

AUGUST 29 2015

# Adventist Record

ISSN 0819-5633



**INDEPENDENT MEMBERS  
BAPTISED BACK INTO CHURCH** page 7

**SANITARIUM TO CLOSE  
COORANBONG FACTORY** page 3

**BEAUTY WITH SCARS** page 16



# NURTURE FOR TODAY



# LEARNING FOR TOMORROW



# CHARACTER FOR ETERNITY



Hills Adventist College (Castle Hill): 02 9634 2199 (Kellyville): 02 9851 5100

Hurstville Adventist School: 02 9580 5794

Macarthur Adventist College (Macquarie Fields): 02 9605 3200

Mountain View Adventist College (Doonside): 02 9622 2424

Sydney Adventist Schol Auburn: 02 9649 5279

Wahroonga Adventist School: 02 9487 2100

## ADRA responds to Myanmar floods

Wahroonga, New South Wales

Severe flooding in Myanmar following Cyclone Komen has affected 1.1 million people across 12 of the country's 14 states.

Adventist News Network reports that 32 Adventist churches were damaged. In response, the Adventist Development and Relief Agency (ADRA) immediately deployed resources to help the survivors.

Despite facing logistical challenges, ADRA staff in Myanmar have distributed food packages to 400 families. ADRA staff are on the ground in Kale, one of the most affected regions. Based on their initial assessment, some of the most urgent needs included providing food, clean water and removing mud and debris.

More than 100 people have died following the cyclone, with that number predicted to rise as floodwaters continue to cause damage. More than 240,000 households have been or remain temporarily displaced by the disaster.

The flooding was caused by extra heavy monsoonal rains that arrived when Cyclone Komen moved across southern Asia late last month.

ADRA Australia's Humanitarian Program officer Beryl Hartmann said it highlights Myanmar's vulnerability to disasters. "The monsoonal rains that have swept across Myanmar have devastated the country," she said.

"This disaster is affecting hundreds of thousands of people—often the most vulnerable who can least afford it.

"While the tragedy has not been covered extensively by the media, ADRA has already provided a swift response.

"In the coming days and weeks ADRA will continue

its emergency response to assist more people in urgent need."

The floods have hit locals hard. "I have lost food, I have lost income," said Poe, a rice farmer whose fields were swamped. "My seeds were destroyed [and] I am left with little money. I don't have money even to hire labourers to help with the recovery of my fields."

While the floodwaters have subsided in some areas, so much mud has been dumped that many people fear they will never be able to return to their villages. Entire houses are almost completely buried in mud; others are lying toppled over on their side.

By rigging up a flying fox system, ADRA staff and volunteers carried 8.5 tonnes of rice and about four tonnes of beans, oil, salt, potatoes and onions across a flooded river to distribute to people in need.—ADRA Australia



Mud and rubbish is all that is left behind.



ADRA workers rig up a flying fox to deliver supplies.

Photos: ADRA Myanmar

## Sanitarium to shut Cooranbong factory

Cooranbong, New South Wales

In what has been described as a "tough decision" Sanitarium Health & Wellbeing will close down its health food manufacturing operations at Cooranbong over the next three years. By the end of 2018, Cooranbong's production capacity will be taken up by the Berkeley Vale and Brisbane facilities.

Located on the site of Sanitarium's original factory (dating back to 1899), the current Cooranbong buildings date from 1937 and are showing their age, requiring frequent and costly maintenance.

"The consolidation of our

operations... sets Sanitarium up for future growth and represents a new phase in Sanitarium's presence in the Australian market," said Sanitarium CEO Kevin Jackson in a letter to Adventist Church leaders. "I assure you that this is not a decision we have taken lightly and we recognise the impact this has on our Sanitarium family and the surrounding community."

Mr Jackson says Sanitarium's leadership team does not anticipate any changes to employment at Cooranbong during the next 12 months. After that staff will be offered transfers to other sites where possible as well as access to support services to transition to other employment or future opportunities.

"As a leadership team, we are committed to stand by our staff throughout this change journey," Mr Jackson said.

The changes will not immediately impact Sanitarium's development and engineering teams, who are also located in Cooranbong, but have their own purpose-built facilities.—Kent Kingston.



Sanitarium's Cooranbong factory.





## Wise

James Standish

If Solomon was so wise, why did he have 700 wives and 300 concubines, many of them pagan? If anyone knew that was a formula for disaster, it was Solomon. After all, he'd seen firsthand the familial, societal and spiritual chaos caused by polygamy. He'd lived through a civil war where his half-brother tried to kill his father in order to grasp the throne away from Solomon's reach. How could the wisest man in history make such foolish choices in his personal life?

Maybe it's not such a mystery. Like Solomon, we live in a world awash in knowledge, where very smart people do very impressive things on a daily basis. The achievement of modernity are truly astonishing. But despite it all we've created a society where people are sadder, more drug dependent and less connected to each other. We live brilliant, fast lives, consumed by distraction but missing the core. Like Solomon, we lack for nothing, but somehow in the blur of our beautiful lives, we miss everything.

I'm on a search for wisdom. And in this quest, I've come across a few snippets and an insight. First the snippets. "Graveyards are full of indispensable people," quipped Brad Thorp to me. It isn't Brad's original thought. But coming from a man who is nearing the end of his career, it is particularly poignant. Brad has accomplished something very few have: he has created a global TV network. Not alone. But not without him either. And yet, he can see that life will go on with or without him. And there's something very liberating about this idea. In a sense all of us are irreplaceable. In another we're all disposable. Because, whether we like it or not, we will be disposed of by this world, sooner or later. Keeping our lives in perspective adds a gloss of healthy humility.

"The best way to serve the age is to betray it." Dr Nicholas Miller of Andrews University has this Brendan Kennelly gem hanging in his office. It encapsulates the imperative not to conform but to transform. Sometimes the Christian life feels like a losing struggle against the prevailing tide; a protracted rearguard action. But after considering Kennelly's thought I think it is something altogether

different. It is the byproduct of living an authentic life. A life dedicated not to seeking safety via assimilation but meaning through differentiation. If we are going to give anything to our society we can only do it by being distinct from it. To serve, we must struggle.

"We need to shatter before we heal." I heard this lyric one evening as I drove into a rural Illinois town. It just so happens the town's principal employer is a prison. And as I listened, I wondered how many of the men in that prison had been shattered and how many would ever heal. I know for myself that my greatest moments of insight, the well of tenderness, the perspective that gives me the greatest humanity, all come from being shattered. And then slowly put back together. Maybe not all who shatter heal. But maybe all who truly heal were first shattered?

Intelligence, quickness, smartness, sharpness. They're all around us. But wisdom? As Job puts it, wisdom is "hidden from the eyes of every living creature . . ." We need wisdom more than ever, but in the crowded spaces in which we live, it is elusive. Job concludes his thoughts on wisdom by quoting God: "the fear of the Lord is the beginning of wisdom." Many years later, Solomon repeats this thought in Proverbs 1.7.

So how did Solomon fail so spectacularly?

Eric Greitens reflects on wisdom: "in an age of distraction, we've lost touch with practical wisdom. Our wealth of common sense fails to become common practice."

That is the essence of Solomon's failing. Solomon knew wisdom. But he failed to practice it. As a result, what was built with his brilliance was utterly undone through his foolishness. Specifically, the evil of Solomon's successor Rehoboam was due in part to his pagan upbringing. Rehoboam's ruinous reign split the kingdom. And the split kingdom eventually became an easy target for Babylon, which enslaved Judah and obliterated Solomon's glorious temple. Thus, one unwise decision undid all of Solomon's achievements. Like Solomon, we have access to great wisdom. And like him, we must decide what we do with it. Let's choose . . . wisely.

Glenn Townsend Senior consulting editor  
James Standish Communication director  
Jarrod Stackelroth Associate editor  
Kent Kingston Assistant editor  
Vania Chew PR/editorial assistant  
Dora Amuimuia Sales & marketing  
Tracey Bridcutt Copyeditor  
Linden Chuang Assistant editor—digital  
Lulu Lim Graphic designer

Letters [editor@record.net.au](mailto:editor@record.net.au)  
News & Photos [news@record.net.au](mailto:news@record.net.au)  
Noticeboard [ads@record.net.au](mailto:ads@record.net.au)  
<http://record.net.au>  
Mail: Adventist Media Network  
Locked bag 1115  
Wahroonga, NSW 2076  
Australia  
Phone (02) 9847 2222  
Fax (02) 9847 2200

Subscriptions  
Mailed within Australia and NZ  
\$A43.80 \$NZ73.00  
Other prices on application  
[subscriptions@record.net.au](mailto:subscriptions@record.net.au)  
(03) 5965 6300

Cover Credit: Jean Pierre Niptik

"Independent members rejoin the Adventist Church through baptism in Vanuatu."

Official news magazine of the South Pacific  
Division Seventh-day Adventist Church  
ABN 59 093 117 689  
Vol 120 No 16



## Great expectations

Vania Chew

There's something special about marriage proposals. The fireworks, the flash mobs, the football stadiums with orchestras. The carefully choreographed dances, declarations written in the sky and uploading live videos to YouTube. That candlelit dinner for two just doesn't cut it anymore.

New York event planner Sarah Pearse has made a career out of organising marriage proposals. She has even been dubbed "The Proposal Planner". Sarah charges a base rate of \$US1900–2900 to plan your special event. The fancier the proposal, the higher the price. But it's not just a New York trend. A proposal planning business in Australia charges anywhere from \$A475– 4500 to make all your dreams come true.

This growing trend in over-the-top proposals has incited dissatisfaction with anything less.

A 2013 survey of 2000 British women, for example, found that one-third were disappointed with their marriage proposals. Why? The location wasn't sentimental enough, the moment wasn't romantic enough and the engagement ring diamond was too small.

The fact that they'd found the person they wanted to spend the rest of their lives with? Not enough to save the proposal from being a letdown.

When did proposals get so off track? When did they become more about being flashy than being meaningful? And why is Christianity going in the same direction?

Studies show that more than half of all Christian teens and 20-somethings are distancing themselves from church. The Barna group, a nonpartisan research company, discovered that almost 60 per cent of people between the ages of 15 and 29 have left active involvement in church. And Christianity is pulling some dramatic stunts to bring this demographic in.

Hoping to pique the interest of young seekers, a church in Georgia (United States) created a website URL called [yourgreatsexlife.com](http://yourgreatsexlife.com) that redirects to the church website. Another church in Florida ran a web series called [MyNaked-Pastor.com](http://MyNaked-Pastor.com) in which a 24/7 webcam followed the pastor around for five weeks. And one youth evangelist even dressed up like the devil and went to the local high school, explicitly telling students that they should NOT attend the youth revival at his church. His ploy worked and the church was packed.

But is "stunt Christianity" really what youth want? A 2014 study indicates that millennials actually prefer "real" churches to "cool" churches. And 67 per cent of the young people surveyed described their ideal church as "classic" rather than "trendy".

I can't imagine the early church in Acts resorting to suggestive titles or dressing up to attract attention. Yet their growth was undeniably explosive. They didn't have slick sound systems or beautiful buildings. But they understood what it meant to deny self. They went out of their way to witness. And their passion and love for Christ ran so deep that many surrendered their lives for what they believed in.

Could we say the same?

I like how writer Brent McCracken puts it: "Many don't want the church to be like a sceney bar or a stylish boutique. They want the church to be the church: an institution that embraces awkward people, confronts sin, transforms lives, subverts the sovereignty of self, serves others and provides meaning more substantial than the ephemera of fickle fads."

It's not gimmicks we need—it's the gospel.

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



## GC session changed me

Life changed for me at the General Conference of the Seventh-day Adventist Church in San Antonio in July. Every General Conference session I have been to (the last three) has changed me. The inspiring and insightful biblical messages, the reports of the progress of God's work in various parts of the world, the challenge of unreached areas and people groups—all change me. However, what moves me to tears are the stories of sacrifice that people make in mission: seeing and hearing of families separated, in prison for 10 years in a communist country and yet remaining faithful to God and now growing Jesus' kingdom. Missionary pilot families who lost a father and yet the whole family is still involved in church aviation because of the difference it makes in saving people's lives now and for eternity. The doctors who risk their lives in ebola affected areas. The dentists who give free medical care to those who cannot afford it. The people who could opt for a comfortable life but the love of Jesus compels them to be involved in mission (2 Corinthians 5:14). And there were dozens of such stories heard in San Antonio, representing the millions of Seventh-day Adventists around the world. These are ordinary people but their commitment to Jesus and His mission to be disciple makers changes them.

I was changed because I renewed my commitment to Jesus and His mission and want to be a part of the discipleship movement that changes the world before He returns again.

Life changed for me at the General Conference. I went as a delegate, was on the nominating committee and left the GC not on the nominating committee but as the South Pacific Division president. This immediately meant more responsibilities and meetings. It has meant a shift from Suva to Sydney, from hot to cold, different clothes and food, but this change is nothing compared to what Jesus has done for me and the changes He desires in me, His church and the world.



### Revealing numbers

New research suggests the Australian public is much more concerned about drug issues and abortion access than the Christian leaders and churchgoers surveyed. The researchers also identified a massive "relevance gap", with less than 40 per cent of community respondents believing churches should be significantly involved with public issues.

—*World Vision / McCrindle*



### Cool post

The number of priests needed in Antarctica has dwindled to one. Since 1957, Christchurch Catholic Diocese has provided up to five priests to minister to isolated researchers. But as the number of personnel in Antarctica decreases and communications improve, the American McMurdo station won't need a priest this summer. —*The Guardian*



### Faith and works

The UN's World Health Organisation (WHO) has formally partnered with the Adventist Church's global health and education network to provide training to midwives in developing countries, starting in southern Africa. Past experience indicates that the work of midwives will reduce the number of women (280,000 annually) who die in pregnancy or childbirth. —*Adventist Review*



### Ultimatum

Misty Mountain Health Retreat, run by Adventists on NSW's mid-north coast, has been told it's operating tourist accommodation without council approval and will have to close its doors by October 31. The retreat's owners say they were previously approved as an educational institution but that they will apply for tourist accommodation status. —*Macleay Argus*



### Cross purposes

Tensions between Christians and the Communist government in China are increasing after 1200 church crosses were removed over the past 18 months. Christian leaders in Zhejiang have condemned the government's actions. But even while the crackdowns continue, political leaders are recognising that China needs the positive values of its Christian population. —*The Economist*



### Mission centenary

Not long after 1915, Australian Eric B Hare was one of the first missionaries to venture into Burma, now Myanmar. Today, about a quarter of the Karen ethnic group are Christians. A celebration of 100 years of Adventist mission amongst the Karen was held in Michigan (US), with 600 people in attendance. —*ANN*



## Naomi Striemer

At the age of 18, Naomi Striemer signed her first record deal with Epic/Sony Records. Billboard Magazine hailed her as 'the next commanding diva of the decade', comparing her to prominent pop singers Whitney Houston, Mariah Carey and Celine Dion. And she has worked with some of the most influential celebrities of the music world including guitarist Carlos Santana and American Idol judge Randy Jackson.

Naomi recently stopped by the InFocus studios to discuss her rise to fame with Kent Kingston. How did the music industry impact her Christian life? Why did an encounter with a chauffeur at a hip-hop studio turn her life around? And just how does she pronounce the word 'coast'?

Watch her interview with InFocus host Kent Kingston:  
[vimeo.com/127122272](https://vimeo.com/127122272)



## French Polynesia opens media centre

*Papeete, Tahiti*

The French Polynesia Mission has established a media centre to help fulfil its mission.

Called the Centre Média Adventiste, it brings together The Voice of Hope (LDVL) Adventist radio outreach and HOPE Polynésie film ministry.

According to a survey conducted in May, more than 2500 people in Papeete township are listening to Adventist radio every day. One of the programs is the Sabbath School lesson study and there are plans to schedule more live broadcasts on the subject of discipleship.

HOPE Polynésie has produced a 10-video series about discipleship titled "Activate your faith", which will be posted on the Mission website. A plan is in place to broadcast the program on public television channel TNTV once a month.

HOPE Polynésie has produced other video clips and programs (see YouTube: Centre Média Adventiste).

The Mission has also transformed a third of the Adventist Book Centre into a Centre of Influence (COI) where people can enjoy vegetarian food. The Mission hopes to use the centre to establish good relationships in the community and help share the gospel of Jesus. —*Gilles Teatea*



Filming the "Activate your faith" series.



ABC staff family that visited COI.

## Sabbath-keeping Kokoda tour company launched

*Manari, Papua New Guinea*

An Australian family has partnered with Adventists living along Papua New Guinea's historic Kokoda Track to establish a tour company that respects Sabbath.

Many of the villages along the track are majority Adventist; their hospitality is put to the test every Sabbath when commercial tour groups pass

through their village wanting food, accommodation and a cultural experience. As well as this, Adventists find it difficult to find work as guides or porters for companies that expect them to work on Sabbath.

The Elodo brothers—porters who attend the Manari church on the track—explained these dilemmas to trekkers Wayne and Craig Sneddon, from NSW's Central Coast. Their conversations led to the establishment of Kokoda Friendship Tours, a new tour company that includes a Sabbath rest day in its trek and gives its porters the day off.

Although the Sneddons don't consider their business a religious company, they're happy to respect local beliefs and have even helped organise the distribution of free Bibles and hymnbooks to villagers. —*Kent Kingston*



Guides and tour operators at Kokoda.

## Independent members baptised back into Church

*Tanna Island, Vanuatu*

The leader of a breakaway group joined 18 of his members in returning to the Seventh-day Adventist Church through baptism, in front of church members and leaders from around Tanna Island, on August 4.

Timothy Kaio and his wife and sons, along with other members from the group, recently took part in a reconciliation ceremony after 17 years of separation from the mother church.

Vanuatu Mission president, Pastor Nos Terry Mailalong, Mission Ministerial Association secretary, Pastor Kaio Timothy, and Tafea District leader, Pastor Jonathan Moses, officiated at the baptism on the shores of Bethel in front of members from the 11 organised churches on Tanna.

In his testimony after the baptism, Mr Kaio appealed to other members of his group to return. Others who were

baptised shared their testimonies of how they wasted years criticising the mother church and failed to fulfil the gospel commission of Matthew 24.

People travelled from across Tanna to Bethel church for the service, with some relatives flying in from Port Vila. Songs were composed especially for the event. During a special service after the baptism the Bethel church choir sang and Pastor Mailalong spoke on reconciliation. "Today I am a happy leader knowing that I am leading a unifying church," Pastor Mailalong said. —*Jean Pierre Niptik*



The baptism ceremony was a celebration for all.



ten rules for a better world



what makes a great dad?



how to reconnect with God



Jesus and the end of sin

TO SUBSCRIBE OR SEND AS A GIFT

AUS 1800 035 542

NZ 0800 770 565

One-year gift subscription AUD\$25 (NZ\$30)



# Adventist school pioneers new approach to teaching

Rotorua, New Zealand

A Seventh-day Adventist school's innovative approach to teaching and learning could result in big changes for the rest of New Zealand's small schools.

Rotorua Adventist School recently adopted an open-plan layout for its classrooms, meaning its 35 pupils from Years 1 to 8 now collaborate together at open tables instead of individual desks.

The complete refurbishment also includes the installation of solar light panels and other modern learning environment features.

Principal Lanea Strickland told the *Rotorua Daily Post* the new classroom setup allows students to be "more fluid depending on their academic capabilities rather than their class level".

She also said "having the children sit together at tables rather than desks encourages conversation and teamwork".

Despite still being in the "trailing" phase of this new approach to teaching, the school is already noticing huge improvements in the students' behaviour, social interactions and willingness to learn.

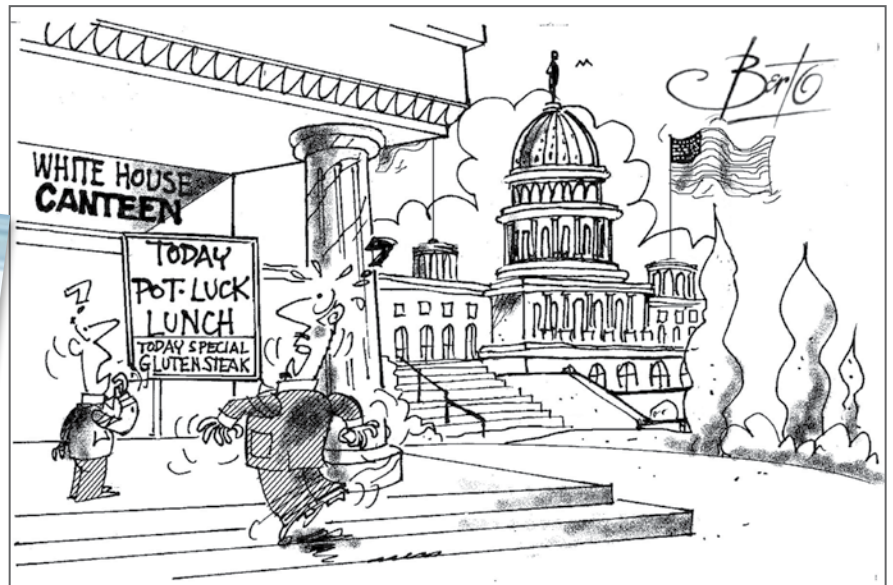
"Rotorua is one of the schools taking immediate advantage of our modernisation strategy," said Rosalie McFarlane, Adventist Education director for the New Zealand Pacific Union Conference. "We want to provide our teachers with every opportunity to harness the very best learning strategies and develop young people of the highest Christian character and principle."

Research material is limited on collaborative learning for schools with small rolls and, if the strategy continues to prove successful, Mrs Strickland believes it could be used as an example for other schools in the country.

—Linden Chuang/Rotorua Daily Post



From left: Rotorua students Manaaki, Aryssa, Moana, Mufaro, Isaiah and Emjay.







# \$11,000 raised for ADRA despite icy weather

by Josh Dye

The day began like so many Melbourne winter mornings—icy cold. Huddled together at the starting line, 22 Adventist Development and Relief Agency (ADRA) supporters stood ready for the annual Run Melbourne event.

It's more than a fun run—participants are encouraged to give back to the community by raising funds for a cause close to their hearts. And that's exactly what the ADRA team did, raising more than \$A11,000 to support the agency's work in Australia and abroad.

Organiser and ADRA volunteer William Tai Tin was amazed with the amount raised by the group. He said the support they received helped motivate each runner to push through the pain barrier and finish the race.

"Every dollar that was so generously given provided that little bit more motivation to get each and every one of us across that finish line," William said.

"Run Melbourne has been a great opportunity for our teams to connect and put into perspective what it takes to make a difference."

The event raised almost \$A2 million for various charities. William said ADRA supporters wanted to make a difference in a tangible way.

"Each cause represented had its own merits but in one accord we ran because of the underlying fact that we are a people who care and love," he said.

William challenged others to do something to make a

difference. "We hope that each step we've taken pushes one person, one relationship and one community further forward and in doing so bridging the gaps that can often be left wide open. Thank you to everyone who has supported our efforts because while we may have put our bodies on the line, it is the supporters who truly champion what we endeavour to achieve," he said.

The \$11,000 will support the following projects:

1. **ADRA Connections Laos**—To build a birthing unit that will provide maternal health and wellbeing to rural areas of Laos and help improve the quality of life for mothers and infants.
2. **ADRA Connections Nepal**—To provide access to quality education for two rural schools by improving infrastructure such as classrooms, a library and play equipment.
3. **Asher Housing (JEM)**—To provide ongoing support for young women in Melbourne affected by issues such as family breakdown, abuse and drugs.
4. **Keep Girls Safe (Thailand)**—To enhance the ability of local communities in Thailand to protect their girls against sexual exploitation and abuse.

To learn more about ADRA's work, visit [www.adra.org.au](http://www.adra.org.au) or [www.adra.org.nz](http://www.adra.org.nz).

Josh Dye is Media and Communication coordinator for ADRA Australia.





## Baptism study reveals challenges but affirms commitment to Church by Barbara Fisher

**S**EVENTH-DAY ADVENTISTS COULD DO BETTER TO prepare and care for those who choose to join the Church through baptism, a new study shows.

Almost 1500 Adventists aged 18 years and over participated in "Before and Beyond Baptism", which the Church in the South Pacific sponsored to investigate the relationship between the Church's baptismal practices and its membership, Christian maturity and commitment to core Adventist beliefs. The findings of the preliminary report reveal more than half of the participants were baptised before the age of 16. However, one in three aged 11-14 indicated their parents told them they were too young. One in five accepted Jesus as their Saviour before, or by, age nine.

Many participants commented that the decision and request of a child to be baptised must be taken seriously. "I wondered whether I needed to be re-baptised because I was baptised so young and began to understand and develop a loving and passionate relationship with God only a year or so later," wrote a young woman aged 20-25.

"Since then, I've decided God used my early baptism as the beginning of my journey. If we were baptised only when we understand everything, we'd never get baptised."

These findings are, on the whole, encouraging, and a reminder of why the Church funds children's ministries and Adventist education. The next findings are more concerning, though.

One in four of the participants had no intentional post-baptism mentoring. Eight per cent indicated they had no pre-baptism instruction; four per cent because "the person baptising me considered I needed no special instruction because I was brought up in the Church". Twelve per cent indicated they had been re-baptised. And many participants expressed concern about the use of the term "baptised into the Seventh-day Adventist Church" compared to "baptised into Christ".

The research team includes academics from Avondale College of Higher Education and Andrews University and

administrators from the Church's conference, division and General Conference levels. They distributed a 38-item questionnaire at the Church's conference camp meetings and regional meetings throughout Australia, New Zealand and the South Pacific in 2014 and 2015. Of those who participated, 55 per cent were women and 45 per cent men.

The questionnaire incorporated items about the participants' background, with one question asking about baptised Adventist relatives. Some 95 per cent indicated their close family included at least one baptised member. The most influential member of the family, and the one most likely to be baptised: the mother. It appears the Church gains most of its membership from within its ranks, with less than 10 per cent of its members coming from outside the Church family.

Open-ended questions provided the opportunity for participants to include personal experiences and comments, such as: "My aunty and uncle were having Bible studies with a minister every week. After a time, the minister asked my relatives if they'd like to get baptised. They replied with an emphatic 'No.' I was so embarrassed, I stepped in and said, 'I'll be baptised.' I felt sorry for the minister because he'd gone out of his way to regularly visit my relatives."

A section of the questionnaire asked participants about their past relationship with the Church. Seventeen per cent indicated they had been disassociated for a time—a third between six and more than 10 years.

The final section asked about the participant's faith and relationship with the Church. It showed most respondents attend church once a week and would continue to do so even if they moved to a different location. Significantly, eight out of 10 participants, when asked if they could see themselves as a member of the Church in 10 years, responded: "Definitely."

*Barbara Fisher, a retired senior lecturer in education, religion and literacy, Avondale College of Higher Education, is principal researcher for "Before and Beyond Baptism".*





### Last week at the office

Dr Barry Oliver hosted a week of morning worships at the Church's South Pacific Division (SPD) headquarters in Wahroonga (NSW) from August 10-13. Church leaders made the most of the former SPD president's final week at the office. During a morning tea on the Wednesday, Dr Oliver and his wife Julie were presented a citation by new SPD president Pastor Glenn Townend on behalf of the SPD (pictured). Earlier that morning, Dr Oliver was also given a plaque from the Church's Ministerial Association "in gratitude and recognition of more than 40 years of service".—*Linden Chuang/Branimir Schubert*



### Honesty the best policy

Tim Fittkau is on a mission to become the "most honest mechanic" in Toowoomba (Qld). The story of the Glenvale Seventh-day Adventist Church elder was featured on the *Toowoomba Chronicle's* website on August 11. Mr Fittkau's family lost their house in Postmans Ridge during the 2011 floods. The office he was working in at the time was also damaged. He is now the owner of KC Mechanical in Donation Lane, and is committed to serving the people of Toowoomba in the sincerest way possible because "honesty is hard to find".—*Toowoomba Chronicle*



### Small church, big impact

A small Adventist church was recently planted at Puke, west of Nuku'alofa, Tonga. The new congregation is the result of an evangelistic series held in the area by Pastor Fanueli Mataele. Although the building is still awaiting completion, the church has already attracted a number of new members. Lolohea Misinare, one of the first women ministers in Tonga, is currently in charge of the new congregation.—*Luther Taniveke*



### South Pacific stories

Adventist Mission news editor Gina Whalen recently visited a number of South Pacific islands to gather stories for the second quarter of 2016. Mrs Whalen spent time in Vanuatu, Fiji and Solomon Islands, and was delighted to interview people about how God has used their lives to impact their local communities.—*Jean Pierre*



### Woman of the future

Adventist teacher Rowena Gilbert was recently named a semi-finalist for *The Australian Women's Weekly* "Women of the Future" competition. The Kempsey High School (NSW) teacher was recognised for organising an after-school program called Strong Girl Fitness, which focuses on fitness training, teamwork, leadership building and promoting a positive body image. See more at [www.aww.com.au/women-of-the-future/](http://www.aww.com.au/women-of-the-future/).



### Million-dollar effort

The Adventist Development and Relief Agency (ADRA) Australia received almost \$A1 million through its end-of-financial year appeal—the highest amount it has ever raised. "It's all thanks to you," said ADRA Australia CEO Mark Webster. "Because of your support, children like Bopha Sun's kids will be able to attend school. Families like Chiava Thor's will have clean water and safe toilets. And Indigenous kids like Jacinta will have life-changing mentors through the DreamTrack project."—*ADRA Australia*



### Feeling festive

The second "HymnFest" in Perth (WA) was a big success, with more than 700 people coming together at St George's Cathedral on June 28 for an evening of praise and worship. The Perth Adventist Orchestra and Perth Adventist Choir teamed up with the Bible Society (WA) to host the event, which also featured performances by the local Adventist Pastors' Quartet. A cheque for \$A13,414 was presented to the Bible Society as part of the evening program. "[It was] nice to see our churches and members continue to generously support the Bible Society," said WA Conference president Pastor Terry Johnson. "Let's do it again next year!"—*Newswest*



# Screen Free Challenge

by Julie Weslake

**E**ARLIER THIS YEAR HEAVY RAIN AND FLOODING IN the city of Lake Macquarie (NSW) left hundreds of residents without electricity. While some were understandably upset by the lack of hot water and functioning kitchen appliances, a lot of people also expressed their appreciation at the opportunity to detach from technology.

No television, no emails, no Facebook . . . no worries.

The blackout prompted many families to spend more time together. Some sat in the living room and talked, while others played board games by candlelight.

One has to wonder why it takes a blackout in order for us to put away our screens. After all, what's more important—time with family or time on Facebook?

It's for this reason the South Pacific Division's Children's Ministries department is encouraging people to take up the "Screen Free Challenge", which will coincide with the Seventh-day Adventist Church's Week of Prayer (September 5–12). It's a challenge that will not only help you better connect with God and your family, but also emphasise the growing need for disconnecting from our time-consuming devices.

A GlobalWebIndex study in late 2014 found that the average person spends 6.15 hours on the internet every day, with 1.72 hours of that time dedicated to social networks.<sup>1</sup> That figure doesn't even take into account the three-plus hours we spend on average watching television per day.<sup>2</sup>

That's a lot of screen time—and a habit we've passed onto our children. "On average [in Australia], Year 3 students had around three hours of screen time per day; by Year 9 this increased to four hours for boys and six hours for girls."<sup>3</sup>

Hence the need for the Screen Free Challenge: "We accept the challenge to put down our phones, turn off the iPad, TV and computer at home to reduce screen time and do more together as a family. We will have screen free family worship and focus on making memories, building

authentic, meaningful relationships with God and each other." This challenge shouldn't be seen as a chore but a chance to refocus on what's important. If you're worried about how to turn this "spare time" without screens into "time well spent", here are a few simple ideas to get you started:

- ▶ **Family meal times**—Eating together without the distraction of screen media builds strong family bonds and provides time for conversation. It's a great time to share stories or talk about the "God moments" of the day.
- ▶ **Family devotionals**—Finding time to worship God daily and making this a family ritual is important to faith development. Turn off your screens and commit to reading, praying, singing and talking. Your children need to build spiritual memories with you, not the characters on DVDs.
- ▶ **Family service**—What can you do together this week as a family to help and serve someone? Replace your normal screen time with making gifts for another family or visiting a friend in need.
- ▶ **Get active together**—Build both fitness and family togetherness by taking a walk or a bike ride together. Find things along the way that remind you of God's goodness and power. For more ideas visit <[children.adventist.org.au/screen-free-challenge](http://children.adventist.org.au/screen-free-challenge)> or the SPD Children's Ministries Facebook page.

So are you ready to take up the challenge? You may lose your screens for a week but you'll make memories that last a lifetime. R

1. GlobalWebIndex, "Daily time spent on social networks rises to 1.72 hours", 2015. <<https://www.globalwebindex.net/blog/daily-time-spent-on-social-networks-rises-to-1-72-hours>>.  
 2. Nielsen, "King of screens: rise in devices attached to TV reinforces its position as household main screen", 2014. <<http://www.nielsen.com/au/en/insights/news/2014/king-of-screens-rise-in-devices-attached-to-TV-reinforces-its-position-as-household-main-screen.html>>.  
 3. <<http://theconversation.com/two-hour-screen-limit-for-kids-is-virtually-impossible-to-enforce-36656>>.

Julie Weslake is Children's Ministries director for the South Pacific Division.





## Payment for failure

We live in a world where the cost of health care has become a major concern. We're lucky enough to have access to a range of amazing medical interventions to help us fight disease and live happy, healthy lives, but these come at a financial cost. And not just to us as individuals, but to governments that subsidise the cost of treatments.

This is where the ideas of prevention and early intervention come in. While we can't prevent everything, science shows us that a huge range of chronic disease risks can be reduced by simple lifestyle changes. In those cases where we can't obviously prevent diseases, there's good evidence to show that by using proven medical interventions early we can not only help people live healthier, more fulfilling lives, but also dramatically reduce the cost of managing the health issue over a lifetime.

One such area is mental health. Recently, Australia's mental health commissioner, Professor Allan Fels, revealed that mental health care in Australia falls so short that it is costing the economy \$35 billion a year. 87.5 per cent of this money goes to income support, crisis care and prison funding. Professor Fels called this "payment for failure".

Professor Fels felt that the best use for this money, to see savings and improve quality of life, was to redirect it from crisis care into hospitals and into programs that help people in their communities. Ethically, the benefits of early intervention can't be ignored; it can completely transform lives. Before long it will be impossible to ignore the financial necessity for it as well. Keeping healthy means nurturing our mental health as well as our physical health. If you or someone you know feel down or anxious, do seek professional help as early support just might make all the difference.

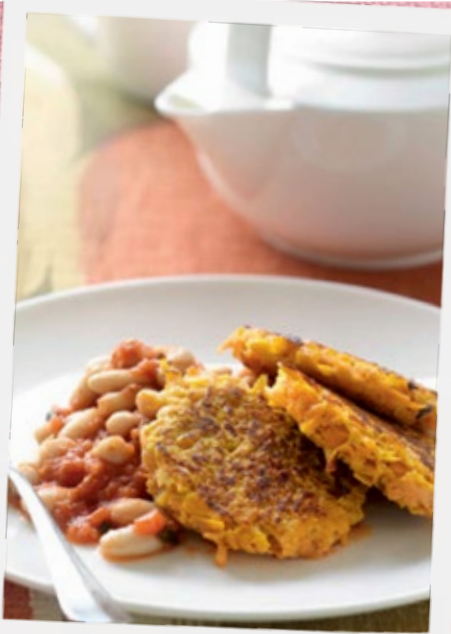


**35**  
BILLION

Annual cost to the economy  
of poor mental health care

**87.5%**

Used for income support,  
crisis care and prison funding:  
"payment for failure"



### Sweet potato rosti with cannellini beans

Preparation time: 15 minutes Cooking time: 5 minutes Serves: 6

- 1 egg
- 2 tablespoons plain flour
- 550g sweet potatoes, grated
- 1 red onion, grated
- 2 tablespoons oil

#### Baked beans

- 1 can cannellini beans
- 1 tablespoon olive oil
- 2 garlic cloves
- 2 sprigs sage, chopped
- 1 can reduced salt crushed tomatoes

1. Pre heat oven to 190°C. Whisk the egg and flour together in a bowl. Squeeze excess moisture out of the sweet potatoes. Stir the potato into the egg mixture, then add the onion.
2. Heat oil in a frying pan over a medium heat. Form the mixture into four even-sized balls. When the butter starts to brown, add the balls in batches and press down with a spatula to form patties. Cook for 4-5 minutes until brown. Transfer to the oven and cook for 5-7 minutes.
3. For baked beans, drain and rinse the beans. Heat the oil in a medium saucepan, add garlic, sage, tomatoes and beans. Simmer for 10 minutes. Serve on top of rosti.

**NUTRITION INFORMATION PER SERVE:** Kilojoules 940kJ (225 Cal). Protein 4g. Total fat 10g. Carbohydrate 29g. Sodium 86mg. Potassium 722mg. Calcium 45mg. Iron 1.4mg, Fibre 4g.

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

Sanitarium

LIFESTYLE  
MEDICINE  
SERVICES



# Beauty with scars

by Nicole Sandy

REMEMBER MY FIRST GLIMPSE OF HER. IT WAS THE first night. We had arrived at Bobbili School for the Blind, India. The students had organised a talent show to welcome us—the Asian Aid ambassadors. While waiting for the students to be seated, all ordered according to their grades, a group of teenage girls bustled in, engulfing one girl in the middle. It seemed slightly odd—the blind leading the blind—but perhaps the girl in the middle had a more limiting blindness than the others.

I continued to watch the small huddle until her face became visible among those of her friends. I blanched. Her face—or the ruins of it—was not recognisable. Her nose was decaying, with only a few scraps of fleshy skin remaining. Other parts of her face were missing, the rest distorted with blotchy, scabby skin. Her one remaining eye was cloudy . . .

But after that I turned away. I was horrified. The rest of the evening I found myself turning to look her way, only to quickly regret it when I did. I knew it was so shallow—only caring what she looked like—but it was hard to notice much else when her physical appearance was so ghastly, almost inhuman.



Now here I was, just a few metres between us. My mother was beckoning—no, summoning—me to her side where

I would also meet this girl. As terrified as I was, I could not defy the burning wishes of my mother, so miserably I all but crawled to her. My heart beat erratically. I dared not look up until it was absolutely necessary. After all, she could not see me nor the trepidation on my face. As Mum began making introductions, I chanced a glance up.

My heart stopped.

She was my age—17—and studying in the equivalent of our grade 12. She had skin cancer and her village had abandoned her. At that moment though, I could not conceive why they would do such a thing.

My heart had stopped, not from the shock of seeing her up close, but from complete awe in her presence, almost reverence. I found she did not repulse me. Instead my eyes were able to roam her face, taking it all in yet not feeling the need to turn away. I felt such a deep sorrow for her, more profound than I'd ever felt.

I was completely oblivious to the exchange of questions between the girl's teacher and my mum, simply captivated by her at the same time as being overtaken by grief. Suddenly, in an act that felt so intimate yet so needed at that moment, she reached out and took my hand. Her scarred hands were in mine, and I held onto her hands with as much urgency as she held onto mine.

Then, unexpectedly, she smiled and I couldn't help but





**But after that I turned away. I was horrified. The rest of the evening I found myself turning to look her way, only to regret it when I did.**



smile too. She was so beautiful. Not just her nature but also physically. The way her smile lit up her face created creases around her eyes and mouth, lifted her lips and showed off her teeth. It was the most stunning thing, the most beautiful smile I had ever seen.

The short time passed quickly and she was to join the other girls eating lunch. But our hands were still joined and I felt as reluctant as she did to let go.

Before the teacher turned to lead her away, she squeezed my hand but ultimately she squeezed my heart. I can't describe the overwhelming emotions I felt at that moment. I had known this girl for only minutes, yet I felt such a bond.

I quickly excused myself, hurrying along the corridors back to our cabin, desperately eager to be alone. Yet as I rushed away, I couldn't control the wave of tears that hung in the recesses. When I saw my own perfectly normal, healthy face in the mirror, I couldn't help but cry.

Why was it her and not me? Why am I privileged to escape such terrors? Why does she deserve this?

But I am the one with smooth, unscathed skin. Free of cancer and abandonment. I who think so poorly of myself, wishing to look different, and complaining about this and that. I am the one who is blessed.

It comes with recognising a different beauty: "Your beauty should come from within you—the beauty of a gentle and quiet spirit. This beauty will never disappear and it is worth very much to God" (1 Peter 3:4).

More than a year later, she is still fresh in my mind, the emotions still raw. I know it's foolish to hope but I wonder if she is alive today. Though I knew her for only a few minutes she is imprinted in my mind, her beautiful smile—despite everything—entrenched in my memory.

In those short moments I realised that whenever I am fearful I can think of her. But most of all, whenever I look at myself with disapproval, I can think of her and remember how she didn't shy away because of herself and how she might appear to others. Instead, she seized my hand and understood that while we were worlds apart we were also much closer than both of us realised.

✎

*Nicole Sandy is a university student in Townsville, Queensland. With this story, Nicole won the Signs Publishing Writing Prize at the Manifest Creative Arts Festival 2015.*





# how did we become a postmodern society?

by Errol Webster

**S**AME-SEX MARRIAGE BECAME LEGAL IN ALL American states in a landmark decision by the US Supreme Court on June 26. The Court declared by a margin of 5 to 4, "that states must licence same-sex marriages and recognise similar unions from other states".<sup>1</sup> *The Wall Street Journal* called it "among the most dramatic cultural shifts in US history".<sup>2</sup>

Andrews University Professor of Church History, Nicholas Miller, similarly calls it a "seismic shift", saying: "The twentieth-century West is unique in recorded history in experiencing a cultural shift claiming that sexual mores are only private and subjective. . . it is impossible for the Christian church not to be affected."<sup>3</sup>

This "seismic shift" is part of a much wider context. 1960 was a watershed year when things happened that changed Western society forever. For example, the neo-Charismatic movement, called the "Third force in Christendom", began when Pentecostalism, with its highly emotional tongue-speaking, spread to established churches.<sup>4</sup>

Another development was the rise of "humanistic psychology" founded by Abraham Maslow, with its "encounter psychology" and "human potential movement".<sup>5</sup> Maslow said thinkers were reacting to "the total collapse of all sources of values outside the individual" that left "no place to turn but inward to the self, as the locus of values".<sup>6</sup>

Perhaps the most obvious development was the counter-culture hippie movement. It was an "anything goes" and "do your own thing" culture, with a new religion of drugs and Eastern mysticism, sexual liberation and rock music.<sup>7</sup> Coinciding with the sexual revolution was the release of the contraceptive pill in 1960.<sup>8</sup> George Barna says the baby boom generation, born 1946-1964, "has redefined

America's ways of life".<sup>9</sup>

Bob Dylan, perceptively in tune with the times, sang in 1964: "Don't criticise what you can't understand. Your sons and your daughters are beyond your command. Your old road is rapidly agein'. Please get out of the new one if you can't lend your hand, For the times they are a-changin'."

Western society had been built on a biblical basis from the Reformation. Now the "old road" of biblical objective moral values was becoming obsolete and the "new one" of subjectivism was taking its place.

As the youth began to live by these concepts the media (TV and rock music) communicated them to the masses. By 1960 television was in 87 per cent of US homes.<sup>10</sup> TV provided an atmosphere for the new environment that led to a new society.<sup>11</sup>

We now live in a postmodern world, where the 1960s "anything goes, do your own thing" counter-culture has become the culture of today. In the past 50 years cohabiting before marriage has increased by almost 900 per cent.<sup>12</sup> Marijuana, the hippie drug of the 1960s, is progressively being legalised. Belief in God has been discarded as a superstitious relic of the past. People are regarded as dinosaurs and intolerant bigots if they appeal to biblical values in morals.

How did it get this way?

Modern science grew out of a Christian world view of a rational God who created an orderly universe, and rational humans who could appreciate it<sup>13</sup> (this is why it developed in the West, not the East), yet as science became more successful its Christian base began to be forgotten. God was occasionally brought in to explain otherwise inexplicable phenomena—as God of the gaps. As scientific knowl-



edge increased, the gaps got smaller and God became unnecessary.<sup>14</sup>

The main creed of the 19th century was the belief that progress was "automatic and inevitable",<sup>15</sup> as an outgrowth of the Enlightenment and the Industrial Revolution. But for the natural scientists there was still an important gap—explaining where life and human beings came from.

This gap was filled in 1859 by Darwin's *The Origin of Species*. Colin Brown, Professor of Systematic Theology at Fuller Theological Seminary, states: "This book has done more to undermine popular belief in God, and thus the meaning of life, than any other book."<sup>17</sup>

Scientific rationalism put humans at the apex of the evolutionary pyramid, thinking they could arrive at ultimate truth about life without outside help. The only reality was empirical reality—what they could observe with their senses. But it shut human beings in a rationalistic box, without any supernatural God. Instead of exalting human beings, it reduced them to the level of biochemical machines.

It has only really been in the 20th century that we've seen the full explosive results of rationalism placing human beings in a closed system—without God. The 19th century was full of optimism. Before the *Titanic* sailed a crew member said, "God Himself couldn't sink this ship!"<sup>18</sup> That optimism was shattered by two world wars, the Great Depression and the atomic bomb.

Early 20th century existentialist philosophers, while still accepting the evolutionary presuppositions of chance and meaninglessness, said: "You're not a machine, you're human." (Christians know this because we're made in the image of God) "Assert your humanity!" they said. How? By jumping out of the box! But this had to be irrational because the box stood for rational reality.<sup>19</sup>

The hallmark of our age is a deep dichotomy between reason and meaning, between the "rationalistic box" and optimism.<sup>20</sup> All attempts to find meaning today, outside of biblical Christianity, are in the area of non-reason.<sup>21</sup> Think, for example, of the popularity of Eastern meditation (called yoga in India), where the mind is an illusion and the way to ultimate reality is by emptying the mind.

We now live in an age of meaninglessness and despair because many have given up the hope of finding a unified answer to life. It's a postmodern society (another name for existentialism), characterised as follows:

1. Life is meaningless. If life happened by chance then it has no purpose.
2. There are no moral absolutes or objective truths. There's no right or wrong in an evolutionary world view where it's survival of the fittest.
3. Individuals become their own subjective authority. What

is "right" becomes what "feels good" or "what works". What is wrong becomes what "feels bad" or "what doesn't work".

4. People live comfortably with contradictions. Profession and practice don't have to match. In the area of non-reason you can have all sorts of contradictions.

This philosophy has affected all of us via the media. While the sex and violence will harm us, far worse is the absence of God where anything goes. Without a moral framework people are vulnerable to manipulation. Revelation 13 pictures the great majority being squeezed into one mould of behaviour.

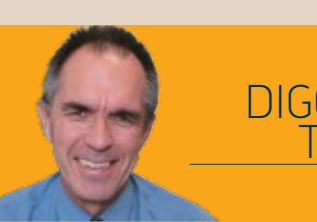
As the counter-culture of the 1960s has become the culture of today, so Christianity should now be the counter-culture. True Christianity is not conservative—it's revolutionary! The greatest need today is for a radical Christianity to stand against the culture and not be swept along by it. Living consistent lives in sharing the good news about Jesus says more about Christianity than all the preaching by the greatest evangelists. We can only do this when we

realise that our assurance depends on the finished work of Jesus and not on us. It's a paradox of Christianity that only those who have a centre outside themselves, in Christ, will have the inner fortitude to stand against the deceptions of the devil in the last days. ↩

## We now live in an age of meaninglessness and despair because many have given up the hope of finding a unified answer to life.

1. Ryan Teague Beckwith. Supreme Court Orders States to Recognise Same-Sex Marriage. *Time*, June 26, 2015. <http://time.com/3937244/supreme-court-gay-marriage-decision/>
2. <http://www.wsj.com/articles/a-more-perfect-union-1435357205>
3. R.E. Gane, et. al., (Eds.). *Homosexuality, Marriage and the Church: Biblical, Counseling, and Religious Liberty Issues*. (Berrien Springs, MI: Andrews University Press 2012), viii, ix
4. Anthony A. Hoekema, *What About Tongue Speaking?* (Exeter: The Paternoster Press, 1966), 30.
5. J.B.P. Schaffer, *Humanistic Psychology*. (New Jersey: Prentice-Hall, 1978), pp. 3-4.
6. *Toward a Psychology of Being*. (2nd ed.), (New York: Van Nostrand Reinhold, 1966), 10.
7. H.R. Rookmaaker, *Modern Art and the Death of a Culture*. (London: Inter-Varsity, 1970), 162, 184.
8. Nancy Gibbs. *The Pill at 50: Sex, Freedom and Paradox*. *Time*, Apr. 22, 2010.
9. *State of the church series*, 2011. Part 2. Generational change. July 27, 2011.
10. <http://www.tvhistory.tv/facts-stats.htm>
11. John W. Whitehead, *The Second American Revolution*. (Elgin, Illinois: David C. Cook, 1982), 136.
12. Arielle Kuperberg. March 10, 2014, <http://contemporaryfamilies.org>
13. *Legality of cannabis by US jurisdiction*, Wikipedia.
14. Robert E.D. Clark, *Science and Christianity—A Partnership*. (Mountain View, California: Pacific Press, 1972), 11.
15. Denis Alexander, *Beyond Science*. (Berkhamsted, Herts: Lion Publishing, 1972), 103.
16. P. Roubiczek, *Existentialism: for and against*. (Cambridge: University Press, 1966), 18
17. *Philosophy and the Christian Faith*. (London: Tyndale, 1969. revised ed. 1971), 147.
18. *Reader's Digest*, July 1986, 204.
19. Rookmaaker, 48.
20. Francis F. Schaeffer. *How Should We Then Live?* (Old Tappan, New Jersey: Fleming H. Revell, 1976), 174.
21. Rookmaaker, 48.

*Errol Webster writes from Bathurst, New South Wales.*



## DIGGING INTO THE WORD

Gary Webster

# R MY MINISTRY

### No more barriers

Herod's temple of Christ's day had a barrier with an inscription warning Gentiles, on pain of death, not to enter the sanctuary. Paul was falsely accused by some Jews of taking Trophimus, a Gentile, beyond this barrier. Human pride erected this barrier, for God's temple was to be a house for all nations.

**Read Isaiah 56:7; Acts 21:28,29**

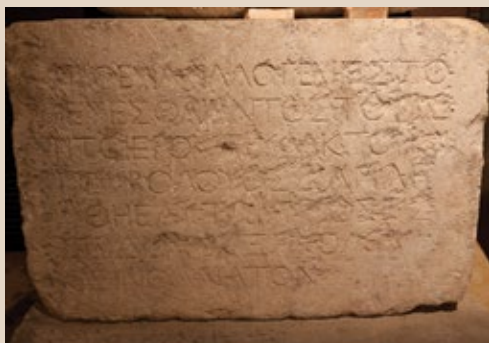
There is little doubt this barrier was in Paul's mind when he wrote, that in Christ and His cross, Jews and Gentiles are one and the barrier, the dividing wall of hostility between them, has been destroyed.

**Read Ephesians 2:13,14**

Trusting in Christ's death we are born again, with Christ now living in us. His love fills our lives, causing us to love and forgive others as God loves and has forgiven us. Thus an attitude of forgiveness and reconciliation is a sign of our new birth. Let's allow Christ's cross to tear down any barriers of human pride that hinder us from saying, "I'm sorry, I was wrong" and "I forgive."

**Read John 3:3,5,14-16; 13:34,35; Galatians 2:20; Romans 5:5; Ephesians 4:32; 1 John 4:7,8**

Photo: Jellies



A Greek inscription from Herod's temple barrier, forbidding Gentiles to enter the sacred temple area.

The dream of having a not-for-profit café operating out of the Byron Bay Adventist Church (NSW) was born about 12 years ago when a core group of people got excited about running a free community meal on Thursday nights. This community meal was well received and very popular, regularly bringing between 200 and 400 people together to enjoy healthy plant-based dishes.

Some years later the church appointed a steering committee who worked through the process of establishing Manna Haven Ministries Inc. If it had not been for Bob and Tony along with other helpers, the necessary building work would not have occurred.

Anita Carvill was appointed manager and with help from the management committee, a good dose of faith, many generous donations and God's blessings, Manna Haven Ministries was officially dedicated on May 5, 2012 and opened soon after.

Since its opening, community feedback has been overwhelmingly positive with travel site TripAdvisor recently awarding Manna Haven a coveted Certificate of Excellence for the second year in a row, and ranking the café among the top places to eat in Byron Bay. It's no small feat, considering that the beachside town boasts more than 130 dining options. Many of its reviewers express surprise and delight at finding food that is both healthy and delicious, particularly those unaccustomed to vegetarian dining.

"As this is a faith ministry we are dependent on God, through His people, to sustain and expand this ministry," says Heather Kingston, who is currently managing Manna Haven.

Although it operates as a business with paid workers, many people have willingly contributed their time and talents to the café and its operation. It has long been a dream that the café be the face of a broader health ministry and gospel mission, however this has been difficult to realise with limited resources.

"There have been periods of discouragement but God is good and we believe help is on the way," Mrs Kingston says.

"We are endeavouring to bring a minister into Australia who will be able to work with a team to establish more outreach ministries associated with the café. Our greatest needs are funds and dedicated gospel workers to get these other ministries up and running. We have committed these needs to God in prayer and are excited to see what God holds for the future of Manna Haven Ministries."

—Vania Chew

To learn more about Manna Haven Café, visit <[www.mannahaven.com.au/](http://www.mannahaven.com.au/)>





LETTERS

**MORE BALANCE PLEASE**

Mark Passfield, Qld

In reply to "Asylum" (Editorial, July 18), there was significant emotional pull to rally the troops to protect the innocent and exploited. As Adventists we are scripturally called to protect the vulnerable and be the voice for the voiceless. Although, before we throw down the challenge to join the fight we should become educated on the topic, consider it from a pragmatic position and consider all sides of the debate.

I take offence to Mr Kingston's position when he puts down our political leaders. He needs to consider the multifaceted decisions that they have to make on policies such as refugees, terrorism, border protection, economics, health and quarantine. Scripture supports the efforts of a country to have sovereign borders (Israelites versus Philistine wars).

Therefore, let's encourage our politicians, pray for them and try to understand their decision making is not easy, rather than knocking them. Maybe we should be encouraging the Church as individuals and as a corporation to get involved with this situation. Maybe we should be the providers of the detention centres and therefore ensure that this type of abuse does not take place.

**WHITE WRITINGS**

Peter Tung, Vic

On "Divisions not given ordination freedom" (News Feature, August 1), I believe this statement from Ellen White is pertinent: "The

church may pass resolution upon resolution to put down all disagreement of opinions, but we cannot force the mind and will, and thus root out disagreement. These resolutions may conceal the discord, but they cannot quench it and establish perfect agreement. Nothing can perfect unity in the church but the spirit of Christlike forbearance" (Manuscript Releases, vol.11, p.266).

Women's ordination is not a fundamental belief and disagreement is still consistent with unity, as long as we have forbearance (ie "restraint of passions, the exercise of patience, long-suffering" –Webster's 1828 Dictionary).

Thank the Lord for forbearance from the Church at large.

**TRIBUTE**

Daniel Matteo, NSW

Thank you for the July 18 edition of *Adventist Record*.

I am a pastor. I read this *Record* on a plane en route to a preaching appointment. Neale Schofield's testimony of his decision to live totally for Christ ("Here He comes") was a rebuke to me at a time when my spiritual life was diminished.

Dr Barry Oliver's final pastoral word to us ("On reflection") and his vision of what the Church in the SPD could be in Christ touched me deeply. Praise God for these great men who live and lead in the Holy Spirit.

**ANOTHER WAY?**

Edward Johlman, US

I agree with the article "Thoughts" (Editorial, July 24). That is a considerable amount of money to spend on a GC session.

Perhaps in this day of modern communications we can find an alternative way to have a GC session that is effective and less expensive.

It appears to me whereas at one time this system was cost effective it no longer is as the economy has drastically changed and we have not adapted.

**MISTAKEN IDENTITY**

Peta and Warrick Hay, Greystanes, NSW  
Shirley-Anne and John Schulz, Bonnells Bay, NSW

The July 18 edition of *Adventist Record* published in Letters a submission from a "Peta Hay, via website" entitled "Hanging On". The content contained very sad, personal and sensitive thoughts and comments.

There is, however, more than one Peta Hay, and the misperception over actually who the author of the letter was, led to several hours of heartache and consternation amongst the immediate family and many friends of Peta Hay (Greystanes NSW) who did not write the letter. The inferred implications of hidden past experiences caused high stress and despair until contact was achieved and positive assurances were given.

As with all *Record* readers, the Schulz and Hay families (NSW) have sincere sympathy and understanding for the trauma and stress that past abuse has caused the true author of the letter. Our thoughts and prayers are with her.

*Editor's note:* We at *Adventist Record* wish to apologise for any distress caused by the confusion.

*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.*



*Lay Pastoral Assistant  
and Youth Bible Worker*

EQUIPPING YOU  
*for active ministry and outreach*

ENCOURAGING YOU  
*to work together*

EMPOWERING YOU  
*in your area of gifts*

ENGAGING YOU  
*in fulfilling service*

31 Jan - 19 Feb, 2016  
Call 03 9871 7555

[www.auctrainingcentre.org.au](http://www.auctrainingcentre.org.au)

**Nakso\*  
KIDS!**



**Kids'  
SPACE**



Jesus has been fasting for 40 days and nights. Satan knows Jesus is hungry so he tries to tempt Him. He says, "Turn the stones into bread." But Jesus will not be tempted. He responds by saying, "Man shall not live by bread alone." Satan tries to tempt Jesus two more times but he loses!



**COLOUR ME IN**



**HINT:** Use the letters in the stars to fill in the blanks below

**SERVICE MESSAGE**

When I have God's Word in my   
I can say no to Satan.

**MEMORY VERSE**

"I have hidden your word in my   
that I might not sin against you." Psalm 119:11 NIV

\*hello in Miskito (Nicaragua)



## Fannie Bolton, 1859 - 1926

Joining the Church when she was 28, Fannie became a staff member of Ellen White in 1889. Though a woman of considerable ability, she had an exaggerated view of her role and was emotionally unstable. She even claimed to be the author of *Steps to Christ*. While she may have done some of the editing, the first draft of that book was written before she was employed by Mrs White.

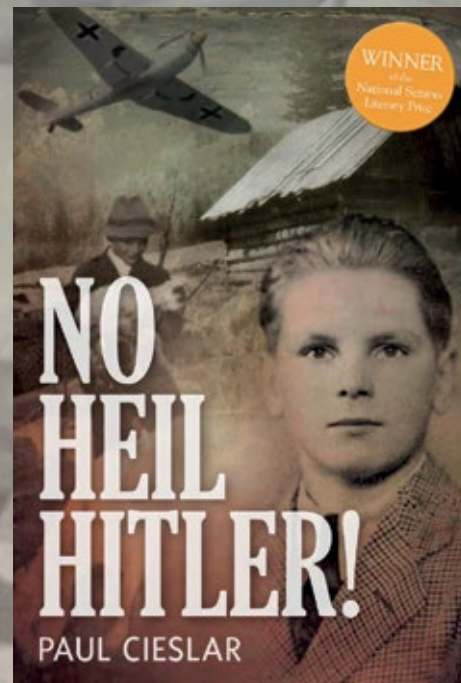
She also accused Mrs White of not following her own counsel on health issues, claiming she saw her eating "big raw oysters with vinegar, pepper and salt" at a railway station—a statement she later retracted.



Fannie had a tendency to do more than the work of an editor and change the meaning of Mrs White's manuscripts to make them, in her opinion, read better. Mrs White, by contrast, wrote, "I think Fannie feels that many of my expressions can be bettered, and she takes the life and point out of them."

Because of these problems, Fannie was released from Mrs White's employment several times, returning when she pledged to work within her job description, but consistently failing to do so. In all, she worked for Mrs White, on and off, for around seven years.

Source: *Messenger of the Lord* by Dr Herbert Douglass.



Paul Cieslar was just 10 years old when the Nazis invaded his native Poland. But in the midst of the fear and the persecution of his Adventist church and family he saw the power of God.

Earlier this year Pastor Cieslar's memoir of the war years was awarded Winner of the National Seniors Literary Prize.

Watch his interview with InFocus host Kent Kingston: [vimeo.com/132987441](https://vimeo.com/132987441)

Purchase at your local Adventist Book Centre or online at [hopeshop.com](http://hopeshop.com)

Record **infocus**

## MYSTERY HISTORY



### Do you know?

- The people in the photo.
- The date the photo was taken.

Send to [heritage@avondale.edu.au](mailto:heritage@avondale.edu.au)

## APPRECIATION

**Judd.** Pastor Claude and Yvonne Judd and family wish to thank everyone who kindly sent messages of love and comfort following the recent death of Warren. The many cards, phone calls, and expressions of love and support were greatly appreciated. -*Claude Judd Family*

## ANNIVERSARY



**Woolley.** David and Elaine (nee Martin) celebrated their 50th anniversary with their wedding party, then with their children Darren, his wife Lynette, Malcolm, Kerryn and grandchildren Cooper and Samara in Bali. The couple met at Avondale

College and were married on 27.5.1965 by Pastor L Kent at Dundas church. David's work with Signs Publishing Company, Risk Management and Sanitarium has meant they have many friends across Australia and the South Pacific. Congratulations and God's rich blessings as you continue to work for God in retirement at Bonnells Bay.

*Kevin and Jan Harges*

## WEDDINGS

**Opo-Than.** Opo Katio Opo, son of Katio Opo (Rarotonga, Cook Islands) and Ketia Teihoarii (Logan Central, Qld), and Myint Than, daughter of Naing Win and Thanda Than (Woodridge), were married 21.6.15 in Logan Reserve church.

*Neil Tyler*

**Archer-Bayliss.** Jordan Archer, son of Stuart (Narara, NSW) and Stephanie Archer (Kincumber), and Ashleigh Bayliss, daughter of Shane (Ettalong) and Keryn Bayliss (Kincumber), were married 15.12.14 at Lakeside, Lake Munmorah. They have set up their home in Cooranbong. Jordan is continuing his nursing career and Ashleigh is a primary school teacher.

*Barry Gane*

their families: Steve (Brisbane, Qld), Greg, and Jennifer (Kempsey, NSW); seven grandchildren (two deceased); 19 great-grandchildren (one deceased); a great-great-grandchild; and her three sisters Faye, Dawn and Jill. Many members of the local community, apart from Adventist church members, have been touched by Marie's good influence. She was a wonderful friend who will be missed by all.

*Lindsay John Laws.*

## OBITUARIES

**Aitken,** Marie Jeanette (nee Grayson), born 22.3.1932 in Tamworth, NSW; died 20.6.15 in Macleay Valley House, Frederickton, Kempsey. On 10.5.1951 she married Neil Aitken, who predeceased her in February 1991. She is survived by her children and



**Bank,** Roald (Ron), born 20.7.1924 in Ashburton, NZ; died 24.6.15 in Christchurch. On 17.11.1954 he married Valmai Vicary. Ron was a businessman in Timaru and Christchurch. He was baptised in 1948 under the ministry of Pastor

## POSITIONS VACANT

### ■ ICT systems manager—Adventist Schools Victoria (ASV).

ASV requires an ICT systems manager to put in place a support structure for the administration of the various ICT systems across our school system in collaboration with local ICT support staff. Qualifications required: several years of experience in systems administration or ICT management in a team environment. Qualifications preferred: have completed, or working towards completing, Apple Certified System Administrator (ACSA), Microsoft qualifications, Virtualisation (VMWare) or similar; ITIL Foundation Certificate; degree in ICT; experience in working in an educational environment performing an ICT operational role; and be a practising baptised member of the Seventh-day Adventist Church with a strong commitment to its mission. For a full position description/details, please contact Adventist Schools Victoria <fionathomas@adventist.org.au>. Applications close **September 5, 2015.**

### ■ Manager—Stuarts Point Convention Centre and Yarrahapinni Youth Centre (Yarrahapinni, NSW).

The successful applicant will be involved in marketing and promotion as well as providing guest services, including catering, cleaning, maintenance, office and financial management. We are looking for a person with a diverse set of skills and abilities who can demonstrate a hands-on, flexible approach, a passion for customer service, innovation and exceptional people skills. To discuss the role or to request a job description, please contact Gillian Knight (02) 4951 8088 or email <gillianknight@adventist.org.au>. Applications are to be submitted in writing via email to <gillianknight@adventist.org.au> addressing the essential and desirable criteria outlined in the job description. Applications close **September 14, 2015.**

■ **Lecturer/senior lecturer in nursing—Avondale College of Higher Education (Wahroonga, NSW).** Avondale College (Sydney campus) is seeking applications from suitably qualified and experienced academics for the position of lecturer/senior lecturer in nursing. This position will involve conducting research and teaching in both undergraduate and postgraduate programs in the Faculty of Arts, Nursing and Theology. Candidates will hold a higher degree and have recent teaching experience in higher education. For the selection criteria of the above position, 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>. Applicants must have the right to work in Australia. Avondale College is an equal opportunity employer and reserves the right to make a delayed appointment, not to appoint or to appoint by invitation. Applications close **September 25, 2015.**

### ■ Associate professor in nursing—Avondale College of Higher Education (Wahroonga, NSW).

Avondale College (Sydney campus) seeks applications from suitably qualified and experienced academics for the position of associate professor in nursing. Applicants will hold a doctoral qualification, have demonstrated experience in inspiring and motivating student engagement, and be able to demonstrate academic leadership in the areas of research, scholarship and teaching. Avondale College is a Seventh-day Adventist organisation driven by our mission and values. If you share our passion for supporting the delivery of Christian tertiary education and can align with our mission, ethos and lifestyle principles, then we encourage you to apply. For the selection criteria of the above position, 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 **September 25, 2015.**

### ■ Business Systems analyst, South Pacific Division (Wahroonga, NSW).

The Seventh-day Adventist Church (SPD) Ltd is seeking a skilled and experienced individual to join its Information Technology area, providing software analysis and design to the Church's accounting systems. This 24-month contract role will also cover implementation, training, testing and support for accounting and related systems. For more information please visit the South Pacific Division's Human Resources website at <www.adventistemployment.org.au>. To apply, please send a cover letter, your CV, three work-related referees and the contact details of your Adventist Church pastor to: Human Resources, Seventh-day Adventist Church (SPD) Limited, Locked Bag 2014, Wahroonga, NSW 2076 Australia; or email: <hr@adventist.org.au>; or fax: (02) 9489 0943. Applications close **September 22, 2015.**

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





George Burnside. He is survived by his wife and their three children and families: Stephen and Sally Bank (Christchurch), Margaret and Andre van Rensburg (Brisbane, Qld), Karen and Don Olson (Adelaide, SA); brother Cecil and sister Maud Stanbury. The funeral was held in Rangiora, NZ. The Bank family have made a difference in every church community that they have been part of. Ron lived an abundant life in Jesus and anchored his hope in the second coming.

*Andre van Rensburg*

**Chudleigh**, James Elton, born 14.9.1964 in Whyalla, SA; died 8.6.15 in Angaston Hospital. He was baptised in November 1978 in Whyalla. James was the cherished and loving son of Elton and Jeanette, and brother of Bruce, Jonathan, Kingsley and families. He was known for his unicycle skills, Jew's harp, jokes, fishing, and being generous to everyone. James' life was cut short due to brain tumours. God has him in His keeping; we have him in our hearts. Till we meet again.



**Glover**, Hazel Doreen (nee Frazier), born 13.1.1923 in Chittering, WA; died 24.12.14 in Yancheop. On 26.4.1944 she married Cyril Glover in Midland. He predeceased her in 1994. She is survived by Ron and Maria Glover (Yancheop), Norman and Roslyn Glover (Yancheop) and Lynn and Max Hulls (Melbourne, Vic). Hazel enjoyed the hard work of helping her husband on the farm and loved her growing family, including nine grandchildren and 20 great-grandchildren. She loved being actively involved in the Bindoon church and community. She awaits the coming of her Lord and Saviour when she will be reunited with Cyril, never to be parted.

*Steven Goods*



**Linegar**, Joan (formerly Hayden) (nee Corney), born 3.12.1930; died 16.8.14 after many years of sickness. She was the daughter of Leslie and Leon Corney (deceased); and sister to Ross Corney (deceased), Beryl Hayden, Doreen Sheehan and Jean Partridge. Joan is survived by her children: Darrell Hayden, Lorraine Chambers and Julie Gillett Ashe; and much-loved grandchildren. Joan lived most of her life in Lithgow, with her last years spent in Canberra/Queanbeyan. She was a talented florist and excellent with craft and handiwork, and was an inspiration to her family. Joan was loved so deeply and missed every day. We want to thank everyone sincerely from our hearts for the flowers, visits, love and care shown to our mum. We are looking forward to holding our mother's hand again when Jesus returns as Mum is "forever in our hearts".

*Darrell, Lorraine and Julie*

**Maunder**, Valmai June (nee Southen), born 19.9.1935 in Rangiora, NZ; died 22.2.15 in Tauranga. Valmai gave her heart to God and was married to Calvin Maunder in a service conducted by Pastor David Ferris in 1954. She is survived by her husband; her four children: Patrice and Stephen Baronian, Keryn and Allan Mc Kerchar, Colin and Michelle, and Bronwyn and Greg Nilsson; 13 grandchildren; and eight great-grandchildren. Valmai was devoted to God and her family. She fought the good fight and is now waiting for her crown.

*Andrew West*



**Totenhofer**, Joyce Mary (nee Stanton), born 2.3.1926 in Hobart, Tas; died 7.3.15 in Healesville, Vic. On 21.2.1950 she married Edwin Irvine Totenhofer. She is survived by her husband (Lilydale, Vic); children Sharman Irvine

(Brisbane, Qld) and Wesley (Mildura, Vic); and grandchildren Matthew (Stavanger, Norway), Adelle (Brisbane, Qld), Craig and Alisa (Mildura, Vic). Joy first worked at the Trans-Tasman Union in 1949 and was later the first woman appointed as public relations officer for Sydney Adventist Hospital. From 1985-1991 she was assistant to the editor at Signs Publishing Company. Joy and Ed ministered all over Australia, and helped establish the Yarra Valley church. Her rich tapestry of caring, commitment and friendship was expressed by many at her memorial service.

*Harley Stanton*

## ADVERTISEMENTS

**Grey Nomads camp—Adventist Alpine Village. October 5-10, 2015.** Plan now to attend the South New South Wales Conference Grey Nomads camp for a spiritual feast and social fellowship at Adventist Alpine Village, Jindabyne, NSW. Set in the beauty of the Australian Southern Alps, numbers are limited to 200 attendees. Guest speakers include Pastor Andrew Kingston and Dr Allan Lindsay. To receive an application form and details of accommodation options please contact Robyn Howie: phone (02) 6249 6822 or email <robynhowie@adventist.org.au>.

**Glenorchy Seventh-day Adventist Church 50th anniversary.** 19.9.1965-19.9.2015. Our church invites you to join us on Sabbath, September 19 for a day of thanksgiving and celebration.

**Memorial service—Pastor Austin Cooke.** A memorial service for the late Pastor Austin P Cooke will be held in the

Avondale Memorial Church at 2pm on Sunday, August 30.

**Absolute Care Funerals** is an Adventist family-owned and operated business caring for you in Sydney to Newcastle and Wollongong. Contact Arne Neirinckx, who understands our Adventist philosophy, on 1300 982 803 or mobile 0408 458 452. Call us even if you have already prepaid your funeral. <arne@absolutecarefunerals.com.au>.

**Avondale College Church invites you to "The Dance" women's conference** on September 19-20, 2015. Guest speakers include Lola Moore and Litiana Turner. Register online <collegechurch.org.au/the-dance>. Email <bighouseconferences@gmail.com> for more information.

**Avondale College Church invites you to "Game On" men's conference**, October 17-18, 2015. Guest speaker Sam Leonor along with our own local speakers. Email <bighouseconferences@gmail.com> for more information.

**Finally . . .**  
Walk away from gossip and verbal defamation. Speak only the good you know of other people and encourage others to do the same.

— Steve Maraboli

**Next RECORD Sep 19**

## VOLUNTEERS

■ **Carpenter volunteer** needed to build cupboards at the Batuna clinic, Solomon Islands, from September 15-30, 2015. You will need to pay for your own expenses. Contact Glynn Lock on 0412956267.

■ **Assistant boys' dean (volunteer)—Longburn Adventist College (Palmerston North, NZ).** Start date September 30, 2015 or ASAP for 12 months. Must be single, 21 to 30 years old, have a heart to see God work in young people's lives (age 11-18), be flexible with work hours and fluent in English. Stipend \$NZ330 fortnightly; food and accommodation provided on premises. Local transport included. See <www.adventistvolunteers.org> and search for SPD.LONG.2015.01 for details or contact Adventist Volunteers <volunteers@adventist.org.au>.

**Note:** Neither the editor, Adventist Media Network, nor the Seventh-day Adventist Church is responsible for the quality of goods or services advertised. Publication does not indicate endorsement of a product or service. Advertisements approved by the editor will be inserted at the following rates: first 30 words or less, \$A68 +GST; each additional word, \$A2.26 +GST. For your advertisement to appear, payment must be enclosed. Classified advertisements in RECORD are available to Seventh-day Adventist members, churches and institutions only. All advertisements, appreciation, anniversary, wedding and obituary notices may be submitted via <ads@record.net.au>. Please note all notices should be a maximum of 80 words and may be edited in accordance with Record style. Record reserves the right to shorten notices due to space constraints.

# SIGNS OF THE TIMES



*Sponsor Signs or give a gift subscription and change a life.*

I would like to send a one-year (11 issues) gift subscription (\$A25; \$NZ30) to:

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Suburb: \_\_\_\_\_ State: \_\_\_\_\_ P/code: \_\_\_\_\_

- I would like a personal one-year subscription for \$A25 (\$NZ30).  
 I would like a personal two-year subscription for \$A50 (\$NZ60).  
 I would like to give a gift donation of \$ \_\_\_\_\_ to Signs Outreach Projects.\*

#### MY BILLING / POST DETAILS

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Suburb: \_\_\_\_\_ State: \_\_\_\_\_ P/code: \_\_\_\_\_

Email: \_\_\_\_\_ Phone: ( ) \_\_\_\_\_

**AUSTRALIA** Reply Paid PO Box 201, Warburton, Victoria 3799  
**NEW ZEALAND** Reply Paid PO Box 97-019, Manukau City, Manukau 2240  
 Or go online to: [WWW.SIGNSOFTHEMES.ORG.AU](http://WWW.SIGNSOFTHEMES.ORG.AU)

#### PAYMENT METHOD\*

Total Amount  AUS  NZ \$ \_\_\_\_\_

Cheque/ Money Order (Please make cheques payable to "Signs Publishing Company" and return with this form)

Credit Card: (tick card)  Visa  Mastercard

Card Number

Exp: \_\_\_\_ / \_\_\_\_

Name on card (print): \_\_\_\_\_

Signature: \_\_\_\_\_

\* Contact Signs Ministry to find out more about our Outreach Projects:  
 1800 035 542 (Australia) 0800 770 565 (NZ)

Note: Personal information collected by Signs of the Times is only used to process and manage your subscription. It will not be shared with any third party. Contact us to request a copy of our privacy policy.

Seventh-day Adventist Church (SPD) Limited ABN 093 117 689