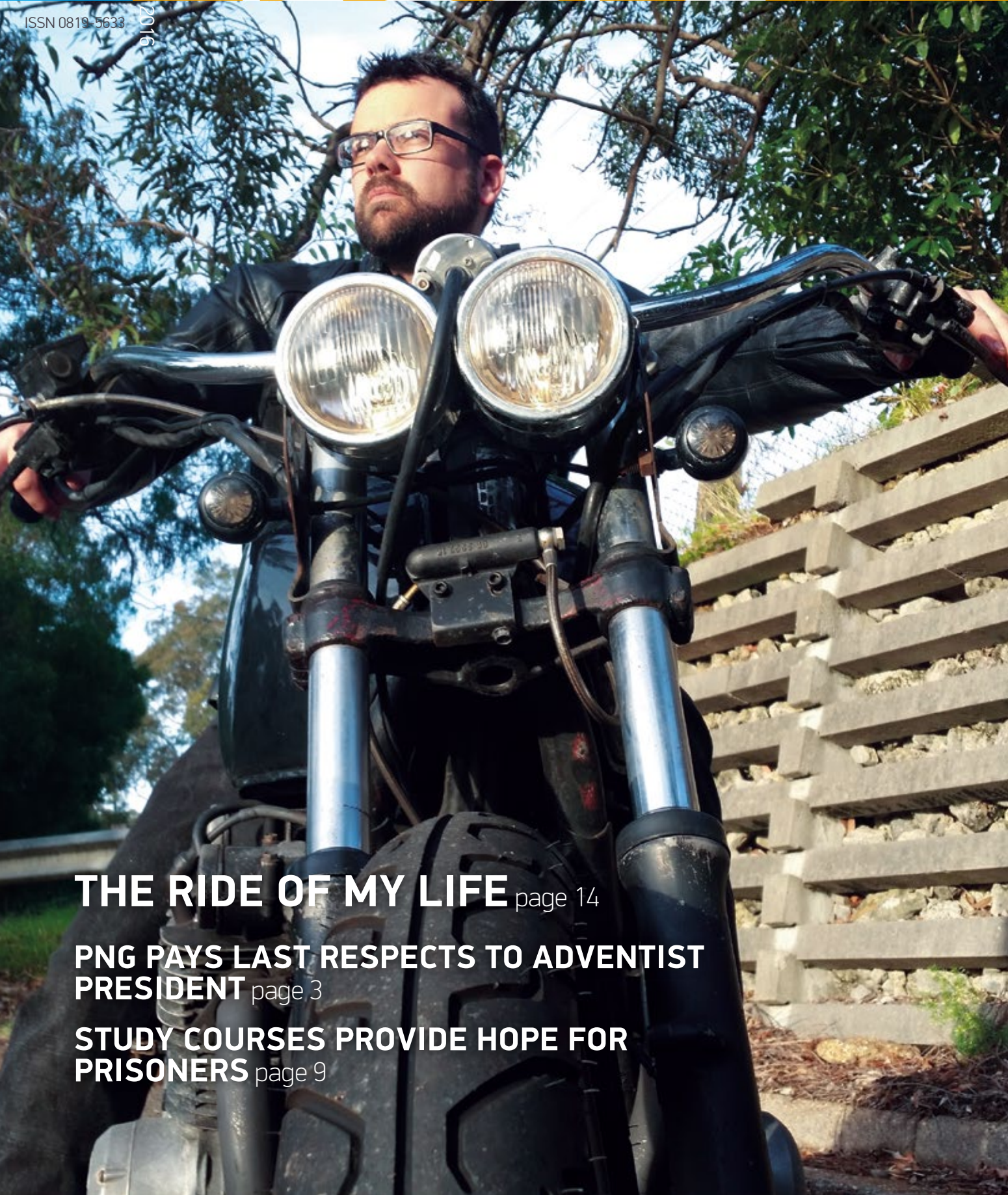


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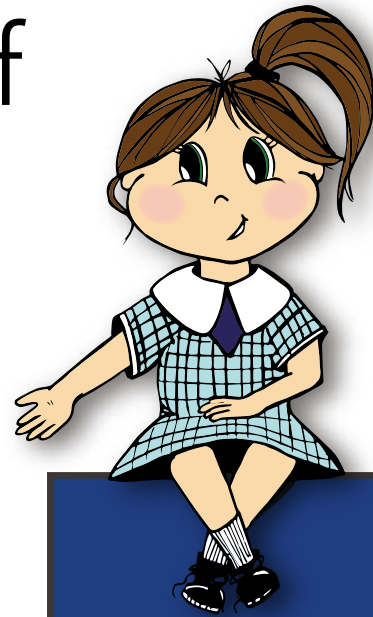
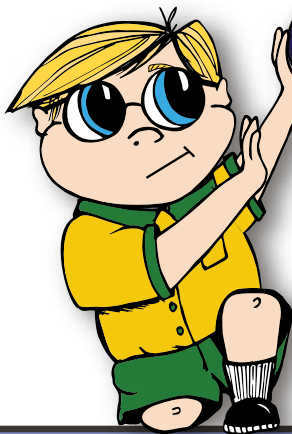


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What they learn  
becomes part of  
who they are.



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FOR  
TODAY

LEARNING  
FOR  
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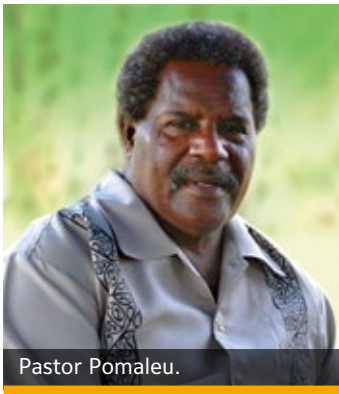


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## PNG pays last respects to Adventist president

Lae, Papua New Guinea



Pastor Pomaleu.

The death of the president of the Seventh-day Adventist Church in Papua New Guinea has sparked nationwide mourning, with Pastor Geoffrey Pomaleu's body being flown around the country for seven separate funeral events over four days earlier this month.

A Pathfinder guard of honour met the coffin in Lae, where Pastor Pomaleu worked at the PNG Union

Mission office prior to his death on July 5 from an internal infection complicated by heart trouble and other health issues. A morning service was held at the Sir Ignatius Kiangi stadium on July 11.

Another large event was held the following day at Port Moresby, the nation's capital, with government representatives and leaders of various Christian denominations paying tribute to Pastor Pomaleu's legacy, along with speakers and musicians from various levels of Church administration, Pacific Adventist University, local churches and youth groups. The event was also livestreamed on PNG's Click TV network.

South Pacific Division president, Pastor Glenn Townend, presented the Pomaleu family with a new Adventist flag to drape over the casket. He spoke at both the Lae and Port Moresby events. Honouring Pastor Pomaleu's request, Pastor Townend based his remarks on John 11, the raising of Lazarus.

Official Church figures put Adventist membership in

PNG at around 245,000. However, national surveys reveal that around 10 per cent of the population identifies as Adventist—more than 700,000 people. Given PNG's rugged terrain, however, travel to major events in the cities is prohibitively expensive for the large number of Adventists who live outside the cash economy in rural villages.

The coffin's short stops at Madang and Hoskins airports enabled Adventists in those regions to pay their respects to their departed leader. Larger events at Mount Hagen and Kavieng gave an opportunity for inhabitants of the mountainous highlands and smaller islands, respectively, to pay tribute to Pastor Pomaleu's legacy.

The flights between destinations utilised Adventist Aviation Services aircraft where possible but nevertheless the transport of the casket, family members and church leaders to the nationwide series of events was expensive. "We never planned or budgeted for this," said PNGUM general secretary and acting president Henry Monape in an email to his team and supporters. "It is very costly. If there is any way you want to support us in cash or kind, we would really appreciate it. Thanks for all your support in terms of prayer, condolence messages, visits and physical support."

Whether by design or providence, it's symbolic for Adventists that Pastor Pomaleu's body will remain at rest at the seventh stop of the funeral tour, his home island of Manus. —*Kent Kingston*



Glenn Townend at one of the funerals.

## Aussie pastor takes part in countrywide baptism

Musanze, Rwanda

An Australian pastor baptised more than 300 people in what has been described as "the largest baptism in the history of the Seventh-day Adventist Church".

Colin Richardson, pastor of the Adventist churches in Orange, Bathurst and Mandurama (NSW), was one of 130 overseas speakers who flew to Rwanda to participate in a countrywide evangelistic series.

"Local pastors and members were also running programs during this time," he said. "More than 2300 evangelistic programs were running simultaneously."

Pastor Richardson preached every evening and twice on Sabbath for the duration of the fortnight-long campaign. His presentations were translated into Kinyarwanda, the national language.

Reports state that more than 100,000 people have been

baptised across Rwanda. More than 40 people from Pastor Richardson's site were baptised and he joined four other pastors to baptise 1600 people in two hours. "This is the Lord's doing and it is marvellous in our eyes," quoted Pastor Richardson. —*Vania Chew*



Pastor Colin Richardson taking part in the mass baptism.



## Mr Happy Man

Jarrod Stackelroth

Johnny Barnes is a hero. Chances are you've never heard of him, yet he was famous on the tiny island of Bermuda and his fame spread around the world.

He didn't cure any diseases, didn't fight in any wars, wasn't a great opening batsman or an intimidating bowler. He didn't win an Olympic medal or put Bermuda on the map for starting a multinational or gaining independence.

No. Johnny Barnes was famous for being happy. Rain or shine (it doesn't really hail on Bermuda), Johnny was up at 4am, making his way down to a "busy" city roundabout and wishing people a good morning as they came into the capital to work. He didn't collect money, didn't have an agenda—just waved, wished people a good morning and told them he loved them. He was so regular that townspeople worried if he didn't show up and would call the local radio station to find out if he was OK. For 30 years he greeted people as they drove past, took photos with tourists and told everyone that he loved them.

It was impossible not to smile when you saw Johnny. The people of Bermuda even erected a statue to him—while he was still alive! Sadly, he died on July 10 at the ripe old age of 93. Bermuda's *The Royal Gazette* reports that its web story about Johnny's death reached 150,000 readers worldwide.

Every week without fail, Monday to Friday, Johnny would be at that roundabout, loving people. On Saturdays he was at church. Johnny Barnes was a Seventh-day Adventist.

"We human beings, gotta learn how to love one another," said Johnny in the award-winning short biopic, *Mr Happy Man*. "One of the greatest joys that can come to an individual is when you're doing something and helping others."

Johnny felt called to stand on that roundabout and bring joy to others.

"I'm just a small instrument in the hands of God to be used in any way He feels," Johnny said.

Have you found your calling? You don't have to be a pastor to be called by God to a special work and a special purpose. Calls to ministry are important and a blessing to the Church and God's people but ministers aren't the only

ones who can work for God. I feel blessed to have found a calling. From a kid who loved reading and was good at writing but had no idea what God wanted him to do, I truly believe that God has led me to where I am today.

So what are some keys to identifying your calling?

**Joy**—Does the thing you feel called to do bring you joy? Does it bring others joy? A deep sense of satisfaction that you are doing something useful and blessing others.

**It is not necessarily easy**—Serving others, living for others is hard. Prison visits or taking care of foster children—these are not for everyone but they can change lives.

**It is not forever**—Some callings will be lifelong but sometimes God wants you to take part in a certain ministry or a certain job for a season. Maybe He's equipping you for something else, bigger and better, but starting small.

**It doesn't have to be full-time**—In fact some of the most wonderful callings God has for you aren't your full-time job. It might be feeding the homeless, using your gift of hospitality, coaching and mentoring kids—you name it, just do it.

**It doesn't matter how old you are**—Growing up I remember little old Marg White constantly raking in huge donations for the ADRA appeal every year. Bermuda installed a bench so Johnny Barnes could sit safely. He continued to sit and wave until he was 92. A story came across my desk last year: an eight-year-old and his little brother in Fiji, who handed out *The Great Hope* in their local hospital and prayed for a sick patient who instantly felt better.

**Enjoy the everyday**—Sometimes God calls people for extraordinary tasks. But not all the time. Sometimes He just calls us to live faithfully every day and to do everything for His glory.

So many of our people are already doing great things in God's name, impacting the wider community. Not all of us will get a statue, like Johnny Barnes, but that's OK. In this role, I see so many stories like Johnny's as Adventists change the world they live in. That's what makes this community a wonderful one to be part of.

Jarrod Stackelroth is editor of Adventist Record.

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"Kent Kingston dreams of a wide open road . . . and a wide open throttle."

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Our vision is to be a church that...  
**knows**  
experiences  
and shares  
our hope in Jesus Christ

An Israeli Arab pastor baptising another Israeli Arab from a Muslim background was the last baptism we witnessed in the Sea of Galilee a few Sabbaths ago. There were hugs and tears of joy.

However, this was not the only baptism witnessed by my wife Pam and I, along with other General Conference division presidents and their wives. There were Filipinos and Ghanaians from Christian backgrounds, and Jews from Russian, Romanian and Israeli backgrounds; baptised into Jesus, becoming members of the Seventh-day Adventist Church. In front of about 500 Adventists, 25 people were baptised in Israel.

Encouragingly, 25 others from similar backgrounds committed themselves to future baptism. The joy within me overflowed. When I see God working miracles in the lives of people in difficult places I don't know how else to respond.

Sometimes I focus on my little world—the issues in my local church, district or conference—and forget there is a huge world out there to reach with Jesus. This is why people go on out-back STORMcos or foreign fly'n'builds. It's why more than 30 pastors spent two hours at Governor Phillip Lookout in Dee Why praying for the coastal strip of Sydney where it is estimated there is only one Seventh-day Adventist for every 4000 people. It's why the Trans Pacific Union sponsors two global mission pioneers in a large city in China.

We see a bigger picture because we serve the BIGGEST God. "Look among the nations, and see; wonder and be astounded. For I am doing a work in your days that you would not believe if I told you" (Habakkuk 1:5 ESV).

Activists suggest we think globally and act locally. I suggest we pray globally and work and pray locally. God might surprise us with a multiplying harvest.

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



## Accountability

Vania Chew

Last January, I got a Fitbit—an activity-tracking device that counts your steps, the kilometres you cover and even the stairs you've climbed. It was basically a fancier version of the pedometer I'd been wanting.

At first, everything was great—I was regularly hitting and exceeding my daily target of 10,000 steps per day. But all too soon the summer holidays were over and I was back at work. When you spend the bulk of your day sitting behind a desk or in the car during your peak hour commute, it's far too easy to avoid being active.

Suddenly, hitting my target became a struggle. Syncing the Fitbit to see my statistics became a burden. Gradually, the novelty began to wear off and the Fitbit I'd been wearing so proudly was relegated to a lonely corner on my nightstand.

A recent ABC *Health & Wellbeing* article stated that up to 50 per cent of people stop using their fitness tracking devices within the first 12 months. I didn't want to become part of that statistic. But I also didn't know how to regenerate my original enthusiasm. That is, until a friend told me about the Workweek Hustle Challenge.

The challenge keeps Fitbit users motivated as they can see each other's steps. They can cheer each other on if they've made their target and send encouraging messages if they haven't. I soon found a group of people who were willing to take part and the Fitbit went back on my wrist.

According to Dr Mitesh Patel, an assistant professor at the University of Pennsylvania, accountability is important for people who use fitness trackers.

"You need . . . someone there to support you; you need to feel accountable to a team-mate, a family member or a friend," he said. "That . . . can really help us to achieve better outcomes than just using the device alone."

And it's not just Fitbit users who could use more accountability.

In 2011, the General Conference commissioned a survey of former Adventists to find out why they left the Church.

It wasn't doctrinal issues—an overwhelming 79 per cent still believed in the authority of Scripture as taught by the Adventist Church. The top three reasons for leaving? Perceived hypocrisy in other members, marital difficulties and lack of friends in church.

Are these issues that could have been alleviated with some degree of accountability? Perhaps mentors who talk freely about resolving marital issues and conferences that build on these principles and offer a safe space for honest conversation. Maybe hanging out with visitors instead of your usual crowd at church. And forming genuine friendships—getting to know people beyond the weekly "Happy Sabbath".

Findings show that four out of 10 Adventists manage to leave the church without being contacted by anyone. If someone left your church, would you notice? And if you left your church, would someone else notice?

Vania Chew is PR/editorial assistant for Adventist Record.







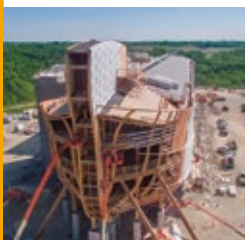
#### Bittersweet

Researchers found that fruit flies and mice ate nearly one-third more food and calories when artificial sweeteners were included in their diet. The effect may be the brain's way of compensating for the lack of calories. Returning the brain to normal only requires three days without artificial sweeteners.—*ABC News*



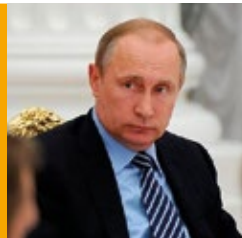
#### Peruvian praise

After a grassroots evangelism push in 20 cities around southern Peru, 4210 people were baptised in late June. The initiative, inspired by General Conference president Ted Wilson's call for "Total Member Involvement", encouraged church members to give Bible studies in their communities and preach at 2905 sites around the South Peru Union.—*Adventist Review*



#### Biblical scale

A biblical theme park focused around a life-sized ark (the world's largest timber-framed structure) has opened in Kentucky just as the region was hit by heavy rains and flooding. Expecting an initial visitor rush the ark has extended opening hours for 40 days and 40 nights, reflecting the biblical account of the great flood.—*Web Urbanist*



#### Tough regime

Russia's parliament has rushed through anti-terrorism laws that will severely restrict missionary activity, outlawing home churches and the free distribution of religious literature. Adventists held a day of prayer and fasting, with Church leaders appealing to President Vladimir Putin not to sign the law, but to no avail.—*Adventist Review*



#### Thank you

The head of the Adventist Church in Ghana, West Africa, met with the leader of the nation's Muslims to pay respects and offer gifts during Ramadan. Both leaders paid tribute to the other for their commitment to inter-religious harmony in Ghana at a time when parts of Africa are racked with sectarian violence.—*News Ghana*



#### Sanctuary

Renewed violence in South Sudan has prompted people to flee their homes, seeking safety. Around 1500 people—mostly women, children and the elderly—have found refuge at the Adventist Development and Relief Agency (ADRA) compound in Juba, with more expected. ADRA is providing emergency food, water, shelter and sanitation.—*ANN*



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## Samoan literature evangelists mark 100 years of ministry

*Apia, Samoa*

A special breakfast was held last month to mark the 100th anniversary of literature evangelism in Samoa.

Attending the event were the current team of Samoan literature evangelists, officers and staff of the Samoas-Tokelau Mission, and visiting leaders from both the Trans Pacific Union Mission and the South Pacific Division (SPD).

Pastor Kenneth Fuliese, president of the Samoas-Tokelau Mission, accepted a plaque from the literature evangelists, marking the milestone and the contribution literature evangelists have made to the Adventist Church in Samoa.

"The history and growth of the Samoan work is closely linked with literature evangelism and publishing," said Sone Mariner, a Samoan literature evangelist who has been a leader in the Church's publishing ministry in Queensland for many years. "It has been used by God to sow and spread our message, and to convert some of the pioneers of our Church."

John Brereton, director of Adventist Publishing Ministries for the SPD, said Adventist books are an important way to break down barriers with believers from other churches. "Our literature evangelists mainly sell English-language spiritual books, with lots of books for kids and families," he said. "And our books seem to be greatly appreciated by people from all faiths."

According to Mr Brereton, the work continues and the results are visible. "We had people at our meetings who had become church members after buying a book from a



Literature evangelists, Mission staff and visiting leaders.

literature evangelist," he said. "We have a good group of literature evangelists in Samoa today and we have had a full-time leader in Samoa for a year now. And it was great to work together as a team for the time we were there."

The breakfast was held on June 8 when the leaders could gather together, although the 100th anniversary was actually in 2015. Mr Mariner said there are plans for a further celebration and promotion of literature ministry at the Mission's camp meeting in December. "How incredible this has been; it started off with an idea and now the whole Mission membership will remember how God has led in using our publishing program in Samoa," he said. —*Nathan Brown*

## Record amount for ADRA appeal

*Wahroonga, New South Wales*

Increased generosity from donors has seen the Adventist Development and Relief Agency (ADRA) Australia receive a record amount of donations during its end-of-financial-year appeal.

ADRA Australia chief executive Mark Webster said the final result of \$A955,918 was "a real blessing".

"While we fell just short of our \$1 million target, we still exceeded our record total from last year. That means we'll be able to help even more people in need in Australia and around the world," he said.

The funds will be used to help bring restoration to people in need in Australia and around the world.

The appeal focused on Myanmar but many people chose to give "where it's needed most".

"Our world is truly beautiful but changes in climate are making it difficult for many people in developing countries to thrive. These donations will help ADRA bring restoration to people in most need."

In the last week of June alone, ADRA received more than \$A500,000. "Our phones were ringing off the hook, while our website was also overwhelmed with donations,"

Mr Webster said.

The donations will help people like Meita's family in Myanmar to thrive. Meita lives with her six sisters in Chin State



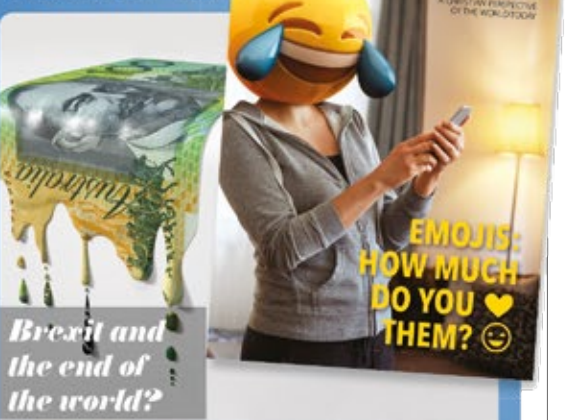
Meita (centre) and her family.

in rural Myanmar. Last year floods wiped out her family's crops, leaving them struggling to have enough to eat. But through ADRA's Poverty Reduction Initiative and Community Empowerment Project, they received seeds to plant a crop and a loan to purchase a cow to help grow their income.

"It's so encouraging to see people giving generously for people in need," Mr Webster said. "We're so grateful for the generosity and kindness of our donors. From the bottom of my heart, I want to say 'thank you!'" —*Josh Dye*



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# Food for the needy

Ryde, New South Wales

Since April 2015, Ryde Seventh-day Adventist Church in Sydney has partnered with non-profit organisations Foodbank and the Adventist Development and Relief Agency (ADRA) in an initiative that provides food for the needy in the local community.

"We saw there was a need in the Ryde area—there was no fresh food available for people in need," said church member Tony Brown, who helps run the ministry. "Our former pastor, Pastor Allen Bierschbach, thought it would be a good way to both help and meet the community at the same time."

The church members use donations from ADRA to purchase food from Foodbank—edible but surplus items from farmers, manufacturers and retailers around Australia. These items include products that have minimal defects such as incorrect labelling or damaged packaging.



Tony Brown and Arthur Hudson ready to pack food parcels.

"We place an order a few days prior, generally a week prior," said Mr Brown. "We have a budget of \$50-\$75 and we just purchase whatever food we can. It's seasonal, so you can't predict what you get each week, but it's always at a discounted rate."

A driver then picks up the food each week and takes it to the church where volunteers pack food parcels. Families in need are able to pick up the food parcels between 10:30 and 11:30 each Monday morning.

At the beginning, four families were picking up food parcels. Now the four families has increased to 16.

"It's a great way to meet the community," Mr Brown said. "We recently ran a program with Cheri Peters at church. One person we met through the food pantry ended up coming along and doing the program."

"There was a conscious effort to relocate here (at the church) after the community room we were using wasn't available anymore," adds Arthur Hudson, another church member and volunteer. "More church members have come to support this ministry. They provide a social network for the people who pick up parcels. It's a blessing on all sides." —Vania Chew





# Study courses provide hope for prisoners

by Tracey Bridcutt

Some of Australia's most hardened prisoners are undergoing miraculous transformations as a result of the dedication and love of a small team working out of the Adventist Media offices in Wahroonga, NSW.

It's an extraordinary story—one that's taking place in a number of Australian jails where prisoners are serving time for murder, rape and other violent crimes.

Inside the prison walls men and women are finding God through Bible correspondence courses made available by Hope Channel's Discovery team. A similar ministry is changing lives in New Zealand jails.

Discovery coordinator Sharon Martin (pictured above, right, with team members Christiana Leimena and Charissa Fong) said the courses are having a huge impact on people who have often given up any hope for the future.

"All the time prisoners write to us and say, 'this is the best thing I have ever done' and 'I have given my life to Jesus'. Some of them have asked for baptism. We don't know how long they are in there for so we encourage them to keep studying and keep praying."

Some prisoners are so keen to share their new-found faith they encourage fellow inmates to do the courses. "One inmate was running a church service based on Adventist beliefs each week. Around 200-250 men would go to it," Mrs Martin said.

"That is how it spreads—in person as well as word of mouth and when other people can see the change in them."

At one point the ministry hit a hurdle when authorities at a women's prison banned the courses, labelling them as

"propaganda". However, things changed when a new educational officer working with the chaplains department was posted there. He is not an Adventist but has supported the ministry at a number of jails across NSW. "Two weeks after starting at the prison he came back to us and said, 'I have 27 women for you who want to sign up'," Mrs Martin said.

Some prisoners are guarded about their past; others are keen to get things off their chest. "It's actually a beautiful thing that they feel they can trust us with their whole life story," Mrs Martin said. "Some go into their past in great depth and it can be horrific but also incredibly sad. You find that the people who have been abusive or cruel have often had similar things happen to them in their childhood."

More than anything they are overjoyed to be making a fresh start.

"They think it's such an amazing thing that God can forgive all of their sins and wipe their slate clean and come out a totally new person, despite what they have done in the first place," Mrs Martin said.

"It's a huge ministry. We are never going to know this side of heaven how many lives we have made an impact on through simple correspondence lessons. Perhaps many of them will not get baptised or go to church but hopefully it will make a big impact on their life so it will look a whole lot different to what it was like previously.

"That is why we are here: to show the love of God and show that God really cares about them and just to make a difference in their lives."

---

Tracey Bridcutt is head of editorial for Adventist Media.

# Keys to revival: from Scripture and history part 1

by Dr Kayle de Waal

**A** REVIVAL IS A SOVEREIGN WORK OF GOD—initiated and orchestrated by the Holy Spirit. In a revival people repent and are set free from gross sin (Romans 2:4; 1 John 1:9), there is a renewed hunger for God (Matthew 5:6), broken relationships are restored and there is a deep desire to reach the lost with the gospel message (Luke 19:10).

Revivals testify that God is at work in human history and He chooses, at times, to manifest Himself in powerful and unique ways. Revivals normally generate new church planting movements.<sup>1</sup> A movement is not a church organisation or sisterhood of churches. It is a community saturated with God, that is advancing and reproducing, dynamic and progressive. It brings to mind renewal, change and growth.<sup>2</sup> The movement's message is contagious and captivating. It resonates with people and stirs them to action.

The posture of the church changes. The focus moves from programs and methods to a missional approach—living lives that reflect the gospel in every way. Paul wrote in 1 Thessalonians 1:5, “Our gospel did not come to you in word only, but in power, and with the Holy Spirit, with conviction, as you saw how we lived among you.” The way the gospel spread then is how the gospel must spread now—in the power of the Spirit.<sup>3</sup>

## Extraordinary prayer

Prayer is at the core of the revival in Acts and all subsequent revivals and movements.<sup>4</sup> The disciples prayed earnestly during the 10-day period between the Ascension and Pentecost. This prayer meeting was a direct result of

the command of Christ to wait for the Holy Spirit (see Luke 24:49; Acts 1:6). Ellen White states:

*The disciples prayed with intense earnestness for a fitness to meet men and in their daily intercourse to speak words that would lead sinners to Christ. Putting away all differences, all desire for the supremacy, they came close together in Christian fellowship. . . These days of preparation were days of deep heart searching. The disciples felt their spiritual need and cried to the Lord for the holy unction that was to fit them for the work of soul saving.<sup>5</sup>*

Prayer was the primary weapon of the early church because the believers knew their battle was “not against flesh and blood but against the spiritual forces of evil in the heavenly realms” (Ephesians 6:12).

In 1722 Count Nikolaus Ludwig von Zinzendorf, troubled by the suffering of Christian exiles from Bohemia and Moravia, allowed these Christians to establish a community on his estate in Germany. The centre became known as Herrnhut, meaning “Under the Lord’s Watch”. On August 27, 1727, 24 men and 24 women covenanted to spend an hour each day in scheduled prayer, praying in sequence around the clock. Soon others joined the prayer chain, which lasted more than 100 years. Of the 600 inhabitants of Herrnhut, 70 of them became Moravian missionaries, an achievement unequalled in missionary history. The Moravian fervour sparked the conversions of John and Charles Wesley and indirectly ignited the Great Awakening that swept through Europe and America.<sup>6</sup> From a prayer meeting started in Zinzendorf’s estate untold millions have heard of the gospel



of Christ. Can God do this in Fiji, in Australia, in Papua New Guinea? Yes, absolutely (Zechariah 4:6).

If prayer is the key to revival, it is imperative the local church builds a powerful prayer ministry. In the game of soccer, the midfield control the game with their passing and tackles. The quality of the midfield, the “engine room” of the team, usually determines who wins. Similarly prayer is the “engine room” of the local church.

### The Word and the birth of a movement

The second key factor in revivals and movements is the Word of God. The Word was the source of power in the evangelistic ministry of the disciples in Acts and the people yearned for it (see Acts 2:41; 4:4; 8:44). Disciples desired to study the Scriptures daily and align their lives with its teachings (Acts 17:11). When Luke uses the phrase “word of the Lord” (Acts 8:25; 13:49; 15:35; 19:10, 20) and the “word of God” (Acts 4:31; 6:2; 8:14; 11:1; 12:24; 13:5; 16:32; 17:13) he is pointing to the divine origin and authority of the gospel.<sup>7</sup> The centrality of the “Word” in Acts led French scholar Marguerat to write that the leading theme of Acts is “neither the history of the Church, nor the activity of the Spirit, but the expansion of the Word. The real hero of the Acts of the Apostles is the logos, the Word.”<sup>8</sup>

The Word moves the narrative of Acts forward and in a new direction. “So the word of God spread. The number of disciples in Jerusalem increased and a large number of priests became obedient to the faith” (Acts 6:7). This is a summary statement (Acts 1:1–6:7) of the work of the Word in Jerusalem. “But the word of God continued to increase and spread” (Acts 12:24) is another summary statement (Acts 6:8–12:24) dealing with the outer parts of Judea, Samaria and other Gentile areas. The Word is on the move, conquering for the kingdom. “In this way the word of the Lord spread widely and grew in power” (Acts 19:20). This final summary statement (Acts 12:25–19:20) points to the geographical expansion of the Word into Asia Minor and Europe.<sup>9</sup> The church grows as the Word grows. The Word conquers Jerusalem, then Judea and Samaria. The Word then conquers an African in Acts 8, a foretaste of a family of Gentiles in Acts 10 who are conquered by the Word. Finally the Word triumphs over one of the most influential cities in the first-century world—Ephesus. The Church and the Word move and develop simultaneously. The two are so interconnected in Acts it is almost impossible to separate them (See Acts 2:47; 5:14; 6:7; 11:21; 12:24; 16:5; 19:20). This becomes apparent when one notices that the Word never returns to an area twice as Luke chronicles the growth and expansion of the Church. The Word determines and sets the agenda for evangelism and discipleship.

History has a great example of this. Peter Waldo or Valdes was a wealthy merchant of Lyons (eastern France) who experienced conversion about 1175 or 1176. He gave

away his possessions to follow Christ, leading a life of poverty and preaching. Convicted by the necessity of spreading God’s Word he had the Latin New Testament translated into the local language, which formed the basis of his evangelism. Waldo preached the message of Scripture fearlessly and powerfully.

Soon he had a group of poor folk following him who grew so effective and powerful that they came to the pope’s attention. They were given the approval of Pope Alexander III at the 3rd Lateran Council in 1179 with one condition: they were to gain the approval of the local church authority before preaching.

Nevertheless, Waldo’s followers (or the Waldensians) preached the message of the Bible and exalted the virtues of poverty without seeking approval from the local bishop. Waldo loved quoting Acts 5:29: “We must obey God rather than man.”<sup>10</sup> They condemned the laxity and wealth of the church. In 1181 the Archbishop of Lyon prohibited their preaching. The Waldensians responded by preaching even more zealously. Eventually they fled from Lyons, spreading through Lombardy and Provence.

Our churches desperately need to spread the Word to their communities. The Word is stuck in the local church building where it is proclaimed Sabbath after Sabbath. While the Word blesses, transforms and enriches our lives it very often remains with us. The Word and the Spirit that inspired the Word are deeply relational. So the Word travels best in the context of relationship. When a movement breaks forth, it is the Word that is central to the growth and expansion of that movement. Since the Word moves along relational lines, the Church must be structured relationally. Here again, as in prayer, it is in the context of small groups, café meetings and home fellowship meetings that the Word can be spread.

**Prayer is  
the "engine  
room" of the  
local church.**

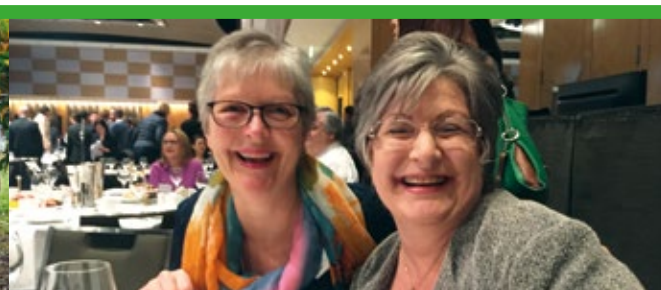
1. D Garrison, Church Planting Movements (Midlothian: WIGTake Resources, 2004), 172, uses the abbreviation CPM for church planting movements.
2. Brian Edwards, Revival: A People Saturated with God (Grand Rapids: Evangelical Press, 1990), 27.
3. Steve Addison, What Jesus Started (Downers Grove: IVP Press, 2012), 187, argues that it is the gospel first and foremost that creates a multiplying movement.
4. The Welsh revival of 1904–05 started in prayer meetings with people like Evan Roberts, Florrie Evans and Joseph Jenkins. Hundreds of prayer meetings broke out across Wales and typically ended in the early hours of the morning. In the city of Bradford more than 2000 people gathered for prayer. The Welsh revival spread to England, Ireland and Scotland. See <[www.openheaven.com/library/history/Wales](http://www.openheaven.com/library/history/Wales)> (accessed on 23 May 2016).
5. Ellen White, The Acts of the Apostles (Idaho: Pacific Press, 2002), 37.
6. Robert J Morgan, On This Day (Nashville: Thomas Nelson Publishers, 2000).
7. David Peterson, The Acts of the Apostles (Grand Rapids: Eerdmans, 2009), 33.
8. D Marguerat, The First Christian Historian: Writing the Acts of the Apostles, SNTSMS 121, translated by K. McKinney, G. J. Laughery and Richard Bauckham (Cambridge: Cambridge University Press, 2002), 37.
9. Peterson, The Acts of the Apostles, 34.
10. Bruce Shelly, Church History in Plain Language (Nashville: Thomas Nelson, 1995), 208.

*Dr Kayle de Waal is head of the Avondale Seminary.*



### Hospital clean-up

Adventist churches in Kiunga and Mepu (Papua New Guinea) joined forces for a major clean-up at the state-run Kiunga Hospital. More than 100 people came together to tidy up the hospital grounds by cutting grass, pruning and planting flowers, cleaning and digging drains and disposing of hospital rubbish. Hospital administrator Graeme Hill was deeply appreciative of their efforts, saying that the Adventist churches had done "a tremendous job". The churches will continue doing these activities in the future; to give back to the hospital and Kiunga community.—*One Papua New Guinea/Vania Chew*



### Praying for Sydney

Seven representatives from Adventist HealthCare Limited (AHCL), which runs the Sydney Adventist Hospital, attended the 2016 prayer breakfast held last month at the Westin Hotel. The interdenominational event brought Christians together to pray for the city of Sydney and encouraged them to stand for and live out their faith.—*Vania Chew*



### On the road

After 25 years of health ministry, Cedarvale Health and Lifestyle Retreat (NSW) is expanding by taking the health message "on the road". Adrian and Michealle Dorman will now be offering programs to churches and communities around Australia, including health seminars, consultation services, mobile massage and hydrotherapy treatments. "God has led in marvellous ways and prospered to grow this ministry," Mr Dorman said.—*Adrian Dorman*.



### Personal revival

The Trans-Pacific Union Mission (TPUM) office will be distributing personal revival books to key TPUM leaders at all church levels and has expressed appreciation to Australian lay evangelist Colin Hone for donating the books. "We pray that our people will open their hearts to the indwelling presence of the Holy Spirit and we expect to see great things for God," said Pastor Nasoni Lutunaliwa, Family Life director for the TPUM discipleship team.—*TPUM*



### Fun and fellowship

A recent regional meeting held in Dunedin was an occasion for church members around New Zealand to gather together. A highlight was the presentation of the Pathfinder 200+ Award to both the Dunedin and Invercargill Pathfinder Clubs. The regional meeting was followed by an afternoon youth rally and an evening of basketball, finally concluding with a Sanitarium-sponsored breakfast on Sunday. It was a weekend of fun and fellowship.—*Southern Connexions*



### Tune in to Faith

FaithFM is broadcasting on 87.6FM between Gosford and Taree in the North New South Wales Conference (NNSW), thanks in part to generous donations made by NNSW Conference members. Nic Coutet, who heads up the FaithFM team, says, "We received \$30,000 in donations for the launch and set-up of FaithFM. This has enabled us to employ a part-time sound technician/editor. Thank you for your donations!" The FaithFM team has a breakfast show that airs on weekday mornings between 6am and 9am. Start tuning in!—*Northpoint*





## What does our report card look like?

While it might not always be pleasant to hear about rising rates of ill health, it's important to know where we are positioned so we can work on what needs to be done to get to where we want to be. The Australian Health Policy Collaboration at Victoria University recently published its first report card—known as Australia's Health Tracker—on preventable chronic diseases, conditions and their risk factors in Australia. Over the next few health features we're going to look at some of the key issues from this report—issues we have the power to tackle head on.

One in every two Australians currently has a chronic disease. It's not much better elsewhere in the South Pacific region. Chronic disease isn't unusual anymore; the statistics say that if we're not dealing with one ourselves, then we know someone who is. The good news is that many chronic diseases are preventable and in some cases even reversible. But in spite of this, only 1.5 per cent of total health spending is dedicated to prevention.

One of the chronic disease targets for achievement by 2025 that Australia's Health Tracker has put forward is a 25 per cent reduction in deaths from cardiovascular diseases, common cancers, chronic respiratory diseases and diabetes. It's not a small goal but it's a vital one—one that we each have the power to work towards. Simple lifestyle changes like a move towards a whole food plant-based diet, building physical activity into our daily lives and learning to constructively manage the stress life brings are proven ingredients of health that have helped us in the past and are necessary for our future.



### Hearty mushroom soup

Preparation time: 15 minutes Cooking time: 20 minutes Serves: 6

- 2 leeks, finely sliced**
- 2 celery stalks, chopped**
- 1 kilo button mushrooms, roughly chopped**
- ½ kg assorted mushrooms roughly chopped**
- 2 tbsp olive oil**
- 2 cloves garlic, finely chopped**
- 2 litres salt-reduced vegetable stock**
- ½ lemon, juiced**

1. Make an incision half-way through each leek from top to bottom, slightly open and wash thoroughly, and then thinly slice.
2. Place your leeks and celery into a heavy-based pot with oil and fry over a low heat until they are soft. Add garlic and mushrooms into the pot with leeks and celery.
4. Add the vegetable stock, stir your ingredients. Bring everything to the boil with a lid on. Once your soup has reached this point, add the juice of half a lemon. Reduce heat and simmer for 15 minutes. Puree soup with a blender and serve.

**NUTRITION INFORMATION PER SERVE:** Kilojoules 600kJ (140 Cal). Protein 10g. Total fat 7g. Carbohydrate 6g. Sodium 830mg. Potassium 925mg. Calcium 30mg. Iron 0.9mg. Fibre 9g.

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





# THE RIDE OF MY LIFE

by Kent Kingston

**A**FTER LITERALLY YEARS OF drooling over photos and videos of awesome custom motorcycles on the internet, I've finally gone and done it. A grungy, stripped-back, brat-style 1979 Suzuki GS850G is mine (well, the bank's actually, but it's parked in my carport, not theirs). The purchase was prompted by the happy necessity for extra transport options—we've moved further out of town and my teenage boys are increasingly wanting to use the car.

But this momentous transition in my life has triggered some unexpected spiritual musings. Let me explain.

## REV IT UP

Turning a dream into reality is a rush. In the days before my drive to Byron Bay to pick up the bike I had this delicious tiny lurch of anticipation in my stomach, which continued on the way home every time I peeked in the rearview mirror and made eye contact with the unblinking twin headlights of the bike (my bike!) riding in the trailer. I was possibly the happiest motorcycle owner since Moses came forth from Egypt in his Triumph.

"Don't say anything to anyone about it," said my wife, worrying that I'd look stupid. "You can't even ride

the bike—you don't have your L-plates yet and even when you do, the bike's too big for a learner." I nodded my head in agreement. She made perfect sense.

So an hour or so later I was posting pics of the bike on a Facebook forum and asking advice from other riders. Over the next few days I just couldn't help telling a few key people about it—I could barely stop myself from telling just about everyone I met! Yes, I had purchased a bike I couldn't really ride (yet!) but that didn't stop my excitement—it is just the most stylish, awesome-looking bike . . . ever! Logically I knew there were flaws—the



frame's paint job is deplorable and the handlebars are way too wide, just for starters—but I didn't care. I was infatuated.

Then the thought came: Is this the kind of excitement new believers in Jesus experience? That self-forgetting bubbling over that just can't be contained? Growing up an Adventist, I never experienced an overwhelming moment of transformation, but there have been times when I've been moved to wonder or elation by the thrill of discovery as I've explored the Bible or meditated on spiritual things. But it has been a while since I've devoted my time and attention to doing so and, as a result, my enthusiasm has waned. "Nevertheless I have this against you, that you have left your first love," says Jesus to the Ephesian church in Revelation 2:4 (NKJV). This passage of Scripture is a call to repentance—not to rebellious worldlings but to the flagging people of God . . . people like me.

## LYING AWAKE

Then came the worry. This bike, as it is obviously the best-looking on the planet, is going to be a thief magnet. A couple of guys could so easily just roll it into an anonymous black van and drive away. It's a custom job—irreplaceable. So how do I keep it safe? I don't have a garage—how do I keep it out of the weather? Will the battery go flat because I'm not using it regularly? Will the seals and hoses perish? It needs some repairs and upgrades here and there—what if I do it myself and mess things up? Make it worse? Of if I take it to a mechanic will they take the necessary care and appreciate the glorious vision that this bike encapsulates?

I was like a parent with a new baby; paralysed with fear, afraid I would inadvertently do permanent damage. I was like those ridiculous people who get new carpet in their home and frantically order everyone's shoes off while they stalk through the house hunting for offending specks of dirt. I

was like the farmer who had a good harvest and asked himself, "What shall I do? I have no place to store my crops . . . This is what I'll do. I will tear down my barns and build bigger ones, and there I will store my surplus grain." "You fool!" God said, "This very night your life will be demanded from you. Then who will get what you have prepared for yourself?" (Luke 12:16–20, NIVUK).

I suddenly realised I had become one of the things I despise the most in others: materialistic. Jesus' words rang in my mind: "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven."

## I SUDDENLY REALISED I HAD BECOME ONE OF THE THINGS I DESPISE MOST IN OTHERS: MATERIALISTIC.

Rust! Thieves! Suddenly it hit home in a way it never had before. "For where your treasure is, there your heart will be also" (Matthew 6:19–21, NKJV). Was I really going to let an (admittedly beautiful) assemblage of pipes, pistons and rubber get between me and eternity?

There are times when Jesus asks us to cut off a perfectly good hand, gouge out a perfectly good eye or let a perfectly good motorbike go in order to safeguard us from sin (Matthew 5:28–29). I've got some thinking and praying to do about the possibility of a material thing becoming an object of worship—an idol. I don't think He meant for anyone to take the hand/eye examples literally but if the prospect of losing a treasured possession makes me wonder if I wouldn't prefer to sacrifice a body part instead, then I've got problems.

## L-PLATES

So I'm learning. Learning the

careful choreography of throttle and clutch, foot brake and hand brake. Learning to look where I want to go, not at what I want to avoid. Learning the strange paradox of countersteering—aiming the front wheel the right way instead of the way that seems natural. And if you're wondering how all this is possible with a bike that's too powerful for a learner, the problem is fortuitously resolved by the purchase of a second bike, in my case an '88 Honda Spada 250—no fancy fairing, clip-on bars, a lot of zoom for its size.

I'm on L-plates again, and that's humbling. I'm on the same level now as my teenage sons who are learning to drive a car. Everyone on the road can see I'm still trying to figure out the basics. Hopefully they'll be forgiving if I make mistakes. Sturdy trees and power poles, however, are generally less forgiving, so if I'm smart I'll avoid overconfidence, stay super-aware and put into practice the safety precautions recommended by my instructor.

Can I take the same attitude into life generally? It's easy to just go through the motions and forget that every day—every moment—is a learning opportunity. I'll need humility to accept things that at first seem counterintuitive. I'll need balance to avoid the extremes of self-indulgence and self-flagellation—and the wisdom to recognise that, in the end, it's not about self at all. I'll need to remember that earthly security is an illusion—possessions, identity, relationships, life itself, can be snatched away in a moment.

I'm on the ride of my life. The Author and Finisher of our faith beckons at the end of the straight and narrow way. I want to hear and echo Paul's words: that "my only aim is to finish the race and complete the task the Lord Jesus has given me—the task of testifying to the good news of God's grace" (Acts 20:24).

*Kent Kingston is assistant editor of Record.*



# TRAINING *God's workers*

by H Naomi March



**O**N JULY 1, DR ANDREA LUXTON TOOK OFFICE as president of Andrews University (US), the first Briton and the first woman to do so.<sup>1</sup> But who is Andrea Luxton as a person, and what can we learn from the spiritual walk of this gifted woman who is known internationally as being a kind and visionary leader? Can we, here in the South Pacific Division (SPD), learn anything from her global vision and passion for sharing the gospel in secular societies as she presides over educating post-graduate students and Church leaders from 100 nations?

As a child Andrea enjoyed being an Adventist, even though she grew up in the only Adventist family, among very few other Christians, in a little village in England. She spent all but one year in Adventist schools and it was in this environment that she learned how to speak up for her faith, being baptised at the age of 14. Her parents were teachers and she used to play “teaching” by setting up class—using 300 buttons in her mother’s button tin as her “students”! At the age of 18 Andrea attended a secular university but found the teaching

shallow compared with a Christian education context that includes the way we think and who we are. Moving to Newbold College (UK), Andrea studied a BA with double majors in English and Theology, receiving a valuable education in the ministry and mission of the Seventh-day Adventist Church. At that time she had no inkling of what God would require of her years later. During her year as a volunteer missionary in Nigeria, her faith deepened and deepened as she placed greater reliance on God, transforming her spiritual life. In all of her challenging times Andrea seeks and finds God, relying on Him at a deeper level, and this continues to develop her faith. While furthering her studies in English at Andrews University, she met people from around the world and she became even more aware of diversity.

Andrea studied for her PhD at the Catholic University of America in Washington DC, where her doctoral thesis was based on the Epistle to the Hebrews and Milton’s *Paradise Lost* (which includes concepts of rest, Sabbath and the sanctuary)<sup>2</sup>. During this time she had to dig deeper into her faith, “because the more we learn in



higher education, the more our concepts are intellectually challenged. Faith needs to grow beside that, and the whole experience deepened my faith." What also helped Andrea was her supervisor's comment on how significant it was that she could study something rooted in her Adventist heritage. The university invited Australian Adventist author William G Johnsson to be part of her dissertation committee, and she appreciated this connection.<sup>3</sup>

Andrea is no stranger to the South Pacific either, which adds real relevance to the thoughts she shares with us. During her appointment to the General Conference's Education Department, she visited the SPD several times, including spending time in Papua New Guinea, Fiji and Avondale College with Dr Barry Hill (then SPD education director). Andrea acknowledges that the SPD is not the only division challenged with reaching our cultures with the gospel of Jesus Christ.

She finds that "if we use our traditional ways of talking in a secular environment, we end up talking past each other. If people don't have biblical literacy, using our usual biblical way of approaching them is challenging." For Andrea, stories are proving to be a great way of communicating with secular people.<sup>4</sup> "Although they don't have the over-arching themes that traditional Adventism has, they do understand the legitimacy of what a story is and the reality of that in someone's personal experience. Whether it's stories from a biblical perspective or whether it's personal stories, it is one place, at least, to start to connect with people and be able to see where their stories intersect with our stories, but it's slower and it's different. We have to ask ourselves about the current generation and environment and find where we can connect with it, because we have a strong role to play within that type of culture and community."

Andrea believes our social connections, social awareness and acceptance of people with social issues—who are crying out for social justice—will entice them to connect with a caring, Christian community. "People still want connection and the more we can do in helping them find meaningful connection, the more validity there is to what we're saying.

"It seems to me that if our Christian faith and Adventist beliefs don't make a difference to people's lives, and don't connect with people's lives, we're not going to make a significant impact with the world that we're currently in."

Andrea is convinced that at the end of the day the gospel is worked out in real life so we can make a difference to the issues that are really hurting humanity. "That's how we become relevant today [by] the way we talk about our message—for me it's through story—and art and music are great ways of speaking as well; then connecting what we

talk about with the realities of what's going on in people's lives."

Andrea believes that another way of achieving a powerful example of the gospel to a cynical world is to create leadership teams with the broadest array of talents and skills, who support each other through the richness of diversity. "If we are going to reach our cultures with the gospel we need to be inclusive through being colour-aware, gender-aware and age-aware, looking to include other people in leadership who have the beauty of their God-designed differences. It is also important that we consciously connect our hearts to our powerful Adventist message because the gospel of Jesus needs to be lived out in our lives."

When I asked Andrea how she personally practises connecting her heart to Jesus' gospel, she replied, "Whenever I find challenges beginning to overwhelm me, I do what I have always done since my youth: I go somewhere quiet until I find myself stilled by God." To find the point of peace in her turmoil, she reads Scripture, prays to God and remains quiet,

following His instruction to be still and know that He is God.<sup>5</sup> I found it interesting that neither Andrea, nor even her parents, planned for her meteoric rise into educational leadership, but her love for teaching and her God-given leadership was identified by others. Even in childhood she edited the school paper, led the students' association and captained the hockey team. Striving to serve her Lord with her best meant that professionally others would put her name forward for leadership roles. Looking back, she can see God's step-by-step leading and she encourages both women and men to prayerfully pursue, to the best of their abilities, what God has called them to do. "God surprised me a lot of times."

During my interview with Andrea, I found a faithful servant who follows her Leader so that she can lead her followers. I am genuinely inspired by this kind, visionary leader, who practises Jesus' example of cross-cultural ministry and private prayer, providing us with an example of a woman after God's own heart. R

## We have to ask ourselves about the current generation . . . and find where we can connect with it.

1. Andrea's credentials were reported extensively in *Adventist Review* at the time of her election. <[www.adventistreview.org/church-news/story3743-andrea-luxton-named-president-of-andrews-university#.VtYVvs2\\_cBs.twitter](http://www.adventistreview.org/church-news/story3743-andrea-luxton-named-president-of-andrews-university#.VtYVvs2_cBs.twitter) | [www.adventistreview.org/church-news/story3779-andrea-luxton-new-andrews-president-sees-difficulties-as-chance-to-grow-faith](http://www.adventistreview.org/church-news/story3779-andrea-luxton-new-andrews-president-sees-difficulties-as-chance-to-grow-faith)>.

2. English poet John Milton first published *Paradise Lost* in 1667.

3. William G Johnsson, Australian theologian/lecturer and missionary, editor of *Adventist Review* for 24 years until his retirement, author, and one of three 2015 recipients of the Charles Elliot Weniger Award for Excellence. <[www.adventistreview.org/church-news/story2356-former-adventist-review-editor-wins-prestigious-weniger-award](http://www.adventistreview.org/church-news/story2356-former-adventist-review-editor-wins-prestigious-weniger-award)>.

4. At a recent meeting with Trans-European Division leaders, Andrea was asked to talk about defining Post-Modernism through art and story.

5. Psalm 46:10 (KJV).

*H Naomi March has an MA in Pastoral Leadership with emphasis on Pastoral Care to Women.*

Photo taken January 30, 1961.

# The school in the hills

Castle Hill Adventist Primary School (CHAPS) in Sydney, NSW, was the vision of the late Stanford Baldwin. Stan was convinced of the value of Christian education and was a strong advocate for the commencement of the school in 1961.

Castle Hill Adventist Church was offered the adjoining two acres to build the school but the church could not afford the £500 cost so Stan arranged to buy the property himself.

Other laymen from the congregation approached Stan and offered monetary support. Norm and June Long donated £100, and another, Les Chandler, mortgaged his own property to assist Stan in the purchase.

While Les poured his spare time into building the first school building, his family lived in rented accommodation. He started building his own home after the school was finished. The school opened in January 1961 with one teacher (George Worboys) and 35 students from Kindergarten to Grade 6.

Mel Olsen was a very practical principal and former students, Ken and Carolyn Long, have fond memories of him nailing floorboards into place after school and on weekends. The first school buildings were constructed totally by voluntary labour.

During Mr Olsen's time as principal two more teachers were added and the number of enrolled students grew to 77.



Past student Carolyn Sheriff.



Carolyn and daughter, Emily.

A school bus operated at the time. It was rather unique as it comprised Norm Long's panel van with the seats from the classroom forming the seats on the bus each day. Val Baldwin and June Long were the bus drivers.

These were men and women with a grand vision for education.

The school went from being solely funded by Castle Hill church members to being run by the Greater Sydney Conference (GSC) around 1972. Two classrooms, a school office and toilet block were added, and the principals were C Mackertick and A E Rowe.

Mr Cracknell, also a visionary, arrived in 1974 and began to plan, along with the GSC, for the further expansion of the school. This came in the form of a two-storey building that housed four more classrooms, a storage area and a canteen. Finances were mainly provided by the Conference and through government grants. It was officially opened in 1979.

The present Kellyville campus began operating in 2011 in addition to the junior campus in Castle Hill, and caters for Years 5-12, focusing on a middle school (Years 5 to 8) and senior school (Years 9 to 12) program. The campus is undertaking a continual building program providing the college with state-of-the-art teaching and learning areas. The current school principal is Ralph Luchow.

Hills Adventist College, as it is now known, is celebrating 55 years of history, memories and milestones at the school's Kellyville campus on Sabbath, October 15, from 10am.



June Long, Home & School Association, presents "Your Bible and You" to M S Ruddock, Member for the Hills in the NSW Parliament (right) and A H Whaling, Baulkham Hills Shire Council.



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.*

**SAFE CHURCHES**

Verity, via website

Thank you for this article "Brokenness" (Editorial, July 2)—though it only lightly touches on one aspect of mental illness, it's a step in the right direction.

There is so much more to mental illness than just anxiety and depression, though these are definitely prevalent in today's society. The more we talk about it, the better people may be able to understand and accept those with mental health issues.

Hopefully our churches will truly be safe places for people to fellowship and worship as they are, without fear of judgement and ridicule.

**THOUGHTS**

Andrew Ostapowicz, via email

Regarding "Success" (Editorial, July 2). As usual—thought-provoking. That's good. Thanks!

One provoked thought: Who do all the Western countries owe this money to?

Somebody had to supply it. Somebody collects the interest. Somebody is getting rich beyond all imagination. Who?

**THE NEXT STEP?**

Noel Brooke-Kelly, NSW

With respect, I challenge the article "Success" (Editorial, July 2), in particular [the concept of] "inheritance".

My father was a medical doctor who encouraged me to find work in school holidays when I was old enough to do it. Firstly, I worked as a butcher's delivery boy on a push bike with a basket balanced on the bars, then in a milk bar, making milkshakes

and serving customers.

This enabled me to save money and appreciate the reward of having earned it. I was able to enjoy the company of my school mates in my spare time.

Even though my father was a doctor, he did not leave a sizeable inheritance when he passed away.

If there is not the opportunity of employment, someone still has to wash the car, clean windows, mow the lawn, run messages.

I grew up in a different age but the old adage of where there is a will there is a way can still be applied.

It is supposed to be the grandchildren who receive the inheritance. Even so, "no sweat no gain". I am just on 90 years old and have a long memory.

**A BROADER VIEW**

Les Hardy, via website

My question is—Does our faith hang on such a complex interpretation of Daniel as presented by Dr Livingston in "Does our faith hang on one word" (Feature, July 2)?

Notice the clarity of the New Testament. Colossians 3:1-3: "Since then you have been raised (past action complete) with Christ, set your hearts on things above . . . For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory (NIV)." What an amazing promise.

There are many others: Ephesians 2, Titus 3:3-8, Romans 7 and 8, 2 Corinthians 3:7-18. The New Testament just explodes with the assurance

of God's acceptance of us through Jesus Christ.

I am surprised why we sometimes struggle with the complexities of Daniel 8 and 9 and miss the simplicity and beauty of the New Testament. This in no way implies that we should neglect the study of Daniel.

So is there an investigative judgement? Clearly the answer is yes! Matthew 22:1-14: An investigation on who is wearing the robe of Christ's righteousness.

Hymn 530: "It is well with my soul." Verse 2: "My sin—O the joy of this glorious thought—My sin, not in part, but the whole, is nailed to the cross, and I bear it no more: Praise the Lord, O my soul!"

**GOD HEALS**

Anonymous

Thank you for the article, "Not the end of the story" (Feature, July 2). It is always wonderful to learn how God can work in a person's life and give them a new start.

Both my husband and I had affairs early in our marriage. We talked about it and our love for each other gave us the desire to continue our marriage and God gave us the power to forgive and never to speak of it.

It breaks my heart to learn of couples separating/divorcing. With God's love and grace and forgiveness you can start life anew. I know that to be true. We went on to have many decades of happy married life, which blessed not only us but our family also.

Remember the fruits of the Spirit and use them daily. In humbleness and repentance God heals.



## DIGGING INTO THE WORD

Gary Webster

### The Arch of Titus and you

A task of the biblical priests in the temple was to keep the lamps in the seven-branched candlestick burning continually. Those lamps represent the church. God's people are to lighten a morally dark world through the witness of their life, deeds and words in order to turn people from darkness to light—from the power of Satan to God.

**Read Leviticus 27:20,21; Revelation 1:21; Matthew 5:14, Philippians 2:15; 1 Peter 2:9-12; Revelation 22:17; Acts 26:17,18.**

In vision, John saw Jesus, dressed in priestly attire, walking among the seven candlesticks to keep their lights burning. As both the first and the last—Jehovah, God Almighty, with infinite wisdom, power and love; and the Son of Man—fully human and thus capable of understanding our deepest needs, He is perfectly qualified to help us to keep shining. **Read Revelation 1:8,12,13,17,18; 22:12,13; Isaiah 44:6; Hebrews 4:14-16.**

But a comparison of John's vision of the majestic Christ with Daniel's vision of a mighty Man reveals He is also the mighty Michael, Prince or Captain of the host or armies of God, who always triumphs in combat with Satan, but especially as a result of the cross. **Read Revelation 1:13-18; Daniel 10:2-9,12,13,21; 8:11,25; Joshua 5:13-15; Jude 9; Revelation 12:7-11; John 12:31-33; Colossians 2:14,15.** In the war between light and darkness, souls all around us are in danger of eternal loss. Journey to the seven churches to discover how Christ, your mighty Michael and great High Priest, can help you overcome Satan and his attacks and shine ever brighter to those around you.

# THE Pregnancy Diaries

## Fear

In 1933, American president Franklin Roosevelt opened his inauguration speech with this now-famous quote: "The only thing we have to fear is fear itself." It's not my life motto but one I agree with.

Life, however, takes on a different perspective when you're expecting a baby, where you are responsible for its wellbeing. You. Without even meaning to, fear became my constant companion. Not enough to keep me awake at night but just enough to whisper doubts into my head.

With my atrocious morning sickness experience, any food I'd consumed would barely have the opportunity to convert into anything useful in my body. Unsurprisingly, I lost weight, making me borderline underweight. The obstetrician prescribed anti-nausea pills (which helped moderately) and gave me strict instructions to eat (which didn't).



Experts say the baby doesn't need many nutrients at this stage of pregnancy, but when your specialist says you have to eat and you are barely keeping anything down, you start worrying about your role in the development of your baby.

The list of fears continues, first of which is whether your baby is still alive—and you barely know that, since the foetus is still too small to be felt—closely followed by whether you are able to continue keeping it healthy and alive. Things as mundane as the food you consume, the cleaning products you use, the activities you get involved in, all take on a new meaning when you are pregnant. It doesn't even matter when things happen beyond your control, such as a miscarriage, because you'll still feel that you could have done something to prevent it.

Fear. It makes itself real when you become a parent—and it lingers forevermore. Perhaps the best thing you can do is pray and "trust in the Lord with all your heart and lean not on your own understanding" (Proverbs 3:5).

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



The removal of the seven-branched candlestick by the Romans occurred because Israel rejected God's Word (Arch of Titus). Christ warned that unless we follow His counsels our lamps will be removed (Revelation 2:5).







Hi KIDS!

# Kids' SPACE

**A wife for Isaac:** In his old age, Abraham sends his trusted servant to find a wife for Isaac. The servant trusts God's guidance and is led to Rebekah, who kindly offers to draw water from the well for the servant's camels. The servant explains his mission to Rebekah's family. The next day Rebekah agrees to return with the servant to meet and marry Isaac.

## Match the mirrored camels and find the Message



Community Message: \_\_\_\_\_ .



## Do the math and solve the Verse

KEY: 7=a, 12=c, 25=d, 1=e, 35=g, 45=h, 71=i, 32=j, 5=k, 24=l, 11=m, 99=n, 7=o, 72=r, 3=s, 81=t, 22=v, 2=w, 43=y



"The Lord...will send his \_\_\_\_\_  
(3+4) (11x9) (5x7) (1x1) (48-24) (98-95)  
with you and make your journey a

\_\_\_\_\_ ! Genesis 24:40, NIV  
(2+1) (2x11) (3x4) (10+2) (33-32) (17-14) (1x3)

Sanitarium  
health & wellbeing

## COMMUNITY AND SUSTAINABILITY PROGRAM MANAGER

Interested in making a difference? An exciting opportunity currently exists for an enthusiastic, experienced and suitably qualified professional to join Sanitarium as the Community and Sustainability Program Manager.

Reporting to the Corporate Communications Manager, the role is responsible for directing the development and management of Sanitarium's national and local community care programs as well as leading Sanitarium's overall sustainability program and bringing these programs to life.

This is a feel good role, positively impacting lives and the broader community through community care programs including breakfast club and food and nutrition security programs.

This role requires a strategic thinker who is able to create new approaches, shifting the future of the organisation while ensuring collective and strategically aligned sustainability programs and quality community care programs are in place.

For more information about this exciting opportunity or to apply, please visit the Sanitarium Careers opportunity page at [www.sanitarium.com.au](http://www.sanitarium.com.au)

APPLICATIONS CLOSE  
7 AUGUST 2016

## APPRECIATION

**Porter.** The family of the late Calvin Porter wish to thank everyone for their wonderful kindness, love, support, arms of love, and all of the flowers and messages that were received during this time. This has made a lasting impact on the entire family for which we are forever grateful.

## ANNIVERSARIES



**Nash.** George and Isabel (nee Waters) celebrated their

70th wedding anniversary on 14.5.16 with family and friends at a dinner party in Tamworth, NSW. They met toward the end of World War II while George was serving in the army at the Hay prisoner of war camp. After discharge from the army, George took his young bride back to his home town of Tamworth where he built the family home they still live in. They were married 10.5.1946 in St Paul's Anglican Church at Hay. They have six children: Beryl Fermor, Joan Mackender, Carol Millist, Diane Kerby, John Nash and Mark Nash; 18 grandchildren and 20 great-grandchildren. Isabel is 90 and George will be 94 in August.



**Way.** Beautiful autumn sunshine shone on a radiant Norm and

Joan Way (nee Wheeler) as they were married 60 years ago on 20.5.1956 by Pastor Carl Ulrich. They met at Warburton church,

where they have been very active members ever since. Norm worked as a printer at Signs Publishing for 52 years. Joan also worked at Signs until God blessed them with two children: Dean and Diane (Tas) and Linda and Syd (deceased) (Warburton, Vic). She later worked at the Warburton Health Care Centre. Norm and Joan have woven a life filled with love, happiness and the sunshine of God's love.



**Webber.** Roger and Margaret (nee Back) were married 10.3.1966

by Pastor Cyrus Adams at Victoria Park church, WA. They had two children: David and Bradley (deceased). They celebrated their 50th wedding anniversary on a six-day cruise. The family also includes daughter-in-law Anne and grandson Mark.

## WEDDINGS



**Cudmore—Christian.** Michael

Cudmore, son of Robert Cudmore (deceased) and Val Graham (Margate, Qld), and Vicky Christian, daughter of Owen Christian (Palmwoods) and Pam Christian (Woombye), were married 22.5.16 in Maroochydore. Michael and Vicky were brought together through a mutual love of music. We wish this lovely couple much of God's blessing and presence as they establish their home in Nambour.

*Laurie Evans*



**Taylor—Chairuka.**

Nathan Taylor, son of Ann and Ian Taylor, and Chenaimwoyo Chairuka, daughter of Ronia Chairuka and Hector Chairuka (deceased), were married 20.12.15 in Gisborne/Macedon Range church before family and friends. It was a great and memorable occasion enjoyed by many.

*Peter Rollo*

## OBITUARIES



**Alefaio,** Marena (nee Elbourne), born in Lautoka, Fiji; died in Melbourne, Vic. She is

survived by her husband, Pastor Kanela Alefaio; her children Dawn, Willie, Michael and Joel; and their spouses Teavii, Margaret, Lati and Niva; and grandchildren Alexis-Dawn, Daniel and Emmanuel. Marena spent the majority of her adult life serving in Samoa as a pastor's wife and a teacher at Samoa Adventist School and lakina Adventist Academy. She moved to Australia in 1998 to serve alongside her husband at the Samoan churches in Melbourne and recently with the Endeavour Hills group. She is dearly missed.

*Graeme Christian, Ripine Rimoni*



**Aumatangi,** Ivitai, born 4.9.1963 in Nassau, Cook Islands; died 25.4.16 in

Runcorn, Qld. On 4.9.1984 he married Elizabeth Kare Oli. On 29.10.09 he married Theresa Piira Maki. He is survived by Theresa (Runcorn); his children: Annette Aumatangi, Arnold, Pilate, Daniel, Alex, Christina Piira, Anthony Piira, Rocky-Ten, Devven and Skivvy (all of Runcorn); and grandson Phoenix Aumatangi-Williams (Auckland, NZ). Ivi was one of God's most humble servants. He loved his wife, his children and his Lord. His easy-going and friendly personality, sense of humour and ready smile will be greatly missed by all who knew him.

*Neil Tyler*

**Baker,** Barbara Mary (nee Harris), born 26.9.1942 in Market Harborough, Leicestershire, England; died 13.5.16 in Brisbane, Qld. In 1962 she married Bruce

Baker and a short time later they migrated to Australia. After a short period in Sydney they settled in Brisbane where their three children, Malcolm, Susan and Simon, were born. In the late 1960s Barbara became a member of the Adventist church at Mitchelton. She served in a wide variety of areas, including prison ministry, Sabbath School and children's ministry. Her faith has been a source of inspiration and strength. From an early age Barbara suffered from a serious heart condition but she lived a full life due to her dedication to her faith, family and friends. She was a cheerful, optimistic person with a zest for life.

*Don Bain, Zeny Vidacak*

**Barker,** Exley John, born 27.11.1921 in Christchurch, NZ; died 19.5.16 at home in Hamilton. In 1952 he married Lorna Landsdown, who predeceased him in 1996. He is survived by his daughter Sue and her husband Alan Fletcher; grandson Leighton and Lisa Fletcher, granddaughter Rochelle Luke; and four great-grandchildren. Exley graduated as a teacher from Avondale College in 1944. He taught at Papatoetoe and New Plymouth Adventist schools from 1945 to 1949. He then took over the family farm near Christchurch. Exley was noted for his exceptionally sharp mind for learning and knowledge of a broad range of subjects. He was a highly regarded teacher in the Rangiora church and a true Christian gentleman.

*Ken Curtis*



**Clapham,** Joyce (nee Ashton), born 13.2.1920 in Tauranga, NZ; died 22.5.16 in

Alton Lodge, Cooranbong, NSW. She was predeceased by her husband Dr Noel Clapham, and was buried beside him at Avondale Cemetery. Joyce is survived by her daughter Bronwyn and her husband Ray Slade, and son John; granddaughter Stephanie and husband Rene Durrant; and great-grandchildren Jesse and Hannah. Both Joy and Noel will be remembered by so many who enjoyed their musical talents and contributions, and those who received outstanding tuition in the musical arts from them, especially during their Avondale College years of teaching. Joy was a gifted piano

## POSITION VACANT

■ **Assistant manager—Watson Park Convention Centre (Brisbane, Qld).** Full-time position commencing August 2016 as part of the management team at Watson Park Convention Centre. Should be a practising member of the Seventh-day Adventist Church, have extensive maintenance/groundskeeping experience, hold relevant qualifications/licences in the use and operation of machinery and heavy vehicles. Applicant should be able to demonstrate good communication and relational skills and a clear commitment to the mission of the Church. Job description available on request: email <scotthopkins@adventist.org.au>. Written applications for this position, including detailed resume and references, should be forwarded confidentially to: Chief Financial Officer, Seventh-day Adventist Church (South Queensland Conference) Limited, PO Box 577, Spring Hill, Qld 4004. Australian and New Zealand residents need only apply. Applications close **August 1, 2016.**

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teacher and performer, and during her career received the AMEB shield for the top piano teacher in NSW for 1973, with her students achieving the highest marks in piano performance exams for that year.

*Athal Tolhurst, Roger Nixon*

**Cornell**, Arthur David, born 21.9.1927 in Dalby, Qld; died 26.6.16 in Redland Hospital, Brisbane. On 26.6.1960 he married Valerie Joyce Higham in Brisbane Central church. He is survived by his wife (Victoria Point); his children and their families: Janeen and Todd Schmidt (Bundarra, NSW); Desley and Peter Hanlon (Adelaide, SA); and Greg Cornell and Vanessa (Brisbane, Qld). Arthur was a much-loved husband, father, grandfather, brother and friend. He was a man of many hats: canvasser, member of several orchid societies, Pathfinder district director for more than 30 years and a Justice of the Peace for 40 years. Conference youth leaders and district directors in uniform provided a guard of honour at the conclusion of the service.

*Bob Possingham, Tony Urrea  
John Wells*



**Harvey**, Phyllis Enid (nee Robinson), born 12.7.1926 in Christchurch, NZ; died 11.9.15 in Christchurch. On 17.12.1952 she married Ron Harvey. She was predeceased by her son Gary in 2012. She is survived by her husband (Christchurch); her children and their families: Julie and David Barlass (Methven), Kenneth (Christchurch), Sheryl Heather (Auckland), and Leonie Harvey White (Christchurch); 11 grandchildren; and six great-grandchildren. Phyllis was a lifelong and dedicated member of Papanui church in Christchurch, where she contributed to church life as a deaconess for more than 20 years. Her commitment to her Lord was unshaken in spite of major health challenges in her later years.

**King**, Dorothy Maude (nee Peatey), born 10.10.1925 in Rockhampton, Qld; died 13.5.16 in Adventist Retirement Village, Victoria Point. On 2.4.1951 she married Reginald King, who predeceased her in 2015. She is survived by her children and their families: Glen King (Newcastle,

NSW) and Robyn Kent (Sydney); seven grandchildren: Michelle, Jordan, Joshua, Candice, Brittany, Natalie and Hayley; and six great-grandchildren. Dorothy loved her God, her family and everyone around her. She was generous, caring, kind and encouraging. Dorothy is now having one more sleep before she sees her Creator at the second coming.

*Neil Peatey, Bob Possingham  
Gary Kent*

**Lang**, Dorothy Joyce, born 29.4.1919 in Adelaide, SA; died 6.4.16. On 3.7.1941 she married Arthur Waldrip, who predeceased her in 1986. In 1989 she married Russell Lang, who predeceased her in 1996. She is survived by her children: Jeanette Kavar, Dr Harold Waldrip, Bruce, Paul and Marvin Waldrip and their spouses; 13 grandchildren; 12 great-grandchildren; and a great-great-grandchild. A qualified teacher and keen gardener, Joy served in various roles, including as the cook at the Charles Harrison Home, working with Pathfinders, volunteering at the Cooranbong Community Centre, NSW, and as a Sabbath School teacher. She is buried at Avondale Cemetery, Cooranbong. Joy was the daughter of Pastor and Mrs W G Turner. Pastor Turner was president of the Australasian Inter-Union Conference (now South Pacific Division) and then North American Division and vice-president of the General Conference in 1936.

*George Drinkall, Harold Waldrip*



**Matthews**, Trevor, born 7.11.1929 in Perth, WA; died 14.3.16 in Forrestfield. On 7.6.1951 he married Mary Fowler. He was predeceased by Kelvin in 1981 and Jason in 2000. He is survived by his wife; his children: Alison and Ralph Mattner (Lesmurdie), Glenys and Gary Blagden (Thornlie), and Graeme and Susan Matthews (Hobart, Tas); and grandchildren: Heidi and Paul Mattner, Kylie, Hayley and Matthew Blagden. Trevor worked for Sanitarium for more than 44 years in Perth, Warburton and Palmerston North in a range of positions, including as an accountant and manager. In retirement he spent 20 years driving for the Voluntary Transport Group at Royal Perth Hospital. Trevor had attended

Bickley church since 1972 where he was a loved elder, song leader, assistant treasurer and Sabbath School teacher.

*Robert Kingdon*

**Plant**, Joan Kathleen (known as Wendy) (nee Nolan), born 2.2.1940 in London, UK; died 18.4.16 at Wantirna Health, Vic. She is survived by her husband Raymond; sons Garrick and his wife Sue, and Jason; and three grandsons. Wendy's trust in God was clearly evident to all who knew her. She witnessed of her love for God and of His goodness to her, even in times of difficulty. She was devoted to her husband and to her family. Wendy maintained her positivity and joy throughout life and went to sleep in confident expectation that she would meet her Lord.

*Robyn Stanley*



**Porter**, Calvin, born 6.6.1966; died 8.6.16 in Prince Charles Hospital, Brisbane, Qld. Calvin was the cherished husband of Angelique; faithful father of Jake and Hamish; treasured son of Pastor George and May; and best ever brother of Michelle (deceased), Bronwyn and Merrilyn. Calvin was loved by his extended family and many friends and will be sorely missed. On 13.6.16 a service to celebrate Calvin's life was held at Caboolture church.

*Russ Willcocks*

**Quin**, Margaret Emily Elaine (Metcafe), born 20.11.1930 in Glenelg, SA; died 6.5.16 in Flinders Hospital. On 16.12.1965 she married Brian Quin. She is survived by her husband (Adelaide), Diane Jose (Adelaide), Wendy Hinze (Sydney, NSW) and John Quin (Greenwith, SA). Margaret was a respected and accomplished teacher in Adventist schools in Tasmania, Victoria and South Australia. She dedicated

her life to her Lord, His church and her family. Margaret and Brian served in Adelaide City church and Brighton church for many years in various roles. She was a strong prayer advocate and her favourite Bible promise was Isaiah 41:10.

*Wolfgang Stefani*



**Slade**, John, born 24.12.1924 in Wales, UK; died 13.5.16 in Toronto Private Hospital, NSW. He was predeceased by his first wife Valerie, second wife Trudy and stepson Roger. He is survived by his children Jeanenne and Gavin; stepchildren Elva Fitzgibbon, Errol and Malcolm; and brothers Frank and George. John's family migrated to Christchurch, New Zealand, when he was two years old. It was there that he developed a love for bike riding. He was a fit and healthy man until sudden illness ended his fruitful life. He worked at Sanitarium in New Zealand and Australia, and did accounting work for conference offices in Fiji and Pakistan. A man of high integrity, John was greatly respected by employers, workmates and the Adventist community. He was a loyal and faithful member of Avondale Memorial church.

*Ross Goldstone*

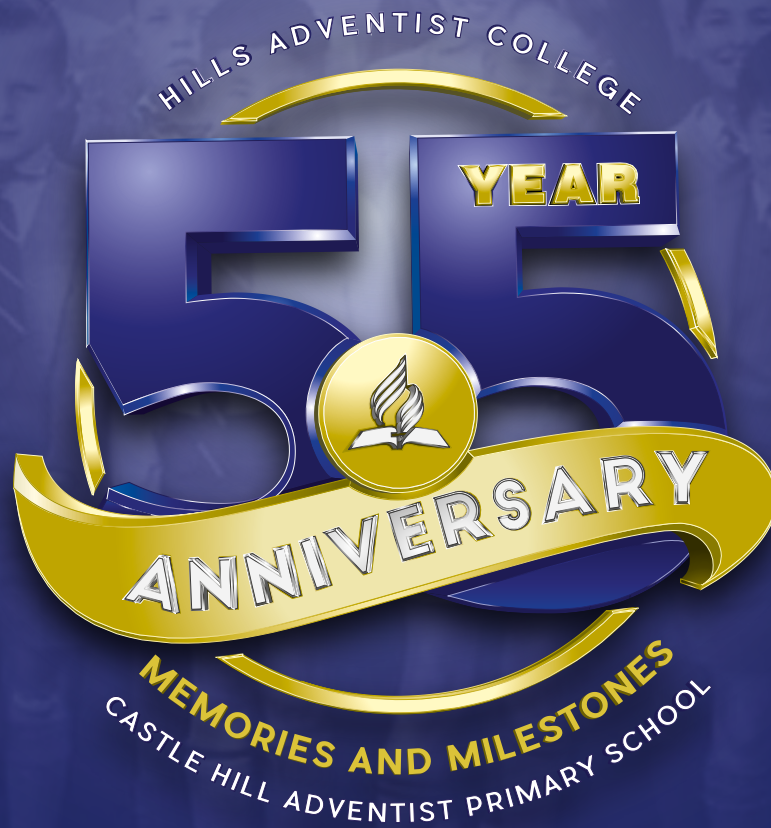
## Finally . . .

Be a pineapple.  
Stand tall,  
wear a crown  
and be sweet  
on the inside.



Next RECORD  
August 6

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