



OUTBACK OUTREACH page 9

**NEW SIGNING SERVICE
FOR THE DEAF** page 3

**NOT THE END OF THE
STORY** page 14

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Life Health Foods has ingredients for success

Berkeley Vale, New South Wales

Life Health Foods (LHF) Australia is reaping the benefits of an increasing number of people choosing a plant-based diet.

The Seventh-day Adventist Church-owned business, launched just 18 months ago, has quickly established itself as the market leader in chilled vegetarian foods. And the company's market share in the frozen vegetarian product range has jumped from under 10 per cent to 24 per cent.

General manager Dean Epps was anticipating around 25 per cent growth for the financial year just ended, much of it driven by a rise in vegetarianism among millennials looking for "world solutions".

"We see the business as really responding to the concerns of these young people in Australia," he said. "They are concerned about where the world is going, about the environment and how animals are treated, and also about their health.

"Millennials are 12 times more likely to become vegetarians than baby boomers. We see this as a good opportunity to give people healthy, plant-based options."

LHF's launch in Australia follows the success of its parent company LHF NZ, which started with the Adventist Church buying several small, boutique-style food brands.

A purpose-built 6000sqm factory encompassing frozen,

chilled and canning technologies was built on the NSW Central Coast with its grand opening in May 2015. It started with around 40 staff and now employs nearly 100.

With a philosophy of producing fresh, innovative

and healthy cuisine using locally grown ingredients, LHF's range includes Vegie Delights—previously produced by Sanitarium. The company recently launched Naked Locals soups with a focus on clean labelling and supporting Australian farmers. According to Mr Epps, LHF is also developing a new product range "as similar as possible to meat" to make it easier for those making the switch to a vegetarian lifestyle.

"Life Health Foods is committed to the Church's philosophy of the importance of plant-based food," Mr Epps said. "We really bring the health message to life in a very tangible way." —Tracey Bridcutt



Dean Epps and staff at the LHF factory.

Church reaches out to the Deaf

Quakers Hill, New South Wales

For the first time, the Adventist Church is presenting and broadcasting a weekly AUSLAN-signed church service for the benefit of the Deaf community.

New Hope, a church plant at Quakers Hill in Sydney's west, in partnership with Christian Services for the Blind and Hearing Impaired (CSFBHI), has added live signing to its Sabbath service broadcast.

"As a Church, we have done little for this demographic," said Lee Dunstan, CSFBHI manager. "The Church has a clear mission to reach all tongues and peoples, the Deaf among them, and so is funding the initiative."

New Hope, with 200-300 members attending each week and an audience of up to 1000 online, plans to promote the signing service among the Deaf community.

Mr Dunstan said New Hope was chosen because of its welcoming, informal format and location, but mostly because of its professional video team, who live broadcast Sabbath services to YouTube, which are rebroadcast on Hope Channel.

"For me personally, it has been a 35-year dream to see this, as my mum was deaf," said New Hope video producer Andrew Hunt, who delivers the broadcasts. "I'd always wanted to do sign language, so when Lee approached New Hope with the proposition and funding, we jumped at the

opportunity."

To ensure high production values and continuity of delivery, CSFBHI has contracted professional signers from the Deaf Society,

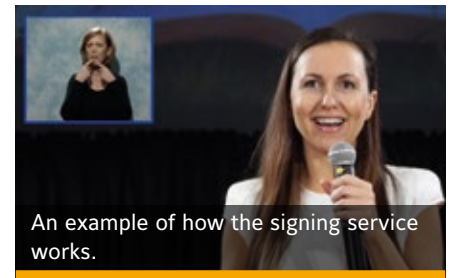
which according to Mr Dunstan, come at considerable cost—some \$10,000 annually. CSFBHI is funded by a bi-annual offering, bequests and donations.

"We've committed to making our Church more inclusive and its unique message more accessible to the Deaf," Mr Dunstan said. "Most of the Deaf, Adventist or otherwise, don't attend church as there are very few signed services available. CSFBHI sees the New Hope initiative as a model, something that each conference will take up.

"For example, the South Queensland Conference is supporting the Logan Reserve church, which has a once-a-month signed church service. The church records the service and puts it on YouTube <www.sdadeafdu.org/>."

Logan Reserve also runs an annual camp for the Deaf, with the next in late October (see advertisement, p 6).

—Jarrod Stackelroth



An example of how the signing service works.



Success

James Standish

How do you measure the success of a society? Gross Domestic Product (GDP) per capita perhaps? But if you aren't secure, any wealth created can be taken, so maybe the strength of the military is a better measure. Money and military strength, however, seem rather crass measures. Maybe a better one is a nation's cultural influence? On all three scales, Western society is at the apex.

Excluding microstates, the top spots in GDP per capita are dominated by Western nations.

And to say Western nations, led by the US, are the strongest militarily is to substantially understate the situation. The US spends more on its military than the next seven countries . . . combined!

The nexus between the Western entertainment and technology industries has made its cultural exports ubiquitous. Yes, there's Bollywood and K-pop and a host of other global entertainment offerings. But of the top grossing films worldwide in 2015, 25/25 were Western films originally made in English. And the top 10 digitally downloaded songs in 2015? All sung, more or less, in English.

So is it time to pat everyone from the Swedes to the Swabians on the back, and declare, "the West is best"?

No.

GDP per capita, military might and cultural dominance are all impressive measurements. But the way to measure a society isn't by using any of them. The way to assess a culture is what it offers to its children.

Why? National greatness is not given; it's earned—one generation at a time. And if you want to know the future of a civilisation, simply look at the inheritance it is passing on. On that count, the picture for Western nations is grim.

Let's begin with the financial inheritance. The United States, the undisputed leader of Western civilisation, has, according to *Forbes* magazine, "total long-term unfunded liabilities [of] \$126 trillion". That's a staggering "\$1.1 million liability for each US taxpayer". Europe and Japan are also awash in debt, and debt is mounting closer to home as well.

If this debt was being used to invest in productive assets, a case could be made for passing it on to our children. But it isn't. Rather, Western nations are largely incurring debt

in order to avoid paying for all the benefits we've voted for ourselves to consume right now. In other words, this generation is living at an artificially high level and passing the bill for it onto our children, grandchildren and great-grandchildren who will have nothing whatsoever to show for it.

But the inheritance is even worse in a much more important area: psychological and spiritual health. In the US and Australia, the rate of youth suicide has increased roughly 300 per cent since 1950. Why? Harvard economists examining the rise in youth suicide found "to the extent that we can explain the rise in youth suicide over time, the most important aggregate variable explaining this change seems to be the increased share of youths living in homes with a divorced parent" (see <<http://www.nber.org/chapters/c10690.pdf>>).

This year, a University of South Australia study made headlines with its startling finding that more than half of Australian infants experience factors that contribute to mental health problems later in life, ranging from parents with substance abuse habits, to domestic violence, from parental separation to neglect and abuse.

The YOLO culture that embraced debt over saving, promiscuity over true love, short-term pleasure over long-term satisfaction, selfishness over commitment, has left our houses full of stuff, our belts full of notches and our souls empty of substance.

The Bible provides a prescription for successful lives, families and nations. And it looks nothing like the trajectory Western nations are on. In Proverbs 13:22 we're told: "A good man leaves an inheritance to his children's children . . ." Rather than leaving our children an inheritance, we're saddling them with our debt. Jesus taught to refrain from sex outside of marriage, and to be faithful in marriage (Matthew 15:19). He also put a premium on caring for our children (Matthew 18:1-14). But rather than cherishing children, we've aborted them and called it our right, saddled the survivors with debt, and engaged in immorality that has led to pervasive familial instability with its associated misery.

Western society is on the wrong trajectory. We can continue to squander the future of our kids. Or we can follow scriptural principles and do the right thing by our children.

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"Baptism in McLaren Creek, NT, of seven members of the Mungkarta community."

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Brokenness

Tracey Bridcutt

When students returned to school after the April holidays, one girl was missing from the state high school nearest to where I live. She was not on an extended holiday with her family. Nor was she sick. Tragically, this girl, just 13, took her own life the day before school went back.

Shock waves continue to reverberate throughout the close-knit community. One of my long-time friends knew the girl. She came from a good family—a loving mum, dad and older sister. She had spent time with all her friends during the holidays and seemingly enjoyed herself. How could this tragedy happen? What drives a girl at such a tender age to think there's no other way but to end it all?

From outside appearances, the girl seemed to be like most teenagers: happy and carefree. But inside she was in turmoil, one of a growing number of young people battling anxiety and depression.

For those of us who have never experienced mental illness there is no way of ever understanding what someone struggling with depression and anxiety is going through. It has been described to me as a "living hell". And while diseases like cancer and heart disease receive plenty of support and sympathy in the community, depression and anxiety still leave many people perplexed.

So how are we going as a Church in helping those with mental illness, many of them sitting in our pews?

The good news is that we are starting to talk more about it, according to Paul Bogacs, an Avondale College lecturer who has spent the past 21 years working as a counsellor and educator. But there is still a long way to go.

"I think we are reframing it as not so much a faith issue as a mental health issue," he says. "In the past it was thought that anxiety and depression were due to a lack of faith."

Mr Bogacs teaches a "theology of brokenness", which recognises that the Bible is full of people who are emotionally unhealthy, one of the most notable being David.

"David definitely suffered depression. There are these huge highs with intense happiness, joy and praise, and intense lows," Mr Bogacs says. "These days he could well have been diagnosed with bipolar disorder."

"A theology about brokenness is about normalising it; not having simplistic healing theology, like if you pray it will go away."

Church should be a place where we can, as Mr Bogacs puts it, "be a bit more real". "Instead of just using the meaningless cliché, 'I'm fine thanks' to anybody who greets us, wouldn't it be amazing if there were at least some people who we could be real with? What would it be like to answer that question with, 'I'm actually a bit of a mess right now'? Is it possible that the church could become a place where it's OK to not be OK?"

It comes down to accepting people as they are, taking the journey with them and being a good listener.

Let's work towards these things. Indeed it may just save a life.

If you or someone you know needs help, contact Lifeline in your country.

Tracey Bridcutt is head of editorial for Adventist Media.

Do it. Read, reply and delete another email, return a phone call, read the board papers, talk to a colleague, check the minutes, organise the next trip, prepare the next talk, write the Insight column . . . there is always something to do. Life is full of activity. Life's activities can be meaningful. But we are human beings and not human doings.

Stop it. At times we just need to stop the never-ending demands of work, the syndrome of being busy and needed, and remember who we are. Get off the treadmill and reflect on life.

We'll never know if life was as busy in first century Palestine as it is today. However, Martha found things to do. Jesus the miracle-working Rabbi and their family's special Friend was in their home. A very good meal must be served and culturally in those times women had that task. But Martha's sister Mary was not helping her. Martha asks Jesus to intervene but instead Jesus commends Mary for sitting and listening to Him (Luke 10:38-42). In doing this Jesus reminds Martha and me to be a human being and not just a human doing.

I have to set aside time to stop and reflect. Being a disciple of Jesus means that we follow the disciplines of Jesus—reflection on life is one of those disciplines.

Looking out to sea, with the warm sun a relief to the cool wind, I just stop. I ask God to take my cares and let my thoughts go free and for 30 minutes I just am. Toward the end of my reflection and observation of nature, a song I learnt as a boy comes back to mind and is warmer than the sun.

*"Wide, wide as the ocean,
 High as the heavens above
 Deep, deep as the deepest sea
 Is my Saviour's love
 (Hallelujah)*

*Oh I'm so
 unworthy
 But still I am a
 child of His care
 For His Word
 teaches me
 That His love
 reaches me
 Everywhere!"*



Glenn Townend is president of the South Pacific Division of the Seventh-day Adventist Church.



Save our girls!

Christians in Upper Egypt say they're suffering after a spate of at least seven suspected kidnappings in which teenage girls have disappeared. Many of the parents fear the girls will be forcibly converted and married to Muslim men. Accusations are being made that the police are failing to take action. —*International Christian Concern*



Wave of killings

The Islamic State terrorist group is claiming responsibility for a series of attacks on members of religious minorities, liberal activists and government workers in Bangladesh. Ten people have been killed in as many weeks—one recent victim was a 65-year-old Christian shopkeeper who was fatally attacked with a knife. —*The Guardian*



Not quitting

Despite steady increases in New Zealand's tobacco taxes, smoking rates among Maori and Pasifika people have remained stubbornly high. Now claims are being made that further tax hikes and growing social disapproval of smoking are disproportionately impacting on NZ's most disadvantaged communities. New Zealand aims to be totally smoke-free by 2025. —*The Guardian*



Change of heart

After a series of cutbacks in foreign aid spending while it was in power, the Australian Labor Party says it will reverse a \$224 million cut if it wins the Federal election. The Australian Christian Lobby welcomed the announcement and urged the Coalition to match the ALP's commitment. —*ACL*



Denouncing hate

The North American Division of Seventh-day Adventists released a statement in the aftermath of the Orlando Pulse Club mass shooting in which 49 people were killed. The statement condemned all expressions of hate and said that all people "regardless of whether they worship, live or love like us, are children of God". —*Adventist Review*



Fasting for peace

Catholic leaders in Iraq called for Christians to fast together with Ramadan-observing Muslims on June 17. "We will fast and pray together for peace and stability in our country and the region," said an official statement from the patriarchate. Churches have been playing a vital humanitarian role in the troubled region. —*Agenzia Fides*



Jindabyne Camp for the Deaf October 28-31, 2016

Are you Deaf, hard of hearing, an Auslan, NZSL or BSL signer? If so, this camp is just for you.



Esther Doss

Enjoy fellowship, worship and fun at the Adventist Alpine Village, a sunny retreat in the Australian Alps, with guest presenter Esther Doss, a CODA with ASL as her first language. All meetings will be AUSLAN and spoken English.

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For more information and to register online, go to www.sdadeafdu.org/camp2016.htm or SMS Lindy on 0409 711 346 (outside Australia +61 409 711 346) Email armstrong.lindy@yahoo.com.au or sdadeafdu@gmail.com

This camp is operated by the SDA Deaf Church Down Under, in cooperation with Christian Services for the Blind and Hearing Impaired.



Book launch sets Signs sales record

Cooranbong, New South Wales

A book about mission experiences set attendance and sales records at its Cooranbong launch.

Dearest Folks: Letters Home From a Missionary Wife and Mother is based on the letters Margaret Watts sent home to family in Australia almost every week between 1956 and 1966. She and husband Horrie served the Seventh-day Adventist Church in the then New Hebrides (now Vanuatu) and on Bougainville in the then Territory of New Guinea.

More than 250 people, many who had also served as missionaries, attended the launch in Ella Hughes Chapel on Avondale College of Higher Education's Lake Macquarie campus, where 176 copies of the book were sold.

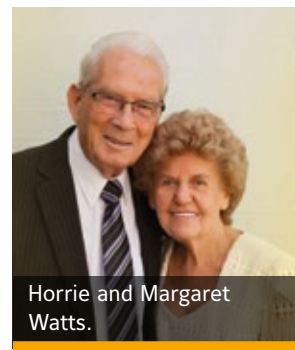
"We've had a number of people come into the store this week also wanting to buy copies," said Shay Taplin, assistant manager of Better Books and Food, the Adventist Book Centre in Cooranbong. "It's going to be a very popular book."

Dearest Folks publishes almost 100 of Mrs Watts' surviving letters, which give a sense of immediacy to and an unselfconscious account of family life and medical crises and treatments at the Redcliffe Mission Station on Aobe and at the Inus Mission Station on Bougainville. Mrs Watts

wrote the letters by hand or tapped them out on a typewriter "for those at home to share in the thrill of mission service with us and feel part of our day-to-day family life".

The letters also address "a collective amnesia" in Adventist mission history, "a forgetfulness of the roles of mission wives and children", says historian and co-author Dr Robyn Priestley. "Their stories are assumed to be known but are usually subsumed silently into the larger mission story without detail, and often without acknowledgment."

Mrs Watts' tenacity and courage "profoundly impressed" Joy Butler, who has worldwide missionary experience, including in Africa and in the Pacific islands. "She excelled [as a nurse], at times doing the work of a doctor and surgeon," writes Mrs Butler in her review of *Dearest Folks*. The book honours "the many missionary wives who have faithfully gone to often-lonely and isolated places where they faced the unknown". —Brenton Stacey



Horrie and Margaret Watts.

Hundreds attend health expo in Fiji

Suva, Fiji

More than 200 people attended the opening night of a weeklong health expo organised by the Seventh-day Adventist Church in Fiji.

The expo, held in Sukuna Park, provided free medical checkups to the community as well as consultations with dietitians and physiotherapists.

Vegetarian food and bottled water were available for purchase alongside books from the Adventist Book Centre. "We are

promoting the NEWSTART lifestyle program, which emphasises the importance of nutrition, exercise, water, sunshine, temperance, air, rest and trust in God," said Fiji Mission health director Dr Alipate Vakamocea.

The expo received positive feedback from many attendees. Several churches have already reached out to the Adventist Church, asking for assistance to run similar programs for their own congregations.

"They are welcome to our resources," Dr Vakamocea said.

"We are blessed to be able to use the health message for God's glory." —Vania Chew



The expo received positive feedback.

Adventist drivers give Hope

Port Vila, Vanuatu

Adventist bus and taxi drivers in Vanuatu have come up with a unique outreach.

They've formed Hope Transport Association, with the aim of reaching tourists with the gospel message. They are loading their taxis and buses with Adventist literature and handing it out to the tourists they meet.

More than 60,000 tourists visit Vanuatu every year.

Vanuatu Mission Dis-

cipleship director Pastor Kaio Timothy is leading the initiative. He said being a disciple for Jesus is not just about "our status when we enter the church ground, it is who we are; wherever we are".

"We may not be able to see the result of the literature given out but God's Spirit will water these seeds and Jesus will share with us the result when we get home." —TPUM Newsletter



Members of the Hope Transport Association.

THIS MONTH IN



Compassion: killed by the internet?



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New leaders of Adventist news

Wahroonga, New South Wales



Jarrod Stackelroth has been named editor of *Adventist Record* magazine. Mr Stackelroth has served on the *Record* team for almost 10 years. During that time, the magazine has evolved from a black-and-white periodical to the full-colour version found in Adventist churches across the South Pacific today. Mr Stackelroth also made the transition from Melbourne to Sydney when the editorial function of the magazine was shifted in November 2009.

"I'm very humbled and excited by this opportunity," said Mr Stackelroth, who most recently served as *Record* associate editor. "God has led every step of the way and I'm excited to see where He leads *Record* now."

James Standish, who has served as *Record* editor for the past five years, is taking a leave of absence from denominational employment in the South Pacific Division (SPD).

The Standish family will be relocating to Washington, DC, where they lived before moving back to their native Australia. "I intend to spend the bulk of my time writing books and working again on legal and public policy issues," Mr Standish said. "Leisa will teach and work on curriculum. If you're interested in keeping up with our next stage, friend me on Facebook. I won't be so far away!"

Aside from his role as *Record* editor, Mr Standish also served as director of Communication and Religious Liberty and Public Affairs for the SPD.

Record copyeditor Tracey Bridcutt will take over some of his duties as head of editorial for Adventist Media, including managing the editorial team and helping the Church with media relations and crisis management. Mrs Bridcutt brings with her a wealth of news and media experience, having worked in the industry for almost 30 years, including 24 years with News Corporation where she held editor roles with two community newspapers. She has worked with Adventist Media since 2009 in a part-time role.

"I'm looking forward to working with the Adventist Media team with the aim of inspiring church members to become part of the Church's discipleship movement and to raise the profile of the Adventist Church in the wider community," she said.

Adventist Media CEO Calvin Dever said he is "excited to have someone with Tracey's experience and vision to lead the editorial team, particularly as we continue to be more deliberately involved in the online world of social media".

Speaking of Mr Stackelroth's promotion, Mr Dever believes "Jarrod's experience, dedication and deep connection with Jesus have prepared him well to take the next step to be the editor of *Record*".

The roles of Communication and Religious Liberty directors are still being considered by SPD leadership. —Linden Chuang



Outback outreach

by Tracey Bridcutt

The Adventist message is spreading like wildfire across Australia's Outback.

Remote communities in the Northern Territory are being reached for the first time, with local pastors overjoyed about how God is working through them to win souls.

Mungkarta Aboriginal community, 75km south of Tennant Creek, is one of the new, previously "untapped" areas. The community has had a number of contacts with Adventists, including a literature evangelist, gospel singers, Bible workers and pastors. This led to an evangelistic series in March, resulting in 30 decisions for baptism out of a community of around 40 people.

"When I first started I had very little work, very little contacts in the Northern Territory," said Pastor Don Fehlberg, who conducted the series. He has visited Mungkarta four times over the past two years in his role as remote area senior pastor for Aboriginal and Torres Strait Island Ministries (ATSIM).

"One of the exciting things is that it has happened so rapidly. God has spoken to these people and we are supporting it. He paved the way by convicting them of the Sabbath."

Alice Springs church pastor David Gilmore is amazed how the region is opening up. "It's an exciting story," he said. "Fifteen to 20 years ago we had been trying to reach them and we had interest but now it's really concrete."

Pastor Gilmore's territory—extending some 900 kilometres from Finke to Tennant Creek—includes 300 of the estimated 1028 Aboriginal communities across the Northern Territory.



"There are a lot of communities along the highway between Tennant Creek and Alice Springs," he said. "We had only a few contacts in

these communities before Mungkarta. The people often have relatives in other communities so there is a real networking effect. The whole area has opened up in an amazing way."

The first baptism of seven people was held on April 23 in McLaren Creek, 25 kilometres from Mungkarta, and included the community's two spiritual leaders Simon Moore and his brother-in-law Lance Duggie, along with their wives.

Early on in his Christian journey, Mr Moore had a dream where God instructed him to read Exodus 20:8. When he later shared his dream with Mr Duggie, he was surprised to discover that his brother-in-law had also been "impressed by God" to read the Ten Commandments. It convicted the pair that the seventh day is the Sabbath.

Pastor Fehlberg said many Aboriginal people across Australia have had Bible-related dreams, particularly about the Sabbath and Jesus' second coming.

"They have a respect for the Bible and a respect for Jesus," he said. "They not only love the Bible and respect it, they read it. I think that's why it has made a big impact on them."

Mamarapha College (WA) is also playing a key role "in what is happening in the field", according to Pastor Fehlberg. "Lance and Simon are coming to Mamarapha this year. There's more than half-a-dozen from Mungkarta who want to come to Bible college. They come because they want to learn more about Jesus and the Bible.

"This year we have had our biggest class ever for the first study block—47 students. For the first time the biggest mob from any state has come from the Northern Territory—that's exciting."



Tracey Bridcutt is head of editorial for Adventist Media.

Does our faith hang on one word?

by Dr Eric Livingstone

HE OWNED A CRUISER ANCHORED IN Sydney Harbour. He enjoyed picturesque acres on his vast property. He even piloted his own plane. He had it made!

And along with all the wealth, he had a loving wife and two happy children. Satisfaction, success and security, highly talented and intelligent; he had it all.

Well, it seemed so to many—until those three "Ss" unravelled. This son of a Seventh-day Adventist evangelist had let go of life's Anchor of the Soul, the One who owns earth's acres and rules from the heavens.

Why forsake God? He had been one of the many victims of the pendulum swing in the 1980/90s. Moving from a more legalistic mindset he could no longer absorb where judgement fitted. Out went the Old Testament. But that wasn't enough because, he found, the New Testament is also full of references to the judgement. So out went the whole Bible.

He gathered his Adventist Bible Commentary set and most of his Ellen White books and took them to the tip. He stayed there watching until they were bulldozed into the mud; no-one would ever salvage that rubbish.

Not too long free from the grasps of repressive religion, life's uncertainties rolled in. A financial recession hit and an overseas government defaulted on a large payment owed. Cash flow stopped. Money, cruiser, plane, cars, acres—all gone. The ignominy and strictures of bankruptcy followed. Worse, his wife got terminal cancer and he watched her suffer and die. Self-reliance sank in 14 years of purposeless wandering. Truly life is a meaningless maze leading to nothing but misery!

One desperate night as he sat alone into the early morning hours, a friend happened to pass and saw the light on. The friend called in and challenged our "bankrupt" man to think again about God. In his desperation, the man decided to read Scripture again, and he then read *The Great Controversy*. Gradually life's meaning and purpose returned. Today our now "rich" man rejoices in the security of heaven's real estate, anchored toward eternity.

Telling his story in Avondale College church in the mid-1990s, he said a key factor in his decision to turn his back on God centred on the Church's investigative judgement doctrine. He had become convinced that the entire doctrine was "all hanging on one doubtful word in an equally doubtful book called Daniel".

That word in the book of Daniel is "cleansed".

Critics of the doctrine claim that the Adventist understanding rests on a mistranslation of the word "cleansed" in Daniel 8:14. Adventists have, critics claim, adopted the KJV mistranslation and ignored context and thereby misunderstood the word, and on that misunderstood word, we have built a doctrine.

Did the founding generation of Adventism really take texts out of context? Were they blind to the broader ramifications? Were they hanging the threads of their faith on an illusion born of ignorance?

That is the heart of the contention. If critics are correct, this undermines the Danielic basis for the Day of Atonement typology of the "cleansing of the sanctuary" as the end-time judicial review.

That vital judicial investigation-review assesses three major issues in the universe: the destiny of professed believers (why these and not others are genuine and safe to pluck from sin's infestation), the principles of good and evil (considered the ultimate cosmic perplexity, raising questions about the efficacy of God's mode of governing the universe) and God's character (the justice-mercy and law-love interrelations tied to the foregoing)—all seen through Seventh-day Adventism's most distinctive teaching, the investigative judgement.

A number of Adventists left the Church, a generation of pastors was decimated, and many even went on to leave Christianity altogether, over this apparently obscure question. Did they make a tragic mistake in believing the glib assertion that it is simplistic to accept the KJV "cleansed" translation in Daniel 8:14 and link it to the Day of Atonement "cleansing of the sanctuary" in Leviticus 16? Is the Adventist foundation so poorly laid in outdated, non-scholarly, "flimsy assumptions" via proof-texting with a mistranslation?

No. The biblical evidence and linguistic method abundantly support the translation "cleansed" and the Daniel 8 context surely does link to Leviticus 16 and "the cleansing of the sanctuary".

The keys to the issue are context, semantic (or meaning) flexibility in word usage, and the fact that the concept of righting or restoring can be expressed by seemingly unrelated words, such as the legal term "justify" and the sanctuary purification word "cleanse". We will first view context, then the specific word "cleansed".¹

In the wider context, Daniel 7 and 8 are recognised as closely parallel for decisive reasons. They commence in the same way: "In the first year"

(7:1) and "In the third year" (8:1) of King Belshazzar, with 8:1 referring back to the chapter 7 vision/dream. They continue with similar formulaic introductions to their visions (7:2; 8:2). They conclude in similar fashion with a perplexed prophet (7:28; 8:27). Their literary layout is identical (first half vision, second half interpretation). Both chapters are historical apocalypses with animal symbols. Finally, each chapter prominently features an arrogating Little Horn power that follows earlier nations and takes the reader into the final judgement (Daniel 7) or the "cleansing/righting of the sanctuary" in the end time (Daniel 8; cf. vv. 14, 17, 19, 26).

Within this close connection, Daniel does give a notable contrast by moving from the ferocious, unclean beasts of Daniel 7 to the clean, sacrificial animals of the ram and goat in Daniel 8. This "contrast within correspondence", together with other sanctuary references, sharply focuses the sanctuary as the counter to the Little Horn in Daniel 8. The vision climaxes with the "cleansing"/"righting" of the sanctuary reversing the work of the Little Horn power.

While evident that the cleansing/righting of the sanctuary is Daniel 8's answer to the Little Horn and in Daniel 7 it is the judgement, Daniel 7 should be noted for its repetition and decisiveness. Three of the four times when the Little Horn is described in chapter 7, a judgement scene immediately follows (v. 8->9-10; 20-21->22; 24-25->26). The one other depiction of the Little Horn in Daniel 7 implies that it is active during the investigative judgement and/or its activities are relevant to it (v.11a between vv. 9-10 and 13-14).

It would be expected that the closely paralleled chapter 8 would similarly connect the Little Horn with judgement, particularly as the context calls for judicial redress of the Little Horn (8:10-12). Compare the parallel from a non-Adventist scholar:

The trampling down of the sanctuary . . . does have a term set to it [the 2300 evening-mornings/days = years]. The forensic metaphor of judgement being given for the holy ones on high (7:22) reappears as the [chap. 8] vision promises that the sanctuary will 'emerge in the right' ([sdq]), 'be vindicated'.²

So both the immediate context of Daniel 8 and the broader Daniel 7/8 context support the idea of a judgement coming upon the Little Horn's activities. But how does this relate to professed believers? This Little Horn power claims religious rights (7:20-22, 25), displacing "the Prince of the host", "the daily/continual" provisions of the Prince, "and the place of his sanctuary" (8:11) and persecutes "the saints" (7:25) or "the host"/"holy people" (8:13, 24). These are all religious activities or preoccupations, strongly suggesting that the context is dealing with those professing to be believers. Consequently, the "judgement" distinguishes "the saints of the

Most High" from "the same horn" pretender who "made war with the saints" (7:21-22).

A related thought is that this judgement reveals to the universe a concrete picture of what Lucifer, if not evicted, would have perpetrated in heaven as the initial "man of sin" sitting "as God in the temple of God" (2 Thessalonians 2:3-4; cf. Isaiah 14:12-14). Principles of good and evil, and God's wisdom and character, are reviewed in the Arch-Deceiver's ecclesiastical Little Horn/Man of Sin representative facing off against true believers.

So the context supports a judgement between professing believers, just as the Day of Atonement ritual prefigured through the earthly "cleansing of the sanctuary". Then, the likes of Israel's pretenders, such as the Nadab, Abihu, Korah, Dathan and Abirams, would come to justice. But what of Daniel's use of a word (Hebrew root *sdq*) that normally is translated as "justified", "restored" or "vindicated," and is not the verb used in Leviticus 16?

The tendency of "cleansed" critics is to take a sole "words = meaning" dictionary approach, treating words as the pre-packaged containers of meaning and unconsciously overriding historical, cultural and literary context. This is called the "container method" or "determinacy" and is often implemented even when a writer professes to know better. Such lexical (or word) determinacy misunderstands how we conceive and express concepts. We typically do not lock in to one or more preconceived dictionary definitions (though they have their place, as do etymology and cognate languages). Rather, prior usage gives meaning potential that may be employed in varying ways, sometimes accenting one aspect relating to its semantic range, other times another, or occasionally a quite creative usage that the context shapes.

As we speak or write we are following a train of thought and our mind consults our store of words to structure the concepts being communicated. This is an "online process" in which the flow of thought calls upon our mental lexicon or encyclopedia for words to express the concept at hand. It is the "encyclopedic method" that is based on previous usage of terms, but, most importantly, permits the present context to direct usage, sentence structure and associations so that the intended meaning of the speaker/writer is ultimately context-determined. R

The rest of this essay can be read at record.net.au.

1. This essay can only include a fraction of available evidence.
2. John E. Goldingay, *Word Biblical Commentary*, Volume 30: Daniel (Dallas, Texas: Word Publishing, 1987), 212.

Eric Livingston, PhD in Biblical Studies, lives in Cooranbong. In recent years he has been a sessional/adjunct lecturer in the Theology Departments of Avondale College of Higher Education and Pacific Adventist University.





Prison ministry leads to 19 baptisms

A group of laymen who have made prison ministry their passion are visiting inmates in American Samoa every Tuesday. During their time in the prisons, they run counselling sessions, health programs and Bible studies. Pastor Uili Solofa, district ministry leader for American Samoa, reported that this ministry has led to 19 souls being baptised into the Seventh-day Adventist Church.— *TPUM Newsletter*

Marching for Jesus

The Orchard, an Adventist church plant in Melbourne (Vic), has hosted a multid denominational rally and walk through Melbourne's CBD. The march began at Federation Square and made its way up Swanston Street, finishing opposite the State Library where Pastor Rod Anderson delivered a short message. Hymns were sung during the walk and marchers held placards with Bible verses on them. They handed out 120 copies of *Steps to Christ* with contact details for their church inside. The next walk is planned for December 18.— *Rod Anderson*

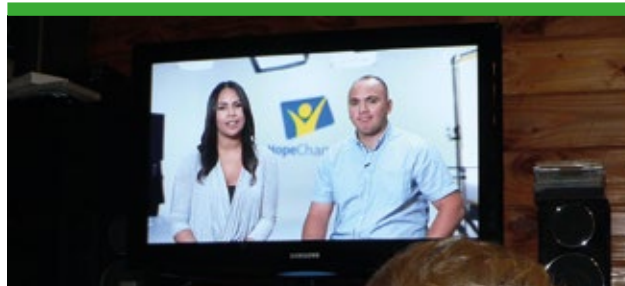


Trivia for a cause

Close to 40 people braved severe weather to attend a trivia night and auction at Waitara church (NSW). The evening social, organised by church member Shane Bowditch, was a fundraiser to help repair a school dormitory in Solomon Islands. At the end of the evening, \$2500 had been raised for the cause. "Our church went on a mission trip to the Solomons in 2015 and it was a life-changing experience for us," said one attendee. "We hope to return next year."— *Vania Chew*

All about giving

Youth from the Efate District of the Seventh-day Adventist Church partnered with the Public Works Department to fix a main road in Vanuatu in a community service initiative called "Operesen Helpem Manples". Eddie Edwards, chairman of the Lumbukuti community, was pleasantly surprised by the project as Manples road had not been properly repaired for 20 years. "These projects reflect ways of how we can share and show the love of Jesus to everyone around us," said Belinda Lewa, coordinator of the initiative. "We want to be all about giving rather than receiving."— *Antonio Josiah*



Celebrating the Re-Launch

Mount Maunganui church plant gathered at the home of the Browne family to watch and celebrate Hope Channel NZ's *Re-Launch* program. "We look forward to many people from our community coming to fellowship with us and in churches throughout New Zealand after being blessed by watching Hope Channel NZ," said the Brownes.— *Erin and Linda Browne*

Win for Wairoonga

A team of eight students from Wairoonga Adventist School has placed first in mathematics and chess at the da Vinci Decathlon. The NSW state-wide event, held at Knox Grammar School, is an academic competition intended to challenge young students' minds. This year's competition involved 125 teams. "Wairoonga Adventist School is proud of the way our students have represented our school," said Bronwyn Goodwin, head of Middle School. "We selected our team not just for academic excellence but because they were team players." Students received a special certificate to commemorate their achievement.— *Vania Chew*



Dairy decisions

It seems that milk and dairy foods aren't as popular as they once were, with a recent study finding that one in six Australians were avoiding them without a medical reason for doing so. While a small group of the study participants said they just didn't like the taste, the biggest reasons people cited for giving up dairy products were to try to relieve bloating, stomach cramping and wind. Rather than being directed to this strategy by a doctor or dietitian, most said they got the idea from friends, the internet, things they'd seen in the media or alternative practitioners.

In the diets of many Australians, milk and dairy products are a significant source of nutrients like calcium and vitamins A and B12, so it's concerning that many may be missing out on adequate amounts of these nutrients when they omit this food group without the guidance of a health professional.

The good news is that for those who do need or choose to avoid milk, there are great plant-based alternatives available. Soy milks have long been a great option. Fortified products are available with the same levels of calcium, vitamin A and B12 as dairy milk, so these can be used as a straight swap without leaving a nutritional hole in the diet. A new wave of plant milks like fortified rice, oat and almond milk can also be great options but tend to be much lower in protein than soy milk so are not suitable as a straight substitute for certain groups, like infants and children. Many of us choose to avoid different foods for a huge variety of reasons but it's important to talk to a health professional when making any big change to help guide you through all your options to avoid any potential deficiencies.



Very berry smoothie

Preparation time: 10 minutes Cooking time: nil Serves: 1

½ cup cranberry juice 1 scoop So Good Vanilla
½ cup So Good Lite Bliss Frozen Dessert
½ cup frozen mixed berries

1. Place all ingredients in a blender; blend on high until well combined. Serve immediately.

NUTRITION INFORMATION PER SERVE: 1179kJ (280cal). Protein 7g. Fat 9g. Carbohydrate 44g. Sodium 118mg. Potassium 575mg. Calcium 353mg. Fibre 2g.



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 (Australia) or nutrition@sanitarium.co.nz (New Zealand). For more great recipes and health articles visit our website www.sanitarium.com.au or www.sanitarium.co.nz

Sanitarium

LIFESTYLE
MEDICINE
SERVICES

Not the end of the story

by Aaron Grader*

EVERY CHRISTMAS WE MAKE A HUGE FUSS commemorating the birth of a Baby who lived about 2000 years ago. We say this Baby is the "reason for the season". But why? What has this Baby ever done for us?

Each week millions around the world take time out of their busy schedules to attend church and worship this Baby. But why? What has this Baby ever done for us?

Around the world, people claim to live their lives for this Baby. But why? What has this Baby ever done for us?

I'll answer that question simply by telling my story.

By all accounts I started out as a pretty happy kid: friendly, laid back and curious about life. Yet 20 years later I was 40 kilograms overweight, depressed and my life was a mess. That once happy kid sat at a railway station contemplating whether to step in front of the next train. Somehow a kid who'd been content just being alive ended up thinking life itself was intolerable.

Something had gone wrong. Somehow I ended up broken—broken not by a single traumatic event but by the accumulative weight of a broken way of thinking, reinforced by 20 years of experience.

As a kid, I grew up thinking that I was the problem. I blamed myself whenever something went wrong. I believed there was something I'd done, some ideal that I'd failed to live up to or something that I'd not accomplished that made me unworthy. Everyone else was smarter, more athletic and more talented. But I was a failure—just never enough. Never intelligent enough, never talented enough, never attractive enough. It was the story that I told myself. A story reinforced by enough experience that I came to believe it as one of life's unquestionable truths.

I felt a pervasive sense of shame about myself. At some point I built a facade to ensure the real me—that broken, shameful failure—was never seen. I fitted in but didn't really belong. I was alive but not really living.

That facade meant that mine was a life without real

connection. Without meaningful connection life hurt and it hurt a lot. The only thing I really knew how to do was to numb the pain and I numbed just to survive. I numbed how I felt with food and got 40 kilograms overweight. I numbed with video games and over the better part of a decade spent more than 5000 hours immersed in other worlds.

Over time life became dark, heavy and suffocating. It was like being trapped under a rock; a rock I was powerless to move. After too long living under that rock I came to believe that there was no way out. I was stuck. Today was lousy and tomorrow was going to be exactly the same. That pervasive sense of powerlessness led to despair. In the midst of that despair I lost sight of the light at the end of the tunnel.

In that moment, temporary numbing just wasn't enough and my mind turned to a more permanent solution. And there I sat at the railway station waiting for the next train. I was lost, alone and hurting.

I didn't like myself and I didn't like my life.

Fortunately, that crisis passed and my life returned to its normal routine. Life was to be endured, not enjoyed. The best that I could hope for was to numb how I felt enough to survive. And that's how life continued until a perfect storm of events plunged my life into a new chaos.

In 2011, Dad came out as gay. None of us wanted this, but the truth of Dad's sexuality meant that my family crumbled and fell apart. I was already barely coping with life and suddenly a key support structure was collapsing around me. I was ill-equipped to handle my own emotions and suddenly I was desperately trying to support others in whose eyes I daily saw a deep and abiding sadness.

Three weeks after Dad came out, I started a law degree at university.

Compounding my family situation and the academic challenge of law was the personal identity crisis triggered in me when Dad came out.

Dad had always been one of the most stable, consistent

people I knew. He was patient, kind and generous. He was hardworking, accepting and an all-round good bloke. He represented (and still does) so many of the qualities that I wanted to be.

Dad's coming out was something I didn't see coming and it blew my mind. With time I wondered, *If I had not seen this coming, what else might I have misunderstood about Dad? What had I misunderstood about the rest of my family, my friends or the world and my role in it?* It began subconsciously but with time that thought—*what else had I misunderstood?*—broke my understanding of everything.

We all have a schema through which we understand life—the things about life we know to be true, our understanding of the world and our place in it. And suddenly mine was shattered.

My life had hurt before but this was something new. As my thoughts waged war and the chaos in my head worsened, I found a new way to numb the pain and turmoil.

One night at the end of a particularly stressful semester a friend from uni and I caught up for a drink. One thing led to another and that night I had sex for the first time.

As an experience it felt great and for a brief moment the storm that raged inside my head was calmed. In that moment I had escaped the chaotic reality of ordinary life.

But I also knew that the experience was an anomaly—a once off, not to be repeated. A relationship was never going to work. In that drunken moment I'd gotten carried away and let someone in far more than I'd expected. But I'd gotten lucky and she hadn't seen that dark part of me. Sustaining a relationship meant the risk of repeatedly letting someone in. Remaining socially isolated hurt, but the risk of being rejected by someone close to me was more than I could bear.

A relationship wasn't an option but neither was something more casual. I was 40 kilograms overweight, with terrible self-esteem and I had none of my life together. No-one was going to find me attractive.

In the months that followed, pressure continued to mount. Mum was struggling more than ever and needed all the support I could muster. The content at uni was getting harder and I was still no closer to figuring my way through my identity crisis.

As the pressure built, I craved that numbing more and more. I no longer had the spare time that gaming required. Food, while it helped, just didn't numb enough.

But now I'd experienced a new way to numb and it had worked better than anything before. I desperately wanted the brief reprieve from the chaos that sex had brought. But this time, that reprieve was going to be harder to find. So, with limited other options, I paid for it. And it worked. For a relatively small amount of money I could once again numb the pain. And I kept going back for more.

Each time it gave me a brief reprieve but afterwards it made me feel worse. I'd become someone I didn't want to be. But it hurt so much and as hard as I tried I couldn't stop.

That cycle wore me down until I had no fight left. Eventually I got to the point where all I could do was look towards heaven and whisper "help".

Some people find God at the bottom of a bottle; I found God at the bottom of a bed. I was the rawest I'd ever been. I was lost, confused and desperate. I had nothing left and in that moment I found the only thing I'd really ever needed. At my weakest I found God at His strongest. I was lost and broken but this Baby took me as He found me and made me His own. This Baby saw the mistakes of my past and worked with me in my present to make a reality His vision of my future. It wasn't overnight but over time He rebuilt me from the inside out. Beneath this skin, a new creation.

Today, it's not like it was. After many years lost in the dark, I now live in the light of His love, mercy and grace.

Today, I'm forgiven and free. Gone are the chains of the past. Gone is the shame, doubt, fear, guilt and pain that crippled me.

Today, I simply know there is no sin, no shame, no past and no pain that can separate me from His unending love.

These hands are unquestionably dirty and there's no excuse, no rationalisation, no justification I can offer to make myself clean. There were reasons why I did what I did but there is no excuse that makes it OK.

Nothing so broke my pride and ego as confronting how far from His glory I had fallen. But nothing so filled me with confidence as to know that despite all that I'd done He still loved me.

I had to let go of who I thought I needed to be in order to be who I am. So who am I? I'm the beloved child of God. That simple fact means that despite what I once thought, my worth has never depended on anything I can do or achieve. Rather, it simply rests upon this Baby's unending love.

I tell this story because there are things more important than my comfort, reputation or dignity. This Baby has done infinitely more for me than ever I could do for Him. But one thing I can do for this Baby is to point others in His direction.

I tell this story in the hope that I might shorten someone else's journey to find this Baby; to send up a flare to any other David lost and alone in the dark and say that there is hope and a better way. But the life and death of this Baby means that despite anything you might have done, you too can end up clean. This Baby means that though your past will always be a chapter in your book, it need not be the end of your story.



**Aaron Grader is a pseudonym. He is an Adventist lawyer and entrepreneur.*

Some people find God at the bottom of a bottle; I found God at the bottom of a bed.



FUNDAMENTALISM,

liberalism

OR *authentic
Adventism?*

by Nicholas Miller

THE RISE OF LIBERALS AND fundamentalists at the turn of the 20th century impacted American Christianity broadly, including Seventh-day Adventists. The ripples of this clash continue to reverberate through the Adventist Church in how we interpret Scripture. And how we interpret Scripture, it turns out, impacts broadly on our beliefs and practices. And yet very few of us are familiar with the different strains of scriptural interpretation surging through the Church, and their implications. To understand them, we must first examine their origins.

The tension between liberals and fundamentalists arose in response to a crisis of authority and certainty in the larger world. The rise of empirical science caused philosophers and intellectuals to discount truth and knowledge that could not be touched, measured or counted. It was believed that this was the only knowledge and truth of which you could be absolutely certain, and that religious knowledge was far inferior, based merely on faith and feeling.

Christians responded to this challenge to their faith in at least two

ways. Conservative Christians began to emphasise the absolute certainty of the truths of Scripture. This was in part why theories of verbal inerrancy developed. The belief was that absolute certainty required absolutely perfect data, which could be turned into absolutely perfect propositions of truth. This became the core of the fundamentalist project, which became in many ways a quest for perfect orthodoxy based upon a perfect Scripture. We might call them the "propositionalists", as they believed the essence of Christianity and salvation lay in mastering the perfect propositions of a perfect Scripture.

More liberal Christians recognised that the Bible was not absolutely perfect in every detail. This was especially true given that we have no original manuscripts and must rely on copied documents, which always have some errors. Then there are the changes that occur in translation. These Christians despaired of knowing truth perfectly, or that Scripture could contain it perfectly, and they turned to the experience side of Christianity. Rather than being a document of perfect propositions, they viewed

the Bible as a record of experiences with God, which could serve as a model for experiences we could have. Thus, certainty lay not in things we could know about God or truth, but things we could internally, subjectively experience. We might call them the "experientialists" because for them, the core of Christianity is found in our own personal subjective experiences and feelings.

Which view did Ellen White take? We might view her as being in the propositionalist camp as she certainly defended the truth of Scripture; however, she never accepted the idea of verbal inspiration and did not share the propositionalists' intense focus on propositional truth as the foundation for certainty.

Here is what she said, in one of her most famous works, while this debate was raging:

God never asks us to believe, without giving sufficient evidence upon which to base our faith. His existence, His character, the truthfulness of His word, are all established by testimony that appeals to our reason; and this testimony is abundant. Yet

*God has never removed the possibility of doubt. Our faith must rest upon evidence, not demonstration.*¹

Here she affirmed the importance of evidence but denied that that evidence provides absolute certainty. She saw the limits of objective, propositional truth, and did not fall into the fundamentalist trap of arguing for spiritual empirical certainties.

However, she did not leave us with only probability. Later, in the same chapter, she turned to the experiential component of the Christian's experience. Here she defined genuine certainty:

*There is an evidence that is open to all—the most highly educated, and the most illiterate—the evidence of experience. God invites us to prove for ourselves the reality of His word, the truth of His promises. . . . And as we draw near to Jesus, and rejoice in the fullness of His love, our doubt and darkness will disappear in the light of His presence.*²

In this statement, Ellen White joined the concerns of the propositionalists with those of the experientialists without going to the extremes of either. She presented a balanced platform of truth, based on the Bible, showing that truth is practical, that it is based both on ideas of Scripture and on experiences of the individual. Here we have the scriptural balance between doubting Thomas, who would not accept the message of Christ's resurrection unless he touched Christ's scars, and the Thesalonians, who were less noble than the Bereans, as they too easily accepted Paul's words without verifying them in Scripture.

Many of the theological conflicts we have in the Church are based on emphasising one pole of either proposition or experience to the exclusion, or improper diminishment, of its opposite. We are caught between the competing ideologies of fundamentalism and liberalism.

We need both to study with each

other and to obtain the historical perspective provided by the reformers and our own pioneers, to see where we have been tainted in our approach to the Bible by one extreme or another.

What this historical experience means is that issues in our Church avoid easy categorisation into a "right" view and a "wrong" view. Rather, there are often two extremes on a given issue, with a healthier view being at times overlooked by both sides. Truth is not a compromise between two views. Rather, it is often truths from both sides held in a constructive tension and embrace. Satan has different temptations and pitfalls for different kinds of people and personalities. He desires to move people to one extreme on an issue, and he does not mind if the extreme

We are caught between competing ideologies of fundamentalism and liberalism.

is on the fundamentalist right or the liberal left.

Ellen White wrote that "as a people we are certainly in great danger, if we are not constantly guarded, of considering our ideas, because long cherished, to be Bible doctrines and on every point infallible, and measuring everyone by the rule of our interpretation of Bible truth. This is our danger, and this would be the greatest evil that could ever come to us as a people." She went on to bemoan the closed, self-righteous spirit found in many of the conferences that displayed itself in a rigidity on secondary matters.

She also cautioned that, "if one should hold ideas differing in some respects from that which we have heretofore entertained—*not on vital points of truth*—there should not be a firm, rigid attitude assumed that all

is right in every particular, all is Bible truth without a flaw, that every point we have held is without mistake or cannot be improved. *This I know to be dangerous business and it proceeds from that wisdom that is from beneath.*"³

Dr George Knight, in his book *A Search for Identity: The Development of Seventh-day Adventist Belief*, poses the question, "What is Fundamentalism in Adventism?" He examines how the Adventist Church was strongly influenced by the fundamentalists in the early 20th century. As he notes, we felt that we had to choose between modernism and fundamentalism, and to some extent overlooked a third option—the middle way that Ellen White and a number of the pioneers had sketched out for us.

Many in the Church fell into a practical view of verbal inspiration of both the Bible and Ellen White, which she had never endorsed. She believed that the prophet was inspired, not every single word he or she wrote or spoke. Along with this embrace of an artificially rigid view of inspiration came an adoption of Southern fundamentalist social and political conservatism.

The Southern churches in the United States, along with their rigid views of verbal inspiration, also adopted rigid and exaggerated views of the separation of church and state. Rather than just separating the institutions of church and state, they wanted to separate morality from the state. They desired to prevent the church or Christians from making moral arguments criticising slavery and segregation.

Northern Protestants, such as Adventists, also respected the separation of church and state, but that did not stop them from bringing moral arguments to bear on such topics as abolition of slavery, opposition to fugitive slave laws, the campaign for temperance and prohibition of alcohol, the fight against duelling, and the mistreatment of Native Americans.

Ellen White took a pragmatic ap-

FUNDAMENTALISM, liberalism

OR authentic Adventism? CONTINUED . . .

proach to these issues. She recognised that in the climate of hostility and violence of the South, the Church could not confront head-on what was called the “colour line”. But this was to change, she clearly taught, when the Lord was able to show a better way, as attitudes became less violent in society. After her death, and with a tighter embrace of verbal inspiration at the 1919 Bible conference, Adventists slid away from their activist stance on these issues of social justice. As society at large became more progressive on these matters, Adventists followed the fundamentalists and became less progressive. Some of our colleges and institutions that had been racially integrated in the 1920s became segregated in the 1930s.

As late as the 1970s, the first black teacher at the Adventist Theological Seminary at Andrews University experienced great difficulty buying a house in the local community of Berrien Springs, Michigan. He had to send a white professor to initiate the buying process. When the black professor showed up at closing to sign the papers, the owner of the house—a fellow church member—tried to back out of the deal, refusing to sell the house to a black man. Finally, the bank intervened and forced the sale to go through.

There is a lesson here. In seeking to avoid the risks of liberalism, portions of the Church went to another extreme, and we took on baggage that over time we have come to realise is not biblical. But then the same thing happened in the other direction.

In reaction, or over-reaction, to this brush with fundamentalism in the early to mid-20th century, there was in parts of Adventism a push back into liberalism. Starting in about the 1970s, people began to realise that Ellen White did not operate with verbal inspiration. The use of sources and editors and revisions began to be understood more fully. This shook the faith of those who espoused verbal inspiration, in some instances irrevocably, resulting in their

leaving the Church.

Others did not leave but radically adjusted their views of inspiration. Rather than being only a source of propositional truth about the world and doctrines, they began to view the Bible as only testifying to encounters people had with God. Thus, the Bible became a human product, even if it was a description of human encounters with the divine. This caused a portion of the Church to move onto the edges of, if not fully into, the liberal theological camp that the Church had worked so hard to avoid in the early 20th century.

This leads us to where we are today. Certain parts of our Church want to revise the Church’s view of inspiration, both in Ellen White and the Bible, abandon a literal view of creation, revise our understandings of a substitutionary atonement, accept same-sex marriage and homosexual practice, even within the Church, and jettison our view of the last days. We must get beyond this dangerous divide by accepting our pioneers’ balanced, thoughtful approach to understanding Scripture. As Ellen White demonstrated, the way to read and apply Scripture is not with a rigid fundamentalism that shatters in the face of reality. Nor is it with a vague liberalism that embraces theories and practices explicitly forbidden in Scripture. Rather, a balanced, thoughtful, principled centralism produces a growing understanding that brings us closer to God and His truth, while learning from each other. R

1 Ellen G White, *Steps to Christ* (Ellen G White Estate, Complete Published Ellen G White Writings), 105.

2. *Ibid.*, 111-112.

3. The Ellen G White 1888 Materials, p 830 (italics added).

Professor Nicholas Miller lectures in church history at Andrews University, Michigan, United States. This year Professor Miller published The Reformation and the Remnant, a book exploring the Reformation’s relevance to Adventists as we prepare to commemorate 500 years since Luther nailed his Ninety-five Theses to the Wittenburg Castle Church door in 1517. The Reformation and the Remnant, from Pacific Press, is available at Adventist Book Centres.

LETTERS

Note: Views in letters do not necessarily represent those of the editors or the denomination. Letters should be less than 250 words, and writers must include their name, address and phone number. All letters are edited to meet space and literary requirements, but the author's original meaning will not be changed. Not all letters received are published. See Page 4 for contact details.

CONFUSION

Judy Fua, NSW

Re: "Restoration" (Feature, June 4). History has shown us that whenever Satan wants us not to grasp an important truth he causes confusion.

It seems as though he has proven once again how diabolically clever he is—the debate about women's ordination continues even as the unfolding signs are screaming that the return of Jesus is imminent.

Our truth is that ". . . the end of all things is at hand" (1 Peter 4:7). Sadly this masterful ordination distraction threatens to sidetrack all of us, no matter our stance on the issue.

Conviction, consecration and commitment, not ordination, fit women (and men) for a life of service, and a perishing world cannot wait while we settle the matter to our satisfaction.

How long must we languish on the borders of Canaan this time?

Praise God for godly women worldwide who are faithful to their mission, with or without an ordination certificate.

NO EVIDENCE

David Pennington, NSW

Whilst appreciating the fervour with which Dr Kemp writes on women's ordination ("Restoration", June 4) and indeed being aware of the pain some are experiencing on this issue, many seem to want to misapply Scripture to prove their point.

Firstly, there is no biblical evidence that Adam was not the spiritual head of the family even before the Fall. Of course, God wishes to

restore the Edenic status to His people, but the reality is we live in a sin-sick world that is just as bad as it was in the Old Testament, if not worse. In many aspects the original Edenic status clearly will not be achieved in this life, despite what we would wish.

If God wished "restoration" in the days of Israel, why not institute a female priesthood then? Why did Christ have nothing to say on any change in the status of women in the church? Why did Paul use the analogy of Christ being the Head of the church, as the male is the head of the family (Ephesians 5:23,24)? Why did Peter agree (1 Peter 3:1)? Why did God permit Paul to declare against women taking a leadership role in the apostolic church (1 Corinthians 14:34)?

Just as there is no evidence in the New Testament that the Sabbath was to be changed to Sunday, so there is not one jot to suggest that women should be given a pastoral role.

This is not an issue of equality, as the world would have it; it's an issue of roles. Just as God has denied men the emotional satisfaction of giving birth, so He has defined roles for men and roles for women in everyday life as well as spiritually. In Scripture God gave His blessing to women as prophetesses, secular rulers, advocates, mothers of kings and even the ultimate blessing . . . to give birth to the Messiah. In New Testament times women played prominent roles, including prophecy, financial support of the church and social work. In modern times women have been powerful preachers and writers. Ellen White also adding the gift of prophecy to

those talents.

However, just as men are not given the role of mother, in His wisdom, God has not given the role of priesthood to women. God willing, we will have the opportunity one day to ask Him "why?". Until then, He has spoken. Let all the earth keep silence.

PERPETUAL REFORMATION

Phillip Smith, via website

What James highlights in his timely piece "Radical" (Editorial, June 4) is the commitment of the Adventist pioneers to an ancient notion of perpetual reformation.

The Adventist movement should never stop reforming itself, in terms of structure and policy, in order to embolden its capacity to respond with inspired empathy to people everywhere, in an ever-changing world.

I share James' anguish that the Adventist movement has become too institutionalised, and perhaps has lost sight of this commitment to invoking ever more inclusive ways of bringing people to the knowledge of their Saviour.

Like the Anabaptists, we need to become more engaged in helping to relieve injustice, and bring fairness and equality to those who are oppressed. And we need a revival in the Church that focuses on reinvigorating and expanding the democratic ethos that lies at the heart of the gospel message—we are all one in Christ Jesus, our Lord.

Bias and preferential treatment should never surface in our discourse in our congregations.



DIGGING INTO THE WORD

Gary Webster

Lessons from the ancient synagogue

The Capernaum synagogue witnessed the power and authority of Christ's word. Here His authoritative teaching gripped the lives of His listeners and His commands smashed the power of Satan's shackles that had held a man in a vice-like grip. This revealed the truth uttered by Paul, "We (you and me) are more than conquerors through Him that loved us." **Read Mark 1:21-27; Luke 4:31-36; Romans 8:37.**

Following His mighty miracle of feeding the 5000, it was in this synagogue that Christ, too, revealed the truth that His word has the power to give eternal life to all who believe. When someone believes His word that He is the Bread of Life sent down from heaven like the manna, and "eat His flesh"—meaning to trust that He died for them—at that moment they have eternal life. **Read John 6:5-13,24,33,35,51,59,63; 1 John 5:9-13.**

Above all the Capernaum synagogue testified to the grace that is received by faith alone. When its builder, a Roman centurion, requested Jewish elders to ask Christ to heal his servant, in a typical "works of the flesh" fashion, they said he "deserved" Christ's help for what he did in building them the synagogue. What a contrast to the centurion, who, sensing his "unworthiness", put his trust in the power of Christ's word alone. Why not right now do the same, claiming His word for your great need? **Read Luke 7:1-9; Matthew 8:5-13.**



The white fourth century BC Capernaum synagogue is believed to be built on the black basalt foundations of a first century synagogue, which the apostle Luke seems to indicate was built by the centurion whose servant Christ healed.

THE Pregnancy Diaries

The myth of the glow

If only Eve never ate the fruit.

As I once again found myself hugging the toilet bowl, the curse Eve received looped in my head: "I will make your pains in childbearing very severe; with painful labour you will give birth to children" (Genesis 3:16). Except I'm sure the pains don't only materialise at the end of gestation.

Almost two months' pregnant, I was spending a lot of time kneeling on the cold, tiled floor of my bathroom—not in prayer, although with how I was feeling, that happened often as well.

With food poisoning you feel some relief once you've been sick. There's none of that when it came to my morning sickness (why do we call it that when it happens all day?). And it didn't even matter if I hadn't eaten; stomach acid was adequate.

I knew I had to eat to nourish my growing baby but had no motivation, knowing it would all come back up again. And eating out? "I just flushed away \$30," I would tell my husband as I emerged once again from the bathroom.

My husband has taken to walking around with a sympathetic and apologetic look on his face. As he later admitted, "I felt so helpless, seeing you suffer like that." I had to hug the man.

Then there is the severe exhaustion. Being the only employee of a round-the-clock baby factory, I was napping during lunch and after work, and going to bed earlier than normal. Sick and tired, my regular gym visits fell by the wayside.

People talk about the "pregnancy glow" but I wonder if it's a lie to lure women into motherhood. I'm not discouraging anybody from pregnancy but remember: sometimes the only glow you get will be from the exertion of vomiting.

But for every bad thing there is a silver lining—sometimes it just takes longer to find it. Eve may have been cursed but she was also given a promise: the Messiah. As for my all-day sickness? We had our first ultrasound and the baby was an indecipherable black dot. My promise: I was most definitely still pregnant.



Melody Tan is associate editor of Signs of the Times and is expecting her first child.





After Jesus goes up to heaven, the disciples and about 120 believers meet together in Jerusalem. They decide to replace Judas. They nominate two people that were with Jesus from the beginning of His ministry. Then they pray, draw lots, and choose _____ (use the clues below)



FILL IN THE BLANKS!



Match the coloured sticks and letters with the coloured squares and fill in the blanks.

_____ w_ ll b_ _____

w _____

_____ r _____ l _____ , _____

_____ ll _____

_____ r _____ , _____

_____ f _____

_____ r _____ . _____ c _____ !:8, NIV



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POSITIONS VACANT

Business manager—North New South Wales Schools Company (Wallsend, NSW). This position is pivotal to the company's financial operations and future, with the successful applicant assisting in leading the company to operate in a profitable and sustainable way. The position will report directly to the Schools Company CEO, and will require sound management accounting skills and experience, ideally with some work experience inside the education field. In addition to the operational-related finance matters of the company, the position will be responsible for the supervision and training of direct report positions in the company head office finance team. To discuss the role or to request a job application form, please contact: Dean Bennetts, NNSW Schools Company CEO at <deanbennetts@adventist.org.au>. Expressions of interest are to be submitted via email to: <deanbennetts@adventist.org.au>. A separate application form will then be forwarded, addressing the essential and desirable criteria outlined in the job description. Applications close **July 15, 2016**.

Vice-chancellor—Pacific Adventist University (Port Moresby, PNG). The South Pacific Division of the Seventh-day Adventist Church is seeking to appoint a qualified and experienced individual to be the first ranking officer of PAU and be responsible for the direction, leadership and general supervision of the overall program at the university. This position is to commence in 2017. 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, educational qualifications, three work-related referees and the contact details of your Adventist church pastor to: Human Resources, Seventh-day Adventist Church (SPD) Ltd, Locked Bag 2014, Wairoonga NSW, 2076, Australia; or email <hr@adventist.org.au>; or fax (02) 9489 0943. Applications close **July 17, 2016**.

Coordinator, Adventist Volunteer Service—South Pacific Division (Wairoonga, NSW). The Seventh-day Adventist Church (SPD) Ltd is seeking a highly organised, adaptable and self-motivated individual with an understanding of the Church organisation and culture to coordinate its Adventist Volunteer Service within People Services. This full-time role will suit someone with previous experience managing groups of people and/or experience in volunteer projects, with a high level of people skills and computer knowledge/experience. 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, educational qualifications, three work-related referees and the contact details of your Adventist church pastor to: Human Resources, Seventh-day Adventist Church (SPD) Ltd, Locked Bag 2014, Wairoonga NSW, 2076, Australia; or email <hr@adventist.org.au>; or fax (02) 9489 0943. Applications close **July 10, 2016**.

Centre manager, Logan Central—ADRA Australia (Logan Central, Qld). Do you have the heart to be God's hands and feet in a practical way? An opportunity exists to be the centre manager of one of ADRA's largest community centres in Australia, the Logan Community Centre. This centre has a strong reputation within the community for its heart and soul and leadership within the field of emergency relief. We are looking for a special someone to continue and grow the great work of the Logan ADRA Centre in harmony with the mission and values of the Seventh-day Adventist Church. Please refer to ADRA Australia's website for the job description and more details. If you wish to apply, please send a current CV and cover letter that addresses the selection criteria to <IrenaLarking@adventist.org.au>. Applications close 5pm **July 10, 2016**.

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



WEDDINGS

Jones—Rock. Derek Ferguson Jones, son of Rodger and Jennifer Jones (Upper Flagstone, Qld), and Jessica May Rock, daughter of Bernadette Woods (Warwick) and Kevin Rock (Casino), were married 26.4.15 in Warwick.

Casey Wolverton



Joo—Ong. Florian Joo, son of Sung Bok Joo and Kire Jung (Sydney, NSW), and Crystal Ong, daughter of Caleb Ong and Yan Wai Chang (Sydney), were married 1.5.16 in Lilydale church, Vic. Florian, an engineer at Nissan, met Crystal at the Asian church where they are using their musical talents to enrich worship. Crystal recently graduated from her studies in law. They have made their home in Vermont, Melbourne.

Weefong Choo



Masters—Alefaio. Teavii Masters, son of Boyd and Jane (deceased) Masters, and Dawn Alefaio, daughter of Kaleta and Marena (deceased) Alefaio, were married 17.4.16 at Dandenong Polish church. Teavii and Dawn met at Avondale College. They quickly became soul mates and have survived time and distance to finally join together as husband and wife. It was a beautifully traditional wedding that also celebrated their Cook Islander, Samoan and Tongan cultural heritage. They plan to set up home in Kempsey where Dawn is a teacher at Kempsey Adventist School.

Horace Evans, Alexis Ratu



Smith—Gunders. Ashley Smith, son of John Smith and Lisa Fayers (Lismore, NSW), and Rosie Gunders, daughter of Russell and Cheryl Gunders (Gold Coast, Qld), were married 1.5.16 in Murwillumbah church. Ashley and Rosie have set up their home in the Murwillumbah area where Ashley will continue as pastor of the Murwillumbah church and Rosie as a chaplain at Blue Hills College.

Paul Geelan



Spero—Osorio. Christos Spero, son of George

and Tommi Spero, and Raquel Osorio, daughter of Lucia and Hector Osorio, were married 18.4.16 at Queens Gardens, Townsville, Qld. Their relationship came about after Raquel's sister met Christos on an overseas mission trip. The sister told Raquel that she had found "the one" for her. With the sister's approval Christos communicated with Raquel until one day he surprised her by rocking up to her doorstep in Cooranbong, NSW. And the rest is history. The couple live in Townsville, where Raquel is a teacher and Christos the North Australian Conference youth director.

Alfredo Campos, Johnny Murison



Winmar—Ugle. Jeffrey Winmar and Sian Ugle were married 24.4.16 in Leongatha church, Vic. Relatives, many from Western Australia, joined with the church family and friends to make the occasion a joyful one.

Phil Gager

OBITUARIES



Gard, Ross Edmund, born 1.5.1948 in Sydney, NSW; died 3.3.16 in Southport, Qld, after a short illness. He married Margaret OuterBridge and then Ella Lehman. He was predeceased by his first wife in 1990 and his dad Jack Gard. He is survived by his wife Ella (Gold Coast), son Luke (Gold Coast), daughter Anna (WA), mother Beryl (Gold Coast), sister Carmen (Gold Coast), and Bronwyn and Chris (NSW). Ross was a highly skilled craftsman and ship builder. He was committed to helping others and undertook many projects in the mission field. He loved sailing and life on the water. Ross loved his family and church family. He was known for his enthusiastic "amen" when in church.

Peter Stojanovic, Ron Allen

Holt, Wilfred (Tim), born 22.3.1938 in Hull, England; died 20.3.16 in Maitland Hospital, NSW. He is survived by Darren James Robert Holt, Michelle Joan Hart, Kellie Anne Margret Holt and Leigh Marjorie Joyce Lanyi. Tim was a merchant seaman in England and worked for 12 years as an airman for the Royal

Australian Air Force in Western Australia.

Ken Love

Humphries, Glenyss Mary (nee Seckold), born 28.2.1945 in Kempsey, NSW; died 30.3.16 in Princess Alexandra Hospital, Brisbane, Qld. She is survived by her children Simon (Terrigal, NSW) and Bronwyn (Noosa, Qld); and grandchildren: Monique, Brad, Brittney, Kai and Molly. Glenyss was an active member of Tamworth church for more than 30 years, serving in many roles including treasurer, deaconess, church clerk and ADRA accommodation coordinator. As a nurse, Glenyss cared for the sick for decades, including her elderly mother. A wise and wonderful woman, she was the beloved matriarch of her extended family. In later years Glenyss moved to Victoria Point Retirement Village, Qld, to enjoy a quiet retirement, serving there as a volunteer nurse. Glenyss had a strong faith.

Bob Possingham

Hunt, Marion Jean (nee Hill), born 11.5.1928 in Westport, NZ;

died 23.4.16 in Robina Hospital, Qld. She is survived by her husband Alf; daughter Susan; two grandchildren, Nicole and Glen; and three great-grandchildren, Ethan and twins, Lani and Zayde. Marion and Alf enjoyed 66 years of happiness together. During retirement on the Gold Coast they experienced many blessings and much joy from living close to their family. In spite of declining health, Marion's ready sense of humour was infectious. As she entered the valley of the shadow of death she was ever confident that Jesus was with her.

Peter Colquhoun



Malley, Vladimir, born 28.7.1925 in Kryvyi Rih, Ukraine; died 22.4.16 in Hornsby Hospital, Sydney, NSW. He is survived by his wife Ivy; son Paul, daughter Ruth Greenland and son-in-law Ron; and grandchildren Rachel and Ryan Greenland (all of Sydney). After surviving capture by the Germans in World War II, Vlad emigrated to Australia in 1952. He worked at Sanitarium in Lewisham where he met Ivy

Smith. They were married in the Woy Woy church and recently celebrated their 60th wedding anniversary. Vlad and Ivy attended Waitara church where Vlad served as Sabbath School superintendent and deacon.

David Cherry

Ortell, Joyce (nee Lary), born 5.4.1927 in Cape Town, South Africa; died 25.4.16 in Blackburn, Vic. In 1956 she married Cyril Ortell. She was predeceased by her husband and Ronnie. She is survived by Billy Ortell (Zambia), Norma (Canada), Lennie (Australia), Jo-Ann (Brisbane, Qld) and Vivienne (Ferntree Gully, Vic). Joyce was a devoted wife, mother and a very committed Seventh-day Adventist. She worked at the old Warburton Health Resort while her husband worked for Sanitarium in Warburton.

Malcolm Reid

to attend this celebration on August 27, 2016. For information call Elva Weiler on 0409 441 682 or email <elva.weiler@bigpond.com>. Any past photos, stories, historical information, etc, that can be supplied would be greatly appreciated.

120 years celebration of Seventh-day Adventism in Toowoomba. You are invited to celebrate 120 years of the Seventh-day Adventist Church in Toowoomba. Special welcome home Sabbath, July 23, 2016, at Toowoomba Central Church. For further details, please contact David Peers on 0427 728 409, email <davidpeers@adventist.org.au> or contact Pastor Andrew Feaveai on 0405 684 770 or email <andrewfeaveai@adventist.org.au>.

Finally . . .

Only a man who knows what it is like to be defeated can reach down to the bottom of his soul and come up with the extra ounce of power it takes to win when the match is even.
—Muhammad Ali

Next RECORD July 16

ADVERTISEMENTS

Tasmanian constituency meeting notice. Notice is given that the Tasmanian Conference will hold its regular constituency meeting on Sunday, September 11 at the Launceston Adventist Church hall, commencing at 10am with registration of delegates. The business of the meeting will be those items as outlined in the Constitution, and to consider amendments to the Constitution of the Seventh-day Adventist Church—*Tasmanian Conference.*

Stirling Adventist Church 60th anniversary. All past ministers, members and friends are invited

VOLUNTEERS

■ **Two assistant chaplains (one female, one male)—Avondale College.** Start date August 1, 2016, for 10 months. Must be single, 20-30 years old, have a heart to see God work in the lives of the college students and staff, be flexible with work hours and fluent in English. Food and accommodation are provided on premises and a stipend will be provided. See <www.adventistvolunteers.org> and search for SPD.AVON.2016.01 (females) or SPD.AVON.2016.02 (males).

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