We have nothing that recommends us to God except our need.³

A similar misunderstanding of agape supports the growing practice of mystical exercises in the Christian community—the Eucharist brings Christ down, it is claimed. Priests have power to direct God! And in the prayer life it is claimed practitioners may meet the "slumbering Christ" in the holy, silent place within.⁴ Here again a worthy element is inferred and a power attributed—echoing Eastern mysticism. Certainly, we may approach God at any time, but not within us (Nehemiah 2:4; Matthew 6:9).

So how does the Christian respond to God's love? The only appropriate response is to accept the magnificent gift with gratitude, whole-heartedly and till life ends. A further response will come as a natural consequence—the recipient will act as a channel of this love to others (Matthew 5:16).⁵ We are called to be channels for God's grace, ambassadors if you like (2 Corinthians 5:20). ✉

1. Nicky Phillips, Survival of the cheapest. Sydney Morning Herald, August 11, 2011; Matt Smith, \$3m Federal funding boost to save Tasmanian devils. Mercury News (Hobart), January 23, 2014; Linda Hunt, Fears for the Tasmanian devil survival program, as another funding request is rejected. ABC News, Tuesday, January 14, 2014.
 2. Christian Service, 121; Patriarchs and Prophets, 162.
 3. Anders Nygren, Agape and Eros (Chicago: University of Chicago Press, 1982), 206, 210, 222.
 4. Thomas R. Kelly, A Testament of Devotion (London: Quaker Home Service, 1979), 27.
 5. Acts of the Apostles, 601; Christ Object Lessons, 328, 419

Warren Shipton is an educator and biomedical scientist living in Queensland and is associated with Asia-Pacific International and James Cook universities.

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R MY STORY

Howard and Sandy Garland

Every picture tells a story. This picture is the highlight of the spiritual journey of Howard and Sandy Garland. The couple were non-practising Pentecostal Christians for 26 years. Their friends Bruno and Jacqui encouraged them to get connected to Christian television. Because they procrastinated, Jacqui finally took the initiative and had a satellite dish installed for them.



Of all the Christian channels available, it was HopeChannel and Amazing Discoveries that got their attention—and held their interest.

They began attending Sabbath services at the local Cooroy Seventh-day Adventist Church, just north of Brisbane.

Pastor David Reilly had regular studies with Howard and Sandy, leading to their request for rebaptism into the Seventh-day Adventist Church (pictured) on September 14, 2013.

Now, Howard and Sandy have a new ministry, sharing this message with some 25 friends. Says Sandy: "We love HopeChannel because it has the truth to turn our eyes upon Jesus. My favourite program has to be *Hope Sabbath School*. Howard's favourites are *Real Family Talk* with Willi and Elaine Oliver and *Go Healthy for Good*."

Pastor Reilly says: "I'm grateful to HopeChannel for building a foundation for understanding Bible truths and encouraging them to connect to their local church at Cooroy. It's great to work together to build people up in their knowledge of God."—*HopeChannel*

OPINION POLL



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Jesus is travelling through Samaria with His disciples. He meets a Samaritan woman at the well and asks her for a drink of water. Jesus tells the woman all her secrets and soon the woman is convinced that Jesus is the Messiah. The woman then runs and brings everyone in her town to meet Jesus.

MATCH THE STONES to find out this week's Memory Verse and Service Message!



MEMORY VERSE



SERVICE MESSAGE



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OPENING HIS WORD

Gary Webster

Seven signs of Christ's return

Sign 5: Global moral decay

The fifth sign of Christ's return is global moral decay—pride, dishonesty, violence, sexual immorality, pleasure seeking, materialistic self-centredness and lawlessness. Sadly, even most Christians will participate in this litany of lawlessness.

Read 2 Timothy 3:1-5, 13; Matthew 24:1

There are causes of such lawlessness:

1. Forgetfulness of God: When God is forgotten or not our first priority, sin inevitably increases. Either prosperity or adversity can cause us to lose our hold on God. Lack of trust in God to provide for our needs will be the reason most Christians turn from obedience to God's commandments.

Read Romans 1:28-32, 18-27; Deuteronomy 6; 10-12; 8:11-17; Hebrews 10:32-39; Revelation 13:16, 17; 14:9-12

2. Legalism: seeking to be right before God by obedience to His laws causes more sin.

Read Romans 7:5-12

3. Feeding on evil: allowing evil to enter our minds through our senses, or feeding on the faults of others (criticism and gossip) eventually produces the same evil in us. We become like what we behold.

Read 2 Corinthians 3:18; Philippians 4:8

4. Antagonism to God's will and commandments inevitably leads to ever deepening darkness of the soul.

Read 2 Timothy 3:13; John 12:35

Solution to lawlessness

In a rebellious world darkened with demonic lawlessness just before Christ's return, it is faith in Christ crucified that produces people who turn from sin to loving obedience to God's commandments.

Read Revelation 18:1-4; 14:6,7,12; 12:11,17; Hebrews 13:20,21; 8:10-12; Galatians 6:14; Titus 2:11-14

Decide right now to put your whole trust in God by following all of His will that He has revealed to you.

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



OPINION

Nathan Carr

God's earth. Our emissions. Whose problem?

Climate change: it's a topic that is debated all the time by environmental groups, governments and large companies. We ourselves ask frequently: "Does it exist? And can we do anything to stop it?"

There's no doubt when it comes to the issue of climate change, doing nothing is not going to help, and doing something is sure to be met with fierce opposition. It all comes down to what approach will result in the least biggest loss: the loss of cutting back emissions and leaving mining resources in the ground; or the loss of our clean and healthy environment, the beautiful planet that God so carefully created. The easiest way out is to sit on the fence and take no action, but it's now become apparent that this is no longer an option.

Numerous climate and weather records have been broken, all confirming the presence of global warming.

Climate change is a worldwide problem and thus requires a worldwide solution, but someone must take the initiative and put up their hand and say, "Today, we are actually going to get the job done; we are seriously committed to fixing this problem."

America has put its name forward as the government that will lead the world into a greener future. The US has committed to a 30 per cent cut in carbon emissions by 2030¹, and China, the largest emitter of greenhouse gases, has said it will set an absolute cap on its emissions. Will other countries be inspired by these genuine attempts to take action?²

Australia, a major exporter of natural resources, relies on mining as part of its economic growth. If the mining sector were to be cut back because of efforts to combat climate change, it would be economically harmful.

The economy versus the environment is the major battle in the climate change issue. What is really more important? A place for us to live and breathe, designed by God; or an economy based around non-eternal money?

The winner should be the environment. We must remember that God created this earth for us to look after, respect and not destroy. If you built a grand house and rented it out, you would expect when you return to live in it that it isn't a total wreck, crumbling to pieces. It's the same with the earth. The man-made world may have had positive influences on us, but now the environment is suffering from our overuse of its natural resources. God designed the earth differently from everything else because He wanted it to sustain life. Since humans are the dominant species, specifically made in God's image, we have an obligation to keep the earth healthy. Together the human world got ourselves into this problem; together we must get ourselves out.

But how?

We as individuals may not be able to press a button and suddenly stop all carbon emissions, but we can pray that the world leaders do what's best in the eyes of God to fix His fragile creation; that they will continue to take the appropriate actions to convince the world to help solve the climate change problem, once and for all.

1. Based on 2005 levels. 2. Sydney Morning Herald.

Nathan Carr wrote this piece while doing work experience at Adventist Record.

REVIVED BY HIS WORD

July 19—August 2, 2014

READING THROUGH THE BIBLE TOGETHER
ONE CHAPTER A DAY

19 – Ezek. 22	23 – Ezek. 26	27 – Ezek. 30	31 – Ezek. 34
20 – Ezek. 23	24 – Ezek. 27	28 – Ezek. 31	August
21 – Ezek. 24	25 – Ezek. 28	29 – Ezek. 32	1 – Ezek. 35
22 – Ezek. 25	26 – Ezek. 29	30 – Ezek. 33	2 – Ezek. 36

LETTERS

STEADY TESTIMONY

Trevor Mawer, via Facebook

Re: "The (other) lost son" (May 31). As an eleventh hour entry [to the church] I find the testimony of those who have always followed their faith and stayed following the Lord of more weight than the "glamour wordly" testimony. It is perseverance despite all the temptations, sticking despite the distractions that I find great value in. It gives me hope that I too can endure.

CARING CHURCH?

Name withheld

I am writing this with tears flowing down my cheeks. I have been an Adventist since I was 16. I am the only Adventist in my family, but have been blessed with a loving Adventist husband and children who have all grown up and now have families of their own.

Now I am at the other end of life. My husband has vascular dementia. His journey with dementia began several years ago and has now progressed to the stage where living is a daily struggle.

But now I pause . . . Where is our family? Our church family. Those we worshipped with for years; those for whom we still pray. We seldom get to church as my husband is usually back in bed by 10 o'clock so we are caught up in an isolated, lonely walk. I know people are praying for us (and we are thankful for that) but why cannot we be the hands, feet, voice of Jesus. I look back over my life and to my horror find I was the same. How many people could I have lightened the load for by making a conscious effort to step outside my comfort zone and pop in, make a phone call or send an encouraging note in the mail? How many people have left the Church because I wasn't

there for them; because they spent many a lonely Sabbath by themselves? As a Church, we are very good at preaching the truth—or are we? Isn't the truth that God loves us? As His children shouldn't we show that love? Does not action speak louder than words?

The most common reason I am given for people keeping away is that they don't know how to deal with the situation.

As a Church, could we not run seminars to educate people on how to relate to others who are struggling or are ill?

I do not discuss our situation openly with others anymore. I've learned to keep quiet—people know what they have heard or they ask what they want to know, make their assessments and move on. So do the weeks, months and years. At the end of this journey what then? Will I know my church family? Will they know me? Will I even have one?

And my husband. Who has received the blessing of being there for him? Who has held his hand through his journey? Lightened his load? Who has been the hands, feet and voice of Jesus to him?

Please look around and reach out.

TAKE HIS NAME

Colin Richardson, via website

Yes, it disturbs me when people used the name of Jesus carelessly (Serious offence, July 5). But I am much more disturbed when fellow believers take His name in vain. And I am not speaking of speaking His name carelessly. As I look at the third commandment, I ask myself, what does it mean to take the name of the Lord my God? Leave off "in vain" for a moment.

When I become a Christian, I take my Lord's name—I am called by His name. His name means so

much more than a word. It symbolises His nature, His character, His reputation. And when I claim to be His, and talk the talk, but do not walk the walk, I take His name in vain even more surely than those who use it as an expletive. In effect, my hypocrisy causes others to blaspheme the name of God, by using me as an excuse to reject Him.

AMAZING GOD

Harley Southwell, NSW

It was such a blessing to be a part of the ARISE group this year ("Baptisms a highlight of ARISE grad", July 5). I was one of the students who was rebaptised at the end of the program. God had done such amazing things in my life I needed to recommit to him. Praise the LORD!

NOT GOOD ENOUGH?

Catalina Arevalo, Qld

I continue to be astounded by the increasing momentum in the deception that women are not good enough to serve God in His Church!

To connect the 'rejection' of women's ordination in ministry with the idea women cannot serve, is harmful and destructive not only to the Church but also to God's precious daughters. I am a young, professional women saved by grace to serve God and His church without the necessity of being 'ordained' to minister to the sheep of God.

I can serve the Lord in so many areas of His Church and be His disciple without feeling insufficient or unaccepted simply because I don't have the 'title' of Elder or Pastor.

Daughters of God please see yourselves as God's disciple and labourer for His kingdom without the need of a 'title' before your name.

There is nothing stopping us to serve and minister but ourselves.

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.

ANNIVERSARY



Tinworth.
Leonard and Annette (nee Oliver) Tinworth

were married 29.3.14 in the Kingaroy church. Dressed in wedding attire, Len and Anne renewed their vows and recommitted their lives to each other in the Nambour church, which Len had built. Pastor H Grosse, now 96, was present as the original service he performed 50 years ago was played. About 60 of Len and Anne's lifelong friends witnessed them walk down the aisle and then joined them for a bridal feast. Len and Anne are an inspiration to many because of their love for Jesus and for each other.

WEDDING



Were-Quin.
Michael Were, son of Alan and Glenys Were, and Verity

Quin, daughter of John and Glenda Quin (all of Sydney, NSW), were married 24.4.14 at Orana Jersey Stud Chapel, Menangle, NSW. Michael and Verity met at Kellyville church, Sydney, where they continue to worship and be active in ministry. Michael is manager of Open Heart International at Sydney Adventist Hospital, and Verity is a nurse in the Emergency Department at Westmead Hospital. They have set up their home in Sydney.

Richard Reid

OBITUARIES

Armstrong, Kerrie Joy (nee Bowers), born 27.7.1957 in Albury, NSW; died 25.4.14 in Forest Hill, Qld, after a very aggressive illness. On 4.2.1990, she married Donald Armstrong. She is survived by her husband (Forest Hill); children, Tahlia (Sydney, NSW), Kyle (Cooranbong) and Hayden (Forest Hill, Qld); her mother, Joy Bowers (Gatton); and brother, David Bowers (Toowoomba). Kerrie was a vivacious lady who loved her Lord, was devoted to her husband and children, and loved and admired by all who knew her. A hard worker, she applied herself in her mature years and obtained various nursing qualifications. Kerrie immensely enjoyed God's other book, nature, and in her younger years was a member of an

Adventist walking group. She fell asleep in Jesus far too soon; we long for the grand day of reunion.

John Rabbas

Cook, Noelene Mary, born 30.11.1929; died 19.4.14. Noelene was a member of the Toowoomba Central church, Qld, for many years and after a protracted illness now rests, awaiting the resurrection morning. She was laid to rest in the Drayton Cemetery, Toowoomba.

Fred Van Bockel, Clive Butcher

Davis, Lyle Macleay, born 1.6.1927 in Kempsey, NSW; died 26.1.14 in Avondale Retirement Village, Cooranbong. In 1951 he married Mary Ripeon, who predeceased him in 2007. They had three children, Geoff, Lynette and Peter; and grandchildren. In 2008 he married June Borrott. "You may get the boy from the farm but you cannot get the farm out of the boy." This describes so many facets of Lyle's life. He was strong yet gentle, kind but fair, with a tremendous sense of humour. Lyle studied primary teaching at Avondale College. His career can be described as teacher, college reader, principal, education director and kind, Christian gentleman. Lyle will be greatly missed and we look forward to the blessed hope when we will meet again.

Vadim Butov, Ray Eaton

Humphreys, Phyllis Margaret, born 9.6.1915 in Ganmain, NSW; died peacefully on 22.4.14. On 4.4.1936, she married Charles. She was predeceased by her husband in 1989, and her children, Carole and Wayne. She is survived by her daughter, Laura Hobdell and son, Melvyn; her grandchildren and their families, Chris Watson, Kim Pittis and Shane Humphreys; and her grandchildren, Celine, Renee, Ethan, Courtney, Madeleine, Alessandra and Jade. Phyllis was a founding member of the Warwick church. She was baptised on 30.10.1954 and for many years faithfully served the church. She is remembered for her gifts especially the flowers that adorned the church. She was very involved in her community including the Blue Nurses Auxiliary in Warwick and her volunteer work at the Endeavour opportunity shop. She touched so many lives with her caring and loving attitude and her love for her Lord and Saviour.

Trevor Mawer

McMillan, Rita Muriel, born 18.7.1922 in Uralla, NSW; died 12.4.14 in Grafton. Rita is survived by her four daughters and their husbands, Lois and Geoff Carrall, Kay and Trevor Tuckey, Heather and Laurie Chaffey (all of Grafton) and Marlene and Danny Baker (Childers, Qld); 17 grandchildren and 19 great-grandchildren. She will be missed by family and friends until that wonderful day when Jesus calls her to live with Him forever.

Steven Magaitis



Pannekoek, Bob, born 27.4.1934 in Velsen, Holland; died 22.2.14 at home, Rainbow Flat,

NSW, after a 14-year battle with cancer. On 4.8.1960, he married Bernice Bowhey in the Prospect church, SA. He is survived by his wife; four sons and their wives, Mark, Paul and Sharon, Luke and Tammy, Robert and Nahtanha; and grandchildren, Kirsten, Melanie, Joshua, Michael and Jireh. Bob is lovingly remembered and missed by his family and his Darwin, Sopas (PNG) and Taree church families.

Robert Pannekoek, David Kosmeier



Thomson, Daphne (nee Heaton), born 29.5.1921 in Craven,

NSW; died 28.5.14 in Bethshan Aged Care, Wyee (just four hours short of her 93rd birthday). She is survived by her husband, Christie Westbrook Thomson (Joe); her four children (one deceased); seven grandchildren; and nine great-grandchildren. Both Daphne and Joe worked for the Sanitarium Health Food Factory shops in Launceston and Melbourne and also taught Sabbath School at Nunawading church, Vic. They moved to Morisset Park, NSW, and were surrounded by family and friends who loved her dearly: Daphne was a strong woman and her love and talents will be greatly missed by all who knew her.

Wiersma, Douwe Simon, born 22.4.1944 in Leeuwarden, Holland; died 17.12.13 in Launceston, Tas. In 1971 he married Ellen Gray at Devonport church. He is survived by his loving wife; daughter, Jenelle and her husband, Anthony Williams; son, Jason and his wife, Holly; and granddaughter, Neve. Simon and his family immigrated to Australia

from Holland in 1951 and eventually settled in Scottsdale, Tasmania. His family was baptised by Pastor Bruce Price. Simon attended Avondale College in 1966 and went on to do further studies in Holland. He had a great love for the scriptures, was active in his church life and his faith was woven into every aspect of his life. Simon was a gentle, kind and spiritual man who also had a passion for astronomy and pipe organs, which he successfully made. He loved his family and his church, and he has left a wonderful legacy for those who knew him.

Alfredo Campos

ADVERTISEMENTS

50th anniversary, Wanganui, New Zealand. August 29-30, 2014. Seventh-day Adventist Church, 62 Dublin Street, Wanganui. To register your interest contact: Jennifer Gaskin by email <Jennifer.gaskin@clear.net.nz> or phone 06 344 2881.

2015 Reformation Lands tour. The next AUC sponsored Reformation Lands tour departs mid-May 2015. Direct enquiries for this pre-GC travel opportunity to tour leader <russelstanley@adventist.org.au> or phone 0405 181 047.

Looking for a tree change? Consider moving to north-east Victoria. Wangaratta church invites families, singles, professionals and retirees to join with us. Our region offers an excellent climate, with comprehensive medical, educational and




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recreational facilities. Affordable housing with good shopping also available. A variety of work and business opportunities exist. Consider making our church your new home. Contact our pastor on 0424 002 551 or just come and visit.

80th anniversary, Dargaville, New Zealand. October 24–26, 2014. Seventh-day Adventist Church, 108 Normanby Street, Dargaville. To register your interest contact Ivy Vincent by email <ivy.vincent@xtra.co.nz> or phone Barbara Liggett 09 439 1343.

Grey Nomads camp—Adventist Alpine Village, October 6–12, 2014. Calling all Grey Nomads! Join us again in 2014 for a spiritual feast and social fellowship at Adventist Alpine Village, Jindabyne, NSW. Join us in the beauty of the Australian Southern Alps. Numbers are

limited to 200 attendees. To receive an application form and details of accommodation options please contact Robyn Howie, phone (02) 6249 6822 or email <robynhowie@adventist.org.au>.

120 year celebration (1894–2014) of Palmerston North Church. To be held August 15–16, 2014. We are collecting photos and stories now! To book and/or share photos and stories email <sdapn@xnet.co.nz> or phone 06 359 0977 before August 4.

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.

Law firm in Melbourne: McMahon Fearnley Lawyers Pty Ltd. Areas of law include the sale and purchase of property, litigation, commercial

transactions (including shareholder and partnership agreements, franchising and leasing), wills, estates and probate applications. Adventist lawyers include Lloyd McMahon and Michael Brady. Please call (03) 9670 0966 or email <mb@mcmahonfearnley.com.au>.

Projectors, screens, wireless microphones, amplifiers, speakers etc. Lower prices for Adventist churches etc. Australia only. Email <admin@masterantennasystems.com> or (02) 6361 3636.

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Finally . . .

“We must be ready to allow ourselves to be interrupted by God . . .”

—Dietrich Bonhoeffer

Next RECORD August 2

POSITIONS VACANT

■ **Corporate chaplain—Sanitarium Health & Wellbeing (Berkeley Vale, NSW)** is seeking applications for the role of corporate chaplain to lead, inspire and enhance the company's Christian culture and its alignment with the ethos and mission of the Seventh-day Adventist Church through pastoral care and counselling for its employees and the delivery of the company's Life Matters programs. In providing pastoral care and spiritual counselling the corporate chaplain will need to build effective and engaging relationships with people of all faith backgrounds. The successful applicant will demonstrate a heart for ministry and people through an approachable and caring attitude with an enthusiasm and passion for promoting Christian service and values. The person will also demonstrate an understanding of people management in a business context; be an engaging communicator; be able to work strategically, effectively and independently as a leader; and will be organised in the delivery of programs. The role reports directly to the Corporate Communications manager and operates from Sanitarium's head office on the NSW Central Coast. This role is funded by the North NSW Conference. Sanitarium has a philosophy of sharing and celebrating the infinite value created in all of us and desires that people experience wholistic health and wellbeing—body, mind, heart and spirit. The role of the corporate chaplain is an important part of our culture program. To apply, please send your cover letter and resume to <humanresources@sanitarium.com.au>. Applications close **July 30, 2014**.

■ **Principal—Central Coast Adventist School (Erina, NSW).** Seventh-day Adventist Schools (NNSW) is seeking an enthusiastic educational leader with a passion for the mission of the Seventh-day Adventist Church, for the adventure of learning, for the vibrancy of young people and focused pursuit of excellence. The school seeks a leader who is ready to build on the foundation of a recently completed growth cycle and to consolidate the school's identity as a school of significance on the Central Coast of NSW. For more information visit <www.ccas.nsw.edu.au> or contact Marilyn Hansen, Associate Director, Seventh-day Adventist Schools (NNSW) Ltd, via email <marilynhansen@adventist.org.au>, phone (02) 4944 3223 or mobile 0410 626 936. To apply, please email letter of application and CV, with referees, to Marilyn Hansen, <marilynhansen@adventist.org.au>. Only applicants from Australia and New Zealand will be considered. Applications close **July 31, 2014**.

■ **Deputy principal—Kempsey Adventist School (primary campus).** Seventh-day Adventist Schools (NNSW) Ltd (Kempsey) is inviting applications from enthusiastic educational leaders for the position of deputy principal (primary campus) at Kempsey Adventist School (KAS), commencing January 2015. KAS is a 550 pupil pre-Kindergarten to Year 12 school located on the mid-north coast of NSW. Further information regarding this position, including a copy of the position description, can be obtained from the KAS principal via email at <principal@kas.nsw.edu.au>. The appointing body reserves the right to fill this position at its discretion. Applications should be forwarded to Marilyn Hansen (Adventist Education—Associate Executive Director) via email at <marilynhansen@adventist.org.au> or by post to PO Box 7, Wallsend, NSW 2287. Applications close **July 31, 2014**.

■ **Lecturer/senior lecturer (Old Testament)—Avondale College of Higher Education (Lake Macquarie, NSW).** Avondale College seeks applications for the position of lecturer/senior lecturer focusing on the Old Testament to undertake teaching and research in the School of Ministry and Theology. The successful candidate will hold a PhD in Old Testament Studies and be able to demonstrate an ability to teach and engage with students in the learning and teaching arena. It would be desirable that applicants be research active and have a record of recent publications. For more information and selection criteria please visit <www.avondale.edu.au/jobs>. Applications addressing the selection criteria with contact details of at least three referees should be emailed to <employment@avondale.edu.au>. Applications close **August 31, 2014**.

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



