



R

THE UNFINISHED REFORMATION

WHAT DOES THE REFORMATION MEAN
500 YEARS ON? 16

NEWS

GRIFFITH CHURCH APOLOGISES FOR
PAST ACTIONS 8

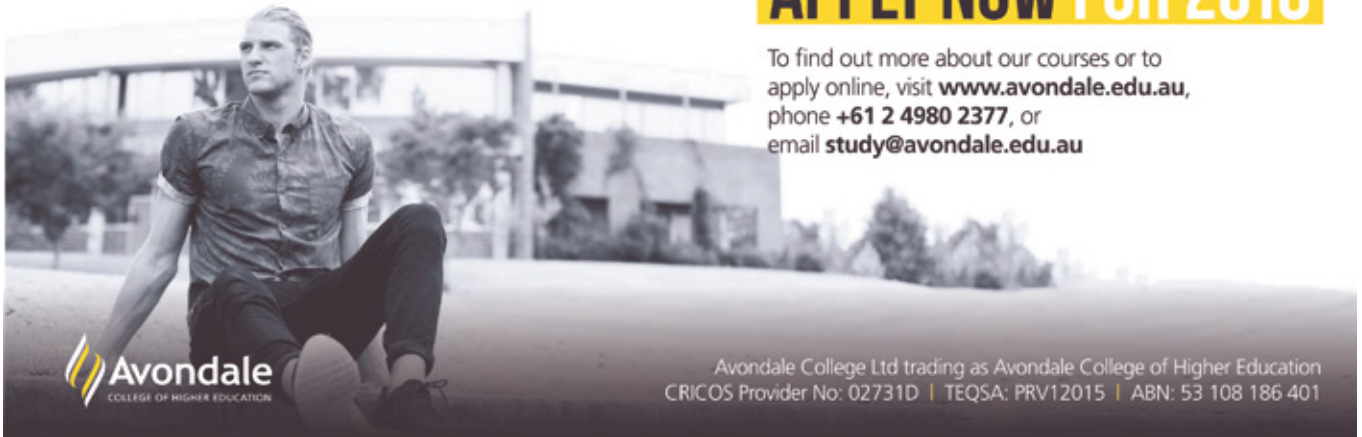
ADVENTIST RECORD | OCTOBER 21, 2017
ISSN 0819-5633

WHAT WILL YOU DO WITH YOUR ONE LIFE?

It only takes one person...
to shape the future and make a difference.

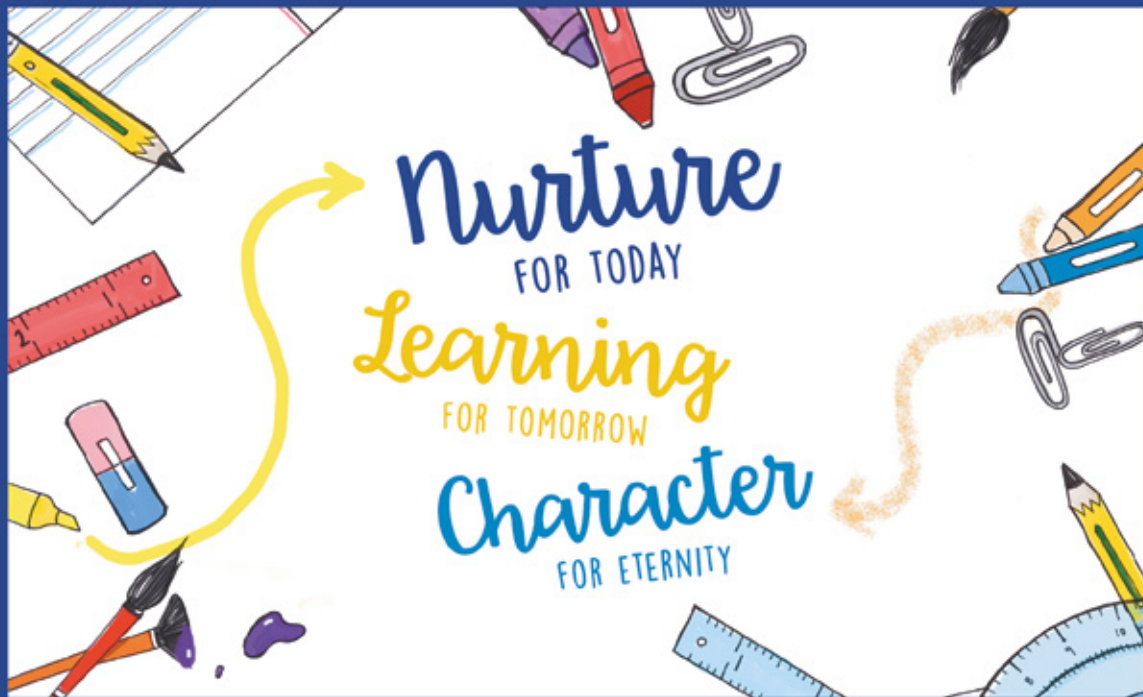
APPLY NOW FOR 2018

To find out more about our courses or to apply online, visit www.avondale.edu.au, phone +61 2 4980 2377, or email study@avondale.edu.au



Avondale
COLLEGE OF HIGHER EDUCATION

Avondale College Ltd trading as Avondale College of Higher Education
CRICOS Provider No: 02731D | TEQSA: PRV12015 | ABN: 53 108 186 401



SEVENTH-DAY ADVENTIST SCHOOLS
(GREATER SYDNEY) LIMITED

Nurture for today • Learning for tomorrow • Character for eternity

THE PROTEST IS OVER

That got your attention, didn't it? Before you burn me at the stake as a heretic or stop reading what I have to say, hear me out.

Maybe you've heard of the very significant date coming up. October 31 marks 500 years since Martin Luther posted his 95 theses around Wittenberg University and cathedral. It was an event that launched the Protestant Reformation and changed the course of history. The concepts the young German monk championed grew into important understandings we still hold today. The centrality and availability of the Scriptures, justification by faith, a direct Mediator in Jesus, and even, eventually, the separation of church and state, all grew out of the Protestant Reformation.

Yet Luther didn't plan all that. He merely wanted to change the Church. He wanted less corruption and more pure doctrine. He assumed everyone was on the same side. After all, everyone believed in God, right?

Fast forward 500 years and we still believe the concepts that flowed from the Reformation are important. And, don't get me wrong, I do believe in progressive truth—that God can and will continue to reveal and remind us of important doctrines.

The problem is, we think we're still in the Reformation: still protesting the wrongs and corruptions of Christendom, in a world that increasingly has no religion. The Adventist message is now more effective with other (especially nominal) Christians. Meanwhile, we completely neglect the multitudes who don't know Christ. We spend time and energy fighting culture wars both within the Church and outside of it, hoping to see both our churches and societies reformed into our image.

We still use Christian language to get our point across. We speak in terms that we expect everyone to understand but no-one really does. It's a clash of civilisations, of completely different worldviews.

Christendom is dead. And it was never the goal. Jesus is coming back to set everything right—it's not our job to make everything right before He comes.

Like Martin Luther, we seek to reform the world we view from within our system. And that's where we are getting it wrong. Corporately, universally, we don't

need a reformation. We need a resistance movement. We need a revolution. A revolution is what Jesus started. A revolution followed Pentecost. The standards and traditions and normal practices of the world were turned upside down by these radical Christ followers. In a world full of violence and worldview clashes we need a committed, non-violent resistance movement driven by faith, hope and love.

If we want a reformation, we should start with our own lives. The most important reformation in the 21st century is a personal reformation. What we all need is a complete upheaval from out of our comfort zones by the challenging words of Jesus and the transforming promptings of the Holy Spirit. Then people will see the strength of our conviction and character.

Arguing with a world that doesn't believe is pointless. More will be turned away than attracted. We need to challenge people with our love, our forgiveness and our actions.

We need to return to the missionary spirit that built the Church in this region—people willing to give up everything to leave home and loved ones to share the gospel. Only the mission field has changed. Now there is a great need for God in the Western nations—as great if not greater than the most remote islands we focused on for so long. It's not by leaving your country of residence that you become a missionary but by the commitment you show.

We need the Holy Spirit—to lead, to prompt, to do mighty works, to show us who and how to reach.

And we need people at our grassroots to take up the call. Luther criticised the Church for standing in between the people and God. Are we allowing our ministers to stand between God's work and us? Do we rely on them to evangelise, to outreach, to lead, without taking risks and doing it ourselves?

There is no longer any Christendom to protest. We must instead live lives worthy of Christ and begin the resistance that will be found on Earth when Jesus comes.

JARROD STACKELROTH
EDITOR



senior consulting editor

glenn townend
senior editor
jarrod stackelroth
assistant editors
kent kingston
maritza brunt
vania chew
linden chuang (digital)

graphic designer

theodora amuimuia
copyeditor
tracey bridcutt
noticeboard
julie laws
letters
editor@record.net.au
news & photos
news@record.net.au

noticeboard

ads@record.net.au
subscriptions
subscriptions@record.net.au
+ 61 (03) 5965 6300
mailed within australia and
nz \$A43.80 \$NZ73.00 other
prices on application.

website

record.adventistchurch.com

adventist media

locked bag 1115
wahroonga
nsw 2076 australia
+ 61 (02) 9847 2222

cover credit:

Andreas Vitting—iStock

adventist record is the
official news magazine of the
seventh-day adventist church's
south pacific division

abn 59 093 117 689
vol 122 no 21

SABBATH PROTESTING

Whether you worshipped on Sunday or Saturday was a real issue in northern Connecticut in 1847. All people went to church in that community. The Millerite Adventists (those who had believed Jesus would come in 1844) were prominent and debate on the issue raged in the various publications of these people. Some publications chose to back Sunday worship, others had a balanced approach, but a small group wanted to promote the Sabbath as the day of worship. Public Bible debates over the Sabbath were held. The people who later became Seventh-day Adventist pioneers held the first Bible Conference in 1848 in the same area. Joseph Bates, a former sea captain and one of the founders of the Seventh-day Adventist Church, was part of this Bible Conference.

Bates had been involved in other social issues—he was a reformer against tobacco, alcohol and slavery as a sea captain. When he retired he became more involved in religious reformation as a Millerite Adventist. In 1845 he read a tract by pastor T M Preble and was convicted about the continual holiness of the seventh-day Sabbath. In 1846 he published “The Seventh Day Sabbath, A Perpetual Sign”, which linked the Sabbath to creation, the law, the sanctuary and end-time prophecy.

So from our heritage Seventh-day Adventists have been part of the ongoing reformation and adopted contemporary methods to share their new-found truth. Are Adventists today still reformers? What has changed in our life recently? What are you and I doing in our lifestyle to make us more faithful as disciples of Jesus? Are we part of the public debate on issues of sexuality? Religious freedom? Freedom of speech? Marriage? The use of government funding? The environment? Are we clearly believing the Bible alone, grace alone, faith alone and Christ alone—the hallmarks of the Reformation 500 years ago?

GLENN TOWNEND
SPD PRESIDENT



AGREEMENT REACHED IN IIWO MANAGEMENT DISPUTE

TRACEY BRIDCUTT

Adventist Media Committee chairman Pastor Glenn Townend and Pastor Gary Kent have released a joint statement that brings to an end the dispute concerning Pastor Kent's dismissal as It Is Written Oceania speaker/director.

According to the statement, “Both parties have graciously accepted each other's apologies and agreed to move forward with serving the Lord.”

It also states that Pastor Kent has discontinued his claim for unfair dismissal through the process of the Australian Fair Work Commission.

“Pastor Kent may continue to work as a minister in the Church, and he affirms his desire to do so. He also intends to continue with media evangelism in cooperation with the Church through an independent supportive ministry. Pastor Kent and Adventist Media wish each other well and God's blessing as they move forward in their separate directions,” the statement says.

The statement concludes with a



GARY KENT.

call for prayer and reconciliation for all those who have been impacted by the situation.

“We ask you to unite with us in praying for continued healing and reconciliation for all who have been impacted by this situation. As for us, we will continue to call people to be disciples, proclaim the gospel and prepare people for the return of Jesus.”

To read the full statement, visit: [<https://record.adventistchurch.com/2017/09/19/agreement-reached-in-iiwo-management-dispute/>](https://record.adventistchurch.com/2017/09/19/agreement-reached-in-iiwo-management-dispute/).

NEW VISION FOR VICTORIA

MARITZA BRUNT

The Adventist Church in Victoria recently held its constituency meeting, setting its vision for the next four years.



GRAEME CHRISTIAN.

their roles.

“There was a wonderful spirit evident in the meeting,” Pastor Christian said. “Reports were positive and we took time to explore what it will mean for the Church in Victoria to be

a thriving disciple-making movement.”

The Conference also formally adopted the South Pacific-wide discipleship emphasis and the team committed to working with churches to achieve good results.

“Imagine six new churches per year in Victoria,” said Pastor Christian.

“Imagine 18 significant centres of influence across Melbourne—and more in rural areas—or better yet, imagine every church and every school as a centre influencing people for Christ. Imagine doubling our effectiveness in leading people to Jesus and His Church. We're working to be more effective in achieving the job Jesus gave us to do.”

KAMBUBU CELEBRATES 80 YEARS OF BLESSINGS

CAROLE CHOLAI

Kambubu Adventist Secondary School, New Britain New Ireland Mission, Papua New Guinea, celebrated its 80th anniversary, September 21-24, with the theme "Beacons: yesterday, today and tomorrow".

Known as the "blessed school beside the sea" by all who have passed through as staff, student or family member, the celebrations were a time of reflection and sharing memories.

The guest speaker for the event was



PASTOR TANABOSE UNVEILED THE ANNIVERSARY PLAQUE.

Pastor Lawrence Tanabose, president of the Solomon Islands Mission and former student (1968-1971). He officially opened the program and, in his series of presentations, described how Kambubu was a beacon, established with the purpose of "lighting the isles" with the light of truth.

He expressed how important that purpose was for Kambubu today and challenged everyone to allow for the infilling of the Holy Spirit to become beacons for tomorrow.

Pastor Tanabose officially closed the program with the unveiling of an 80th anniversary plaque.

The success of the event was seen in the formation and election of executives for the Kambubu Adventist Secondary School Alumni Association. A



DVD, *Kambubu Isles*, was launched and K30,000 was raised during the event.

More than 500 former Kambubu staff and students travelled from as far as Solomon Islands, Australia, Port Moresby, Lae and other parts of Papua New Guinea to attend the celebrations.

The next reunion is planned to coincide with the school's 100th anniversary.

CHURCH MEMBERS IN FRENCH POLYNESIA SAY NO TO VIOLENCE

SYLVIE FALCHETTO/TRACEY BRIDCUTT

Hundreds of men, women and children from the Seventh-day Adventist Church in French Polynesia have taken a public stand against domestic violence and abuse.

On Sabbath, August 26, they marched through their local towns as part of the Adventist Church's end-it-now campaign, a global initiative to raise awareness and advocate for the end of violence. Many of the marchers wore t-shirts featuring the slogan "Together we say no to all violence", with money from the sale of the t-shirts

being donated to women's shelters on the islands. Several politicians and a former president of French Polynesia, along with representatives of women's associations and women's shelters, joined the ranks of marchers.

Following the march, they returned to their local churches for a Mission-wide program broadcast from Arue church in Tahiti. Adventist Media French Polynesia set up a link so that all Adventist churches in French Polynesia had access to the program—a first for the Mission.

The program began with a message on abuse by Mission president Pastor Roger Tetuanui. This was followed by a sermon by South Pacific Division women's ministries director Erna Johnson, speaking on the theme "Loved by an Everlasting Love". She emphasized that, for those who are followers of Christ, abuse of any kind is



PATHFINDERS WERE AMONG THE MARCHERS.

impossible. Churches offered afternoon workshops and talks on different types of abuse.

Mrs Johnson said violence is not only a problem outside the Church but within it. Change is happening slowly, she said, and it's heartening to see so many people supporting the cause.

In 2016 the first end-it-now march was held in French Polynesia, but only one or two churches took part. This year all churches throughout the islands were involved.



ERNA JOHNSON (CENTRE) WITH PASTOR TETUANUI AND OTHER SUPPORTERS.

HOPE CHANNEL NZ HITS 216,000 VIEWERS

JAMES STANDISH

After a strong start, Hope Channel New Zealand continues to grow, with recent reports showing 216,000 New Zealanders have watched the free-to-air Adventist television channel.

Nielsen, the secular company that provides TV ratings to major media companies, reports Hope Channel New Zealand (HCNZ) hit a new viewership high of 216,000 unique viewers in July, growing approximately 8 per cent from May to July.



"We were afraid that after the novelty of launching the new channel, we might see viewership drop off," said Neale Schofield who leads HCNZ. "Instead, we're seeing it go from strength to strength. I speak at a different church every Sabbath and in every church I've spoken at—big or small—I've met people who have come to their local Adventist church because of what they've seen on Hope Channel."

"Hope Channel is a game changer for us," agreed Dr Brad Kemp, president of the New Zealand Pacific Union. "It has been amazing to see church members [across NZ] rally together to provide everything from locally made TV shows, to managing the technical side, from reviewing content before it airs, to providing logistical and

financial support. We see God moving everywhere we look."

Eddie Tupa'i, lead pastor of the North New Zealand Conference, said, "We still have a lot of work to do to connect our Hope Channel viewers to our local churches. We know that around every one of our churches there are hundreds, and in some cases thousands, of Hope Channel viewers. We want to turn each of those viewers from passive watchers to disciples of Jesus."

Hope Channel NZ has a four step plan to do just that. First, a series of live events across New Zealand this spring. Second, new church signage that links the local Adventist church to Hope Channel. Third, redesigning how Hope Channel connects with viewers online, and finally, more local Kiwi content.

"Of course, all of this takes resources. But we believe God will provide what is needed," Mr Schofield said.

New Fly 'n' Build Database

avs.myadventist.org

- Search available projects
- Create a volunteering profile
- Join as a leader or as a member

+ much more!



[facebook.com/AVS.SPD](https://www.facebook.com/AVS.SPD)

 [adventistvolunteers](https://www.instagram.com/adventistvolunteers)



CHURCH PARTNERS WITH GOVT FOR CONSERVATION

RUSSELL WORUBA

Papua New Guinea's national Minister for Environment, Conservation and Climate Change, John Pundari, announced a vital conservation collaboration with the Seventh-day Adventist Church's Central Papua Conference (CPC) during a special dedication service at the Varirata National Park outside Port Moresby.

The service was hosted by the Conservation and Environmental Protection Agency's (CEPA) managing director Gunther Joku and his staff; they welcomed back Mr Pundari to another term as Environment Minister.

Mr Pundari, a lifelong Adventist, praised God for His grace in blessing Papua New Guinea with its abundance of biodiversity. He said he was humbled by his second term appointment and urged Adventists to be responsible in taking care of the environment, saying God is the Creator and we are only stewards, accountable to Him.

CPC president Pastor Kove Tau and his team were on hand to officiate at the service. Pastor Tau offered a prayer for God's blessing, wisdom and direction upon the Minister, the CEPA managing director, staff and other stakeholders.



PASTOR TAU (LEFT) WITH MINISTER PUNDARI.

Mr Pundari highlighted his 100-day plan of closer collaboration with the Adventist Church to support mangrove conservation in Central Province. He said the Church is in a good position to assist due to the mangrove areas at its Bautama estate, admitting that there has been little coordination between parties in the past. Mr Pundari recommended the Church lead the project, while CEPA will provide training and regulatory standards.

Pastor Tau said he was excited by the opportunity presented to the Church to exhibit real stewardship; allowing the Conference to contribute meaningfully to the nation and the world. Discussions are continuing as legal and institutional framework details are being finalised.

OFFICERS RETURNED AT SNSW SESSION

JARROD STACKELROTH

The South New South Wales (SNSW) Conference has held its constituency meeting, returning all three officers to their positions on Sunday, September 17.

Pastor Mike Faber was returned as Conference president while Calvin Drinkall, secretary, and Gavin Howie, chief financial officer, were also returned to their roles.

The SNSW Conference also fell in line with the rest of Australia, voting to change its constitution to extend the term of office from three years to four, effective immediately.

During the past 12 months, the Conference administration team has visited each of the nine regions twice, identi-



MIKE FABER.

GAVIN HOWIE.

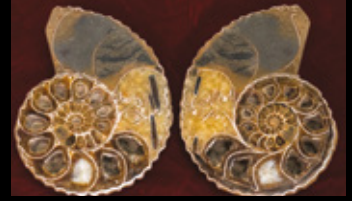
CALVIN DRINKALL.

fying five major objectives: community involvement, evangelism, small groups, mentoring young leaders and training.

"Prayer is the overarching theme that binds these objectives together," said Pastor Faber. "The Conference and the local churches will work together to hold each other accountable for implementing these initiatives."

The afternoon was dedicated to strategic planning around these objectives.

NEWS GRABS



CREATION STATIONS

The Geoscience Research Institute (GRI) has created a series of displays to illustrate how faith in the biblical record of history has productively inspired science. The free exhibit will be opened to the public during this month's Autumn Council of the General Conference Executive Committee. It runs until March 2018. —GRI



PRESIDENTIAL CONDOLENCES

Seventh-day Adventist world president Pastor Ted Wilson released a statement of condolence in response to the mass shooting in Las Vegas, USA, where at least 59 people were killed and more than 500 wounded on October 1. Pastor Wilson said Adventists worldwide would be praying for the victims and their families. —Jarrod Stackelroth



REFUGEE EMERGENCY

The UN has called the Rohingya refugee crisis the "most urgent refugee emergency in the world", with more than 400,000 people displaced, fleeing their homes in Myanmar across the border to Bangladesh. ADRA has mobilised a team of experts and is organising food and shelter for those most in need. —ADRA Australia

HOT TOPICS



POPE 'HERESY'

Conservative Catholic theologians, priests and academics have formally accused Pope Francis of heresy, saying his 2016 document opened the door for civilly remarried Catholics to receive Communion. In a 25-page letter, the 62 signatories issued a "filial correction" to the Pope—a measure not employed since the 14th century. —*The New Daily*



DEADLY DRINKS

A recent study on prostate cancer has destroyed the myth that low-level drinking is good for your health. Professor Tanya Chikritzhs, from Curtin University's National Drug Research Institute, says that from the very first sip, there is an increased risk for a range of cancers and there's no safe level of alcohol consumption. —*ABC News*



REBUILDING THE WALLS

More than six years after being destroyed in the earthquake that struck Christchurch, the Anglican Church in New Zealand will rebuild the city's iconic cathedral. The cathedral will be strengthened for future quakes, with better heating and seating added. It is expected to take 10 years. —*ABC News*

GRIFFITH CHURCH APOLOGISES FOR PAST ACTIONS

JARROD STACKELROTH

The South New South Wales (SNSW) Conference session began in an unusual way—with a reconciliation ceremony and a public apology from a church to its ministers.

Griffith church publicly repented and apologised for the way they had treated their pastors in the past, extending their apology to the Conference and their fellow churches.

"We have sinned against God, the South New South Wales Conference, our sister churches, and the ministers who have come to minister to us along with their wives and families," said a statement signed by the church members.

The letter drew comparisons with Korah, Dathan and Abiram and their rebellious criticism of Moses as well as being based on Daniel's prayer of repentance.

The statement was voted by a church business meeting and presented at the constituency meeting on September 17. So far 70 church members have signed it. It was run in the church bulletin for a number of weeks, giving all members and regular attendees a chance to read and sign it.

"Members of the Griffith church set a wonderful example of Christian spirit in presenting an apology for the hurt the local church had afflicted on those who in the past served them as pastors and conference leadership," said Pastor Mike Faber, SNSW Conference president. "It was a moving and overwhelming experience to be the recipient of such kindness. God's presence was felt and the atmosphere of love and peace remained with us right through the day."

The process has been a long one to bring the church to this point. Pastor Jim Tonkin, current Griffith church pastor, said for the past 18 months the church has been working on trying to change its culture "from one that is performance based to a relationship with Jesus Christ".

According to Pastor Tonkin, some of the members had acted in a critical and confrontational manner, which caused



some pastors to leave the ministry and some members to leave the church. Some church members acknowledged they stood by while it happened.

"The church has tried to deal with the main people who have caused the problem but some have resisted and have been disfellowshipped while others have taken ownership of the actions and are working with the church," Pastor Tonkin said. "The apology is drawing a line under the past and taking ownership of our church's failure and we are praying for a new beginning."

As well as the presentation of the open letter, the church drew on the cultural heritage of its members as part of the reconciliation ceremony. With a large Pacific Island community in Griffith, the different groups all drew upon their traditions: the Fijians presented a number of *tabua* (whale tooth); the Samoans covered themselves in mats until their apology was accepted; and the Cook Islanders proclaimed they were "sorry" from the front of the service.

"The service will be something that I will never forget," Pastor Tonkin said. "As a pastor, I've never seen repentance of this level before. We saw God work miracles in business meetings and in people's lives."

Griffith church is planning a revival program this month. It is also hoping to engage in planting churches in some of the towns around Griffith. It now has a solid base from which to achieve this.

To read the full statement, visit <https://record.adventistchurch.com/2017/09/21/griffith-church-apologises-publicly-at-conference-session/>.

FLASHPOINT



BLESSINGS IN SAMOA

The story of the Nu'u church plant on the island of Upolu (Samoa) began with another church plant. Pastor Junior Gaia and several church members started a church plant in Falelaunui some time ago. It has grown to full capacity through small groups, Bible studies and community service projects. As the Falelaunui church plant grew, a decision was made to plant another church rather than build a mega church. A church member donated his land as a building site and on Sabbath, September 24, the Nu'u Adventist church plant was officially opened, with eight families worshipping there.—*Keneth Fuliese*



COMBINED FAIRS FOR FIJI

A total of 57 Pathfinder clubs from across the Western region of Fiji recently came together for the annual Pathfinder Fair. The different clubs showed off their marching drills, participated in coconut relays, public speaking competitions, speed first aid, rope relay and log bridge building. The clubs all did exceptionally well, scoring A and B grades for their skills. This year's Pathfinder Fair was extra special—for the first time the Western, Central/ Eastern and Northern zones all held their fairs simultaneously on September 17. It was also a special occasion for the Western region as the number of clubs attending this year grew by 20.—*Pete Navosailagi*



COLOUR FOR CAMBODIA

Avondale School hosted its 15th annual Family Festival on September 10, highlighted by the first ever Colour for Cambodia run hosted by the school. The School Colour Fun Run, titled "Colour for Cambodia", was based on the popular Colour Run and helped raise \$8500 (and counting) for RestoreOne, an organisation in Cambodia run by former school parent Tanya Lawrence. Other activities during the festival included 28 market stalls, a variety of food, carnival rides, mini golf, laser tag and pony rides. "We are so thankful for the support of Avondale School over the past four years," Ms Lawrence said.—*Colin Chuang*



CHANGING LIVES

In December 2016, the *Gympie Times* published a front page article naming Gympie (Qld) as one of the "Top 20 Heaviest Towns in Australia". Determined to change this statistic, the Gympie Seventh-day Adventist Church hosted a 12-week health program earlier this year, resulting in a combined total weight loss of approximately 200kg. Now, more than 20 people, including more than 10 non-Adventists, have formed the Gympie Diabetes Support Group, meeting the first Sunday of each month in the church hall to share a meal, learn health education tips, taste and share new recipes, and discuss their experiences.—*Sandra Lee*



LOVE YOUR NEIGHBOUR

Staff and students at Southland Adventist Christian School (New Zealand) were recently blessed by a Week of Worship themed, "Love Your Neighbour". Throughout the week the students enjoyed the farm-themed activities, including riding a three-wheeler motorbike and feeding a six-week-old lamb. The students put everything they had learned into practice by sowing seeds of kindness through service at the local Waikiwi Kindergarten, while each class was also given an activity to complete throughout the day relating to the lesson from that morning. It was a blessing to watch the pure joy on the students' faces as they got involved in and embraced this worship experience.—*Jonathon Gillard*



KIRIBATI PLANT BRINGS BAPTISMS

In Kiribati, the Kauma and Taribo churches recently planted a new church at Kariatebike, close to Kauma Adventist High School. A few ex-Kauma students who needed encouragement were invited to the church services each Sabbath, with great results: Kareba, the Kauma school chaplain, is now conducting several Bible studies and 13 students were recently baptised.—*TPUM Newsletter*



SHED AMONG THE GUM TREES

A new multi-function shed has made Sabbaths a little easier for some members of Caloundra church (Qld). Built in August, the shed is located in the car park and is a stop-off point to shelter from the sun, wind or rain. The church is located on a hill, so the shed provides a place to catch a breath before the short but steep climb up to church, either via foot or a pick-up buggy service that runs on Sabbath mornings.—*Ken Dove*



HIGH HONOUR FOR TONIA

Tonia Crawford was awarded her PhD at the Macquarie University graduation on September 21. Her thesis was entitled, "An Exploration of Interactions in Intercultural Nurse-Patient Encounters". Tonia is a fourth-generation Sydney Adventist Hospital (San) graduate, and has served in Papua New Guinea and Kosovo.—*Colin Crawford*



Reforms in Division governance over the years mean that most DEC functions have been assigned to separate corporate trustees to operate, each with their own board. For example, Sydney Adventist Hospital is cared for by Trustee Adventist Health Care Ltd. Members of the DEC are members of the different Division trustees and act in a similar role to shareholders. It is often incorrectly assumed that the Division president presides over and controls “everything”. Of the 12 organisations that report at the year-end meetings—including Avondale College Ltd, Australasian Conference Association Ltd, and Australian Health & Nutrition Association Ltd—the president is the board chair for just six.

The major focuses of the DEC and year-end meetings are mission, Division strategy, denominational policies, and holding leaders and boards accountable. The process of an annual general meeting for the Division's corporate trustees has increased both accountability and the visibility of the Division's different activities. In some cases the information provided is commercially sensitive so members must be able to maintain confidentiality.

The activities of the Division are very diverse with its large institutional base, services and various functions. Collectively the gross income of the different Division functions is substantial, employing more than 5000 people.

It has been an intentional strategy to have some DEC members serve on the boards of the different trustee companies. This gives these members greater insights, improves accountability and enhances the role of those appointed to the DEC.

The SPD is very blessed to have many committed and skilled members from different cultures and backgrounds willing to serve and contribute their time, talents and skills to provide leadership on the DEC.

HOW THE DIVISION EXECUTIVE WORKS

Next month representatives from across the South Pacific Division (SPD) will gather at the SPD office in Wahroonga (NSW) to attend the year-end executive meetings.

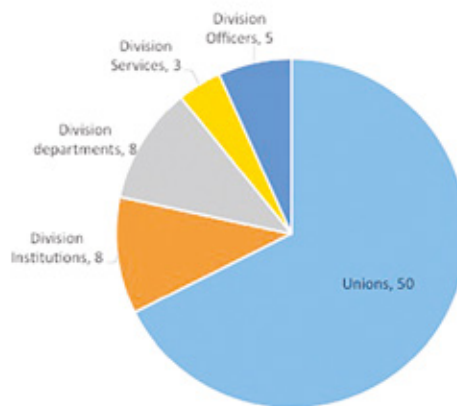
As the SPD is a division of the General Conference (GC), officers from the GC will also attend. The atmosphere around the Division office will be vibrant and busy due to the many extra people from different cultures. A highlight for many are the devotional times and reports on mission.

It's important that members of the Division Executive Committee (DEC) are good readers. Most year-end meetings have more than 1000 pages of documents, the majority being reports, proposed policy changes and audited financial statements for the different entities reporting to the meetings. The reading material is accessible via laptop, tablet and smart phone, saving reams of paper.

The meetings are an important decision-making time for the Church and are essential to ensure good governance and stewardship of Division functions. Decisions will be made to elect personnel, change policy or pass

recommendations to the GC or unions.

The Church's decision-making process gives the authority to boards and committees, not individuals. The Church operates as a representative democracy. This is different to a presidential system (substantial power in one person) or a democracy (all members have an equal say). In the Church system different groups appoint representatives to the DEC who each have an equal vote. The largest number of members on the DEC are appointed from the unions. The following graph shows the numbers and composition of the DEC and who they represent:



RODNEY BRADY IS CHIEF FINANCIAL OFFICER FOR THE SOUTH PACIFIC DIVISION.



KEEPING YOUNG PEOPLE IN OUR CHURCH

Retaining young people in the Seventh-day Adventist Church was the focus of a special tour organised by the South New Zealand Conference and featuring youth ministry expert Dr Nick Kross.

The Conference administration team of president Pastor Mike Sikuri, secretary Paul Devine and youth director Sarah-Jane Riley joined Dr Kross as he presented on "The adolescent mind". Each night the team travelled to a different church in a different town on New Zealand's South Island to equip members, old and young, with knowledge that could help them support the young people in their congregations.

Earlier this year, Pastor Sikuri and his team travelled around the Conference, speaking with churches and getting a feel for the needs and issues confronting them. One of the issues raised was the fact that in some of the churches there were no young people and in others there were very few.

"If we do not address this issue now, in 10 or 20 years we will have to close some of our churches," Pastor Sikuri told a number of the congregations throughout the week. "We refuse to see that as an option."

The tour started in the north and

west of the South Island, with stops in Nelson, Blenheim, Westport and Greymouth.

Then, after a brief pitstop in Christchurch, the tour moved to the southern half of the island, visiting Timaru, Queenstown, Invercargill, Dunedin and finally returning to Christchurch for the final weekend.

"This week has been a blessing for us; travelling through the South Island, meeting with a number of our churches, our people, many of whom were concerned," Pastor Sikuri said. "They love their young people; the fact that many of them are missing is a huge concern for us."

Dr Kross spent time describing the conditions that young people experience today, the systemic abandonment they often face and the changing societal pressures that see them grow up slower as their period of adolescence is drawn out.

"Gaining an insight into what they are going through helps us to better care for these precious young people and children that God has blessed us with," Pastor Sikuri said.

"We want to do something about it and create places of worship where our young people feel safe. They're already struggling with so much in the

world, struggling to be relevant and to be accepted. We believe our churches can provide that opportunity for them."

Pastor Sikuri spent time talking about the support systems that parents and the Church can put in place to mitigate some of those factors.

Dr Kross spoke about the need to provide "social scaffolding" and "social capital" to adolescents. Social capital is any investment of time you can make in young people, learning about them and knowing their names. Social scaffolding is skills or qualities you can teach them that will help them with their lives.

Every session ended with a chance for participants to break into smaller groups and talk about how they could apply these lessons in their own church context, beginning a conversation that the SNZ Conference hopes will continue.

"We continue to let the Lord lead and we look forward to seeing what He will do here in the South Island, both in our homes and in our churches," Pastor Sikuri said.

You can read a day-by-day account of the tour from Jarrod Stackelroth, *Adventist Record* editor, who joined the team on their travels, under the #RecordRoaming section at <record.adventistchurch.com>.

JUSTIFICATION BY FAITH:

remembering the Reformation



We know where we are headed! With Scripture as our guide, the prophecies of Revelation as our insight and *The Great Controversy* by Ellen White at our back, we know what lies ahead.

I hope we haven't forgotten that October 31 is the 500th anniversary of the Protestant Reformation. The protest of Christians against the corruption and false doctrines of the established church changed European culture forever, establishing the section of Christianity classified as Protestants. Many sub-branches of this movement grew up around various biblical truths as they were re-discovered: justification by faith, baptism by immersion, church governance, seventh-day Sabbath, second coming of Jesus, etc.

The foundation of the Protestant Reformation was "the Bible and the Bible only" as the rule of faith and practice as opposed to the worthless, superstitious rites and the vagaries of human traditions. Historians estimate that between 50 and 150 million people had their faith sealed with their own blood as the established church

sought to re-establish its authority.

The ensuing persecutions caused many Christians to flee to the "New World" where a Protestant nation was established with two major tenets—a church without a pope and a country without a king—Protestantism and democracy.

Millions of believers lost their lives for believing in things that we now just accept as part of our faith. Would you lay down your life for baptism by immersion or for celebrating the communion as we do? Would you give up your life for owning a copy of the Scriptures? Do we still believe in "the Bible and the Bible only" as the rule of faith?

As a legacy of those who went before us we must never forget that true Christianity receives the Word of God as the great treasure house of inspired truth and the test of all inspiration. As Adventists, we must never forget our Protestant legacy and the inspired counsel—that, despite appearances, nothing has changed or will change in the future!

If the doctrine of justification by

faith is "the three angels' message in verity", (*Review and Herald*, April 1, 1890) then it seems that this doctrine should be our preoccupation. This message of the gospel is the spearhead of the three angels' messages and everything else comes in its wake. It is the gospel that goes to every nation, kindred, tongue and people in Revelation 14:6,7. The message to fear God and give Him glory, the message about the judgement and worship must be preached in this context.

Even our beloved Sabbath carries the justification by faith message. God pronounced His work of creation finished and He "rested", memorialising the Sabbath as sacred. Jesus finished His work of re-creation and, from the cross, pronounced it as a finished work. Then He memorialised His work by resting in the tomb over the Sabbath. The Sabbath therefore, to a New Testament Christian, symbolises the rest that we have in a finished work. Just like Adam, we begin with rest.

Today, the Sabbath has a two-fold view. It looks back to creation but it also looks back to our re-creation in Christ. If we are merely keeping the Sabbath as a 24-hour period of shut down and go to church for two hours, but we are not seeing it as a memorial of the finished work that we have in Christ, then we have not entered the rest that Paul talks about in Hebrews 4, when he spiritualised the Sabbath.

The messages that will divide the world in the end are the same messages that divided the world in the Reformation:

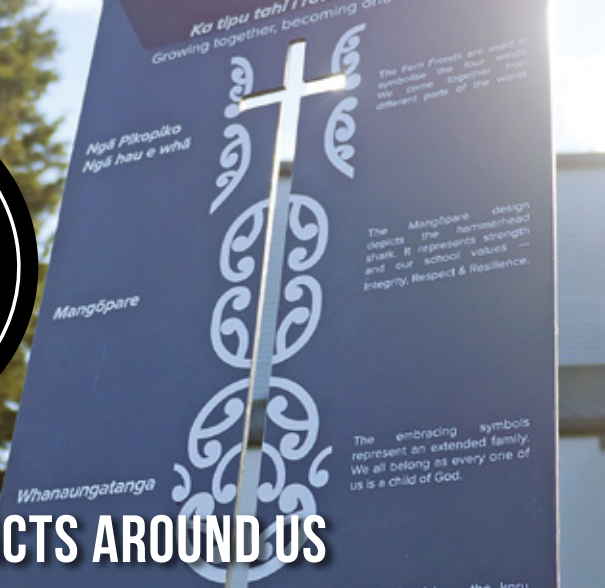
1) Justification by faith alone as opposed to salvation by works. The three Sabbaths (Friday and Sunday) symbolise these two truths. The false Sabbaths—man-made ones—symbolise a man-made, disobedient form of worship. The true Sabbath becomes the outward sign of those who are truly resting in Christ as the only means of their salvation.

2) The Bible and the Bible only as the rule of faith and practice.

ROSS CHADWICK TEACHES AT CHARLTON CHRISTIAN COLLEGE, NSW.



THE ARTEFACTS AROUND US



When I first entered Longburn Adventist College (LAC), New Zealand, I was drawn to a message made out of white stones embedded in the concrete footpath. It said "The Home of Opportunity".

It wasn't until many years later that I discovered the same message was also embedded at the other entry to LAC. This uncomplicated artefact is often referred to and somehow retains the purpose of LAC. Over LAC's 109 years a much wider range of artefacts has been created: the large brass bell that was the "communication hub"(in the early 20th century) of the school, the plaques that remember some of the individuals who influenced LAC, and the plaques that affirm Christ as being central to everything we do. Different artefacts with different stories culminating in what "makes" LAC.

Recently, a Maori carving (*pou*) was unveiled. The process took some 18 months from its conception to its completion. During that time the majority of work was not around the construction but the message that this artefact would have. Unlike other artefacts on the premises, the school community had an opportunity to reflect on what it wanted to "say" as people entered the school grounds.

The carvers of the *pou* had made it very clear that this was not their carving, but LAC's. It is a rare gift when an organisation can ask itself, "What do we want to say about who we are?" Unsurprisingly, there

was much discussion, banter and negotiation around this gift. That this artefact, *taonga*, was in a Maori context provided additional challenges but also, and more importantly, became part of the message itself. Different people in different cultural contexts, with one answer and one God. The *pou's* message for each of us is "Growing together, becoming one in Christ". This statement is all-inclusive. It is not a Maori *pou* as such; it is our *pou*, just as different cultures will embrace the other artefacts. Alongside the *pou* is an information panel that explains both the Te Reo (Maori language) and English meaning. I particularly enjoy the co-existence of different cultural symbols that unite us rather than divide us. When the time comes, surely we will be sitting at God's table and there will only be one table for all our uniqueness!

As a school, we are now looking to using all of our artefacts as a context for learning, celebrating the vision that we have and that our forefathers had. Surely what is truly important will never change over time. Perhaps it is good counsel to ask ourselves what statement of intent we are leaving behind.

Growing together, becoming one in Christ, in the home of opportunity.

Go to <www.lac.school.nz> to view the story of the *pou*.

ELISSA DOWLING WORKS AT DARLING DOWNS CHRISTIAN SCHOOL IN QUEENSLAND.

DIGGING IN HIS WORD WITH GARY WEBSTER

DANIEL 7: JILTED OR JOYFUL?

After trampling God's people for a time, times and half a time (1260 prophetic days or 1260 literal years), the heavenly judgement brings destruction to the anti-christ and deliverance to God's people.

**READ DANIEL 7:8-11,21,22,25,26;
REVELATION 12:6,14; EZEKIEL 4:4-6.**

But the anti-christ is comprised of people in opposition to Christ, His laws and His followers. They are judged in what is clearly a pre-advent investigation of their lives as recorded in the unerring heavenly register. They are jilted for destruction.

READ DANIEL 7:25,9-11; REVELATION 20:12.

Judgement! Ah, the very thought is intolerable to the sinful human heart. But it won't go away because it is God's judgement to which all, including Christ's professed followers, will one day be summoned.

**READ MATTHEW 12:36; ROMANS 14:10;
2 CORINTHIANS 5:10.**

But thank God, Daniel saw the Son of Man, Christ the Most High, go into that judgement on behalf of His saints—those cleansed by His grace alone. On receiving a favourable verdict for them, He shares His eternal kingdom with them. We can have confidence when summoned in the judgement, if daily we are in Christ, clothed with His righteousness while being transformed by His grace.

**READ DANIEL 7:13,14,22,27; ROMANS 8:1-4; PHILIPPIANS 3:9; TITUS 2:11-14;
1 JOHN 4:17-19.**



JUDGEMENT SCENE FROM THE BOOK OF THE DEAD WITH THE HEART BEING WEIGHED ON THE BALANCES, A SYMBOL OF JUDGEMENT IN THE ANCIENT WORLD (SEE ALSO DANIEL 5:27).

National Geographic, Ancient Egyptians, see Wikipedia Book of the Dead (public domain).

BE LITTLE

taking the stigma out of smallness



I can't believe I'm here," I whispered, slowly shaking my head in wonder.

My brother and I had already spent a week travelling through Argentina and Chile. Yet it wasn't until this moment, staring up at the Three Towers in Patagonia's Torres del Paine National Park (pictured), that I fully realised we were on a great adventure.

The rocky peaks were simply spec-

tacular. A glacier-blue lake at my feet and the moan of the mountain wind only added to the grandeur of the scene.

The silence among the hikers was just as moving. Some were understandably out of breath following the three-hour climb up to the Towers. Others appeared to be solely focused on staying warm, their faces hidden

beneath layers of winter clothing. As for me, I'd like to think places such as this simply evoke in us a special kind of reverence.

And to think this was just Day 1 of our trek. Over the next five days that same sense of awe would take hold of me time and time again. It got to the point where, at certain spots along the trail, I would extend my arm and stare



mid high school I was the shortest person in my year level. During my first couple of years with the Lilydale Adventist Academy (now Edinburgh College) choir and band, I had to play my trumpet while standing on a box, just so I could see our conductor.

I'm not complaining; it's not half bad being somewhat of a halfling. You can stay under the radar when you're short, which is useful when you're playing sport or needing to make your way through crowded spaces. It's also more cost effective, with smaller people eating less and occasionally shopping in the kids'/youth section of clothing stores.

TO BE SMALL, THOUGH, ISN'T A BAD THING. IN FACT, FOR THOSE WHO HAVE ACCEPTED CHRIST, IT'S A PREROGATIVE.

Even so, if people could choose, they wouldn't choose "small". When it comes to stature, salary or stuff in general, I think most of us really do believe "bigger is better", even if we're not willing to admit it out loud.

Nobody wants to be told they only had a minor part to play in the success of the company or sports team. We also hate being belittled or treated as insignificant. And rightly so; no-one has the right to make another person feel inferior.

To be small, though, isn't a bad thing. In fact, for those who have accepted Christ, it's a prerogative. John the Baptist understood this very well when he declared, "He must become greater; I must become less" (John 3:30, NIV). Paul too understood the Christian call to lowliness. Once a big-shot within the Jewish community, Saul was given the name Paul (meaning "small" or "humble") upon his encounter with Jesus. He accepted this new identity to the fullest, labelling himself as the worst of the

apostles and embracing his physical and spiritual limitations.¹

"I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me . . . For when I am weak, then I am strong" (2 Corinthians 12:10, NKJV).

There is power in lowliness. Before he could become "the greatest of human teachers"², Paul had to be made small. South African minister and writer Andrew Murray described humility as "the only soil in which the graces root . . . because it alone takes the right attitude before God . . . [Humility] is simply *the sense of entire nothingness, which comes when we see how truly God is all, and in which we make way for God to be all.*"³

Staring up at the Three Towers in Patagonia, I was reminded of who I was in the grand scheme of things: a very small man, seen and saved by a very big God.

It would be so easy for me to end the article with that (I like neat and tidy). Doing so, though, would seem a little dishonest. A year and-a-half removed from my mountaintop experience in South America, I confess I am struggling to keep God as the focal point of my life. As I write this, that incredible feeling of smallness eludes me. It's hard to look up when your head is down and focused on work, study, exercise, relationships and other life stuff.

And so, instead of a bow to conclude this piece, I offer a head bowed.

Lord, make me small enough so I can once again experience how BIG You really are.

1. An early Christian document described Paul as "a man of middling size" (<http://www.christianitytoday.com/history/issues/issue-47/bald-blind-single.html>). The Bible also alludes to Paul's physical limitations: ". . . his bodily presence is weak, and his speech contemptible" (2 Corinthians 10:10, NKJV).

2. White, E. (1903). *Education*. Oakland, CA: Pacific Press Publishing.

3. Murray, A. (1895). *Humility: The beauty of holiness*. New York, NY: Anson D. F. Randolph & Co. Italics from original work.

at my hand, then at the backdrop, just to check I was actually there.

As I sat in silence looking up at the Three Towers, a simple thought, or perhaps it was more of a prayer, came to mind.

Thank You, Lord, for making me feel so incredibly small.

Those who know me might say I should be used to this feeling. Up until

LINDEN CHUANG ASSISTANT EDITOR—DIGITAL FOR ADVENTIST RECORD. OCTOBER 28 MARKS CREATION SABBATH. YOU CAN FIND ONLINE RESOURCES AT <WWW.CREATIONSABBATH.NET>.

THE UNFINISHED

REFORMATION



The Reformation began when Martin Luther posted his 95 theses—disputing the power and efficacy of indulgences—on the Wittenberg Castle Church door on October 31, 1517. Indulgences were an additional provision for guilt relief first devised by the Catholic Church in the eleventh century and had elaborated into a sophisticated system.¹ Luther's attack on indulgences unleashed pent-up forces that changed the course of Western history.

At the heart of Luther's challenge to indulgences was the question of authority. In the first two theses, Luther claimed that when Jesus used the word "repent", this word couldn't be understood to mean sacramental penance, which was administered by the priests.² Luther used Scripture to evaluate Church teachings and practices.

This was a powerful challenge to a system of church authority in which Scripture was seen as a necessary but not a sufficient source of authority. *Sola scriptura*, or Scripture alone, became one of the important defining features of the Protestant Reformation.

Therefore, to assess the status of Luther's protest in this 500th anniversary year, it is essential only to know where churches stand on the issue of scriptural authority. The Catholic Church claims to honour Scripture and tradition equally.³ Within contemporary Protestantism *sola scriptura* remains the norm but what this means in practice seems to have

changed in some instances.

In *From Conflict to Communion: Lutheran-Catholic Common Commemoration of the Reformation in 2017*, written in 2013, the Lutheran World Federation and the Roman Catholic Church state in Section 238: "The awareness is dawning on Lutherans and Catholics that the struggle of the sixteenth century is over. The reasons for mutually condemning each other's faith have fallen by the wayside." This joint statement is difficult to explain unless there has been a significant shift in Lutheran commitment to the authority of Scripture. As it stands, the Lutheran World Federation position calls into question everything that flowed from Luther's protest, including Lutheranism itself. It's a huge symbolic victory for the Roman Catholic Church.

Evangelicals and Catholics Together released a statement in 2002 on Scripture, entitled *Your Word*

is Truth.⁴ The statement identifies common ground but no substantive change on the authority of tradition is evident on the Catholic side. Catholics believe that "Christ has endowed the church with a permanent apostolic structure and an infallible teaching office that will remain until the kingdom is fully consummated." Evangelicals suggest that *sola scriptura* is not to be understood as *nuda scriptura* (the isolation of Scripture study from the believing community of faith). *Nuda scriptura* is considered to leave truth vulnerable to "unfettered subjectivism". Both parties "affirm that Scripture is to be read in company with the community of faith past and present".

Where the distinction between *sola scriptura* and *nuda scriptura* might lead is evident in the work of prominent evangelical James Sire. In his book, *Scripture Twisting: 20 Ways the Cults Misread the Bible*,

Sire writes: "For the purposes of this book a cult is simply any religious movement that is organisationally distinct and has doctrines and/or practices that contradict those of the Scriptures as interpreted by traditional Christianity as represented by the major Catholic and Protestant denominations, and as expressed in the Apostles' Creed."⁵

The first difficulty for Sire's definition of a cult must surely be establishing a body of coherent interpretations of Scripture held by Catholics and mainline Protestants.

The second difficulty is its exclusion of the progressive understanding of Scripture, something which is itself scriptural.⁶ If Scripture is to be filtered through previous interpretations and can never contradict them, progressive understanding is impossible.

Therefore, what is at stake in the distinction between *sola scriptura* and *nuda scriptura* in *Your Word is Truth* is not corporate study of Scripture, which is desirable, but progressive understanding of Scripture. *Sola scriptura* requires all interpretations to be brought to the bar of Scripture and held or given up as the evidence dictates. Clearly, all evangelicals do not hold this principle today. This is certainly true of American evangelicalism, which has undergone a crisis of authority in recent decades.⁷

American Christianity realigned in the 1960s and 1970s. Protestants and Catholics found common cause in response to youth rebellion and the sexual revolution. Charismatic renewal was already eroding old boundaries between Catholics and Protestants. Issues of relating the gospel to culture opened mainline Protestants to Catholic tradition, liturgical renewal and alternative sources of spirituality.⁸

The consequences of these changes for Protestantism are consistent with the fracturing of biblical authority. Alec Ryrie sees a Protestant future with more independent, self-governing congregations.⁹ He

suggests that denominations will hold together by becoming loose confederations. The Bible will remain the Word of God but not the last word.¹⁰ Textual conservatism will continue to decline; Protestant beliefs will soften as their fit with a changing culture becomes less and less comfortable.¹¹ Protestants will continue to use the Bible devotionally and polemically, as lovers and as fighters.

It is as fighters that Protestants become most dangerous, especially when they believe in the church ruling the state, such as occurred in seventeenth century Massachusetts and other places in colonial North America. As Protestants are increasingly pushed to the cultural periphery and excluded from the public square by the gender revolution, the likelihood of a significant reaction is increased. Ryrie thinks it probable that the moribund political culture in the West will find a new moral compass at some point, although he thinks that there are worse options available.¹² Where Protestants do campaign for coercive legislation, Ryrie suggests that it will be done on secular grounds.¹³

If this is all that awaits a hollowed out Protestantism, it is a bleak prospect. Yet, the best days of the Reformation lie ahead. Ecumenism seeks to create "the unity of the one church in reconciled diversity".¹⁴ God's method is to create a union of individuals who embrace truth and righteousness. To accomplish this union, God calls people out of false religion. His cry is "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues" (Revelation 18:4, NKJV). God's model of unity does not encompass compromise.

The Reformation is not finished. It remains a work in progress. There are many in the Protestant churches who love Scripture and will embrace the last day messages sent to them by a loving and merciful God. Among those who respond to God's call

will be some who formerly rejected Protestantism. The foundational principles of Protestantism will yet be vindicated in a stunning manner.

Luther's protest still resonates 500 years later. The Reformation made its way against fierce opposition. Sometimes progress was painfully slow. Yet, through it all, God progressively revealed more truth to those willing to embrace it. It took nearly 300 years of the Reformation to help deliver religious liberty in the fledgling United States. The American experiment in religious and civil liberty reveals how important freedom is to human flourishing.

God has shone extraordinary light upon His last day church in order for the Reformation to be successfully concluded. This anniversary year is a wonderful opportunity to remember why God brought our Church into existence.

1. Thomas Kaufmann, *A Short Life of Martin Luther* (Grand Rapids, Michigan, William B. Eerdmans, 2014), 41.

2. Translation in *A Short Life of Martin Luther*, 127.

3. Catechism of the Catholic Church, St Pauls, Strathfield, Sydney, 1998, Section 82.

4. Evangelicals and Catholics Together at Twenty: Vital Statements on Contested Topics (Grand Rapids, Michigan, Brazos, 2015, Kindle). Chapter 3, Scripture.

5. James Sire, *Scripture Twisting: 20 Ways the Cults Misread the Bible* (Downer's Grove, Illinois, InterVarsity Press, 1980, Kindle). Preface, Cult: A Loaded Term.

6. Proverbs 4:18; 2 Peter 3:18.

7. Molly Worthen, *Apostles of Reason: The Crisis of Authority in American Evangelicalism* (New York, Oxford University Press, 2014, Kindle).

8. *Apostles of Reason*, Chapter 7, Renewing the Church Universal.

9. Alec Ryrie, *Protestants: The Radicals Who Made the Modern World* (London, William Collins, 2017), 456.

10. *Protestants*, 463.

11. *Protestants*, 462.

12. *Protestants*, 467.

13. *Protestants*, 457.

14. "That all may be one: An interview with Cardinal Walter Kasper", *US Catholic* magazine, October 2002. (Vol. 67, No. 10, pg 18-22). Accessed September 14, 2017. www.uscatholic.org/2011/01/all-my-be-one

DR BARRY HARKER WRITES FROM THE SUNSHINE COAST, QUEENSLAND. HIS FORTHCOMING BOOK, *IT'S SUNDAY IN AMERICA*, WILL BE RELEASED IN MID-NOVEMBER IN DIGITAL AND PRINT EDITIONS.



Wholicious living

Nurture your body, mind and spirit with a mix of articles on plant based foods, the latest nutrition advice, plus health and wellness tips for your whole being. Delivered monthly.

Recipe of the week

Find fresh inspiration with a delicious new vegetarian recipe each week to feed the family or wow your friends. Free to your inbox weekly.

Australia:

www.sanitarium.com.au/subscribe

New Zealand:

www.sanitarium.co.nz/subscribe



Sanitarium Health and Wellbeing
is now on Facebook!

PLANT-BASED DIETS AND IRON

Plant-based diets have long been linked to health and longevity, and it's widely agreed that plant foods are packed full of vitamins, minerals, fibre, antioxidants and beneficial phytonutrients. But it may surprise you to learn they are a great source of iron too. When we think of iron we often think of red meat, but the truth is that most of the iron found in an average diet actually comes from plants. Iron plays a role in transporting oxygen around the body, producing energy and supporting immune function. Iron deficiency can result in fatigue and an increased risk of infection, with women of childbearing age and those who are pregnant having the highest iron requirements at 18mg and 27mg per day, respectively. By comparison men and older women need just 8mg.

There are two main types of iron found in foods: haem iron is found in meat and non-haem iron in plant foods. Non-haem iron is not as readily absorbed as haem iron, but research has shown that vegetarians who consume a varied and well-balanced diet containing iron-rich plant foods are not at any greater risk of iron deficiency than non-vegetarians.

To help your body absorb non-haem iron more efficiently try these simple tips:

1. VITAMIN C

Include a good source of vitamin C with your plant-based sources of iron. Think foods such as oranges, mandarins, kiwi fruit, tomatoes and capsicums.

2. AVOID TEA, COFFEE AND COLA DRINKS, PARTICULARLY WITH MEALS.

These drinks contain compounds that can bind to iron and prevent it from being absorbed efficiently.

So eat a wide range of plant foods throughout the day with an iron-rich option at each meal to get the most out of your plant-based diet.

GOOD SOURCES OF IRON



LEGUMES

Lentils, tofu, tempeh, baked beans and soy beans are all great options, ranging from 1.8mg-3.8mg of iron per serve.



BREADS AND CEREALS

Iron-fortified breads and cereals can contain 1.2mg-4.2mg of iron per serve. Quinoa, rolled oats and brown rice contain 2.8mg, 1.3mg and 1.0mg per cup, respectively.



NUTS

Cashew nuts contain 2.6mg in a serve of about 25 nuts, while almonds have about 1.1mg.



FRUIT AND VEGETABLES

Dried apricots are a good source, with about 1.6mg per 50g. Broccoli also contains 1.0mg per half cup.

Sanitarium
health & wellbeing



MUCH ENCOURAGEMENT

I would just like to say that I really enjoy your on-line magazine format. I don't often pick up a copy of *Adventist Record* in church (not because I don't want to waste paper but I don't want anyone to miss out on getting a copy). I also enjoy your weekly broadcasts.

Thank you for giving me much encouragement and things that I can apply in my life for the benefit of others. God bless you all.

Gary Sinclair, NZ

SABBATH SCHOOL IDEAS

In response to "Saving Sabbath School" (August 19) I have a few thoughts on simple ways to enhance a senior Sabbath School.

Those taking the class should remind those in attendance that a prime reason for gathering together is fellowship. Hebrews 10:25 reminds us that "encouraging each other" is important.

Before the Sabbath School begins, share with someone the blessings you have received during the week. Before the lesson starts have the class members spend five minutes sharing. The time will not be wasted because when we get to know class members better, the quality of answers during the lesson will be enhanced.

Then, perhaps a five-minute "my experience" segment. Someone is selected to give a presentation, for example:

1. Your favourite Bible promise or favourite hymn and why it is so special.
2. Explain how God answered a prayer request.
3. Recount an encounter with a "stranger" who may have given you special help or kindness in a crisis.
4. Give a summary of a Christian book you have read and what you found useful.

5. Give a short talk on something from nature, eg a bird—a special design feature—showing God's love.
6. How do you witness for Christ while doing the usual activities?
7. An interview with someone you would like to introduce to the church.
8. Talk about a special picture or painting that shows aspects of God's love.
9. Describe a favourite Bible character and the special character traits he/she had.
10. A quiz based on a Bible topic.
11. A special item.
12. A guest speaker from the community; eg, a talk on the role of a voluntary organisation.

Without doubt, if one of the activities above is used instead of a "mini-sermon" during the preliminaries, the senior Sabbath School will be more interesting.

Finally, may I suggest the local conference prepares a DVD of a "lively" Sabbath School from one of the churches where the attendance is high. Then we would have a good paradigm on how to conduct a senior Sabbath School.

Edward Craig, *Qld*

ANOTHER VIEW

Do I understand Daniel Livingstone's logic (Have your say, August 19)? He maintains that because of our preconceived (religious?) views on creation and intelligent design we can rightly and honestly reject the "overwhelming" consensus of scientists who say we are here because of Darwinian evolution—an issue that is beyond debate as far as the evolutionists are concerned.

Yet at the same time we should accept without argument the "overwhelming" consensus of scientists who say catastrophic man-made global warming is an incontrovertible fact.

Evidently "overwhelming scientific consensus" is not the final "authority"? In fact thousands of scientists have signed statements disagreeing with the concept of catastrophic man-made global warming. The writer suggests that our Christian responsibility is to wholeheartedly accept the dangerous, man-made global-warming scenario without debate and hence work towards supporting the wholesale use of renewable energy and close down our coal-fired power stations. The people who suffer most as a result of large subsidies

for intermittent renewable energy (wind and solar) are the poor and those on low incomes, and workers in industry and manufacturing who have seen their jobs and income transferred overseas by elevated energy (and high labour) costs.

Social justice supporters should not just promote jobs in developing countries but should consider the negative social injustice to poor and middle income families in Australia through astronomical increases in power costs and demonising our high-grade low-sulphur coal and our Creator's plant food, CO₂.

No, the debate is not over—for both creation and global warming. Only those who fear to have their cherished opinions challenged oppose a healthy debate over both Scripture and science.

Kerry Hortop, *NSW*

NOTE: Views in "Have your say" do not necessarily represent those of the editors or the denomination. Comments should be less than 250 words, and writers must include their name, address and phone number. All comments are edited to meet space and literary requirements, but the author's original meaning will not be changed. Not all comments received are published.

NEW SHOW



PANELLISTS Fiona, Rachel, Shona, Melody, Rachel and Maryellen discuss a range of topics including current events, issues and family life. **PLUS** healthy recipes, exercise tips, DIY projects and awesome hacks for around the home.

find us on social media



@thetabletvshow
#thetabletvshow

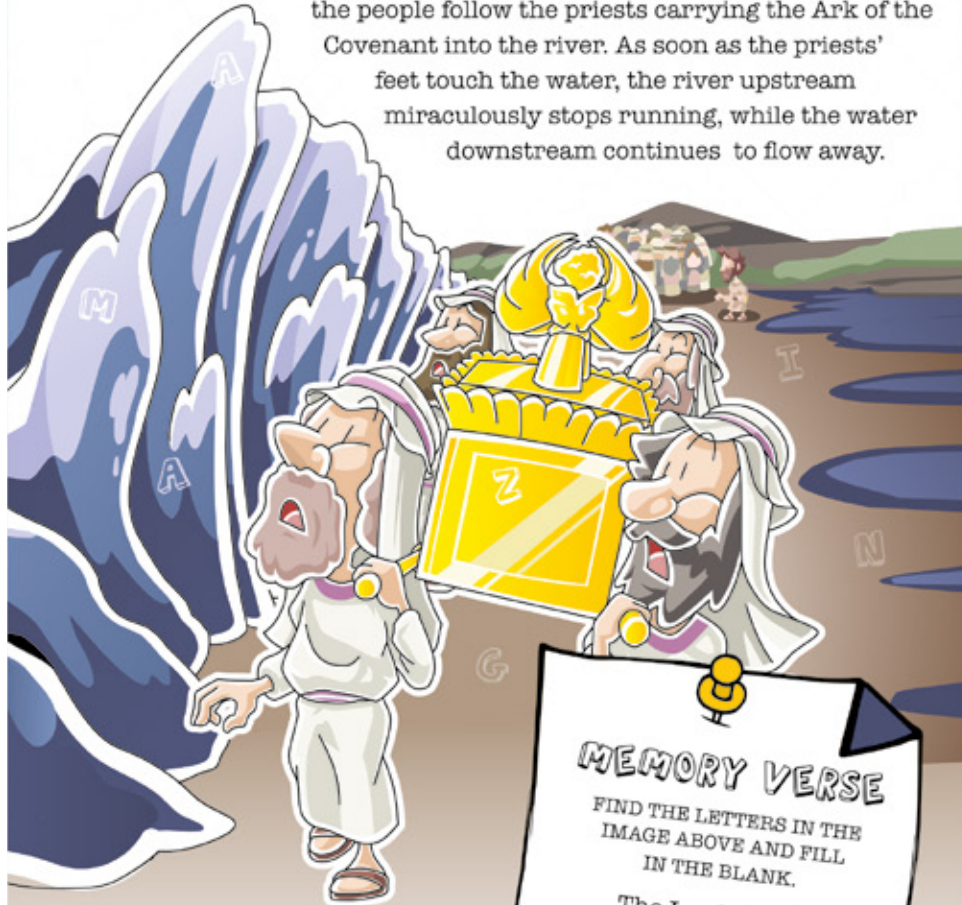
thetabletv.com

NIPALANG KIDS

KIDS SPACE

THE ISRAELITES CROSS THE JORDAN

The Israelites are ready to enter the Promised Land, but before them lies the flooded Jordan River. God gives Joshua instructions to have the people follow the priests carrying the Ark of the Covenant into the river. As soon as the priests' feet touch the water, the river upstream miraculously stops running, while the water downstream continues to flow away.



COMMUNITY MESSAGE

REPLACE THE ROCKS TO WORK OUT THE MESSAGE
The people cross on dry land and build a memorial to what God has done for them that day.

MEMORY VERSE

FIND THE LETTERS IN THE IMAGE ABOVE AND FILL IN THE BLANK.

The Lord will do _____ things among you. Joshua 3:5



* Nipalang - hello in Wik Mungkan (North Queensland)

POSITIONS VACANT

MANAGEMENT ACCOUNTANT

Western Australian Conference (Perth, Western Australia)

We are seeking a management accountant to lead the business services team for the Conference. The successful applicant will deliver high quality team leadership, financial management, analysis and reporting, along with having proven skills in problem solving and driving continuous improvement. Working closely with the CFO, your team will provide support and financial advice for all the business and customer facing aspects of the Conference, including support and training for local church treasury teams. Applicants should have CPA/CA membership, with relevant experience preferable. Enquiries and/or applications to the conference CFO: <peterdose@adventist.org.au>. **Applications close October 31, 2017.**

VOLUNTEER BOARD MEMBERS

ADRA Australia

Expressions of interest are sought for people interested in serving ADRA Australia as volunteer board members to fill vacancies occurring as of the year-end through to 2020 and possibly for a further five-year term. Currently we are seeking candidates from different age groups and from different areas of expertise. Please see <<https://www.adra.org.au/work-for-us/>> for more details. Inquiries and expressions of interest can be directed to Michael Worker, Secretary, Australian Union Conference, at <MichaelWorker@adventist.org.au>, phone 03 9871 7555. Applications should include a CV, the names and contact details of three referees, one of whom is your local church pastor, a cover email/letter stating the reason for your interest in serving on the board and a description of the contribution you believe you could make to ADRA Australia's governance. **Applications close October 31, 2017.**

GRAPHIC DESIGNER/PREPRESS TECHNICIAN

Signs Publishing (Warburton, Victoria)

Signs Publishing is seeking to employ a graphic designer or prepress technician with the ability to use industry standard software such as Adobe Creative Suite, Preps and other imposition software. This role will involve an understanding of digital workflow principles, all forms of proofing, colour management and platemaking. Web design and electronic publishing skills will be considered an advantage. The successful candidate will have a commitment to producing high quality work, be customer focused with high attention to detail and have good problem-solving skills. They will take pride in their work and have a genuine interest in fulfilling the mission of the Church with a positive and proactive work attitude. Training will be provided as required to the successful applicant. For further information or for applications in writing (including a current CV) please contact Ray Portbury, Production Manager, on (03) 5965 6300 Monday to Thursday; or email <ray.portbury@signspublishing.com.au>. **Applications close November 8, 2017.**

OFFSET PRINTING TRADEPERSON/OFFSET PRINTING APPRENTICE

Signs Publishing (Warburton, Victoria)

Signs Publishing is looking to employ an experienced offset printer or an offset printing apprentice. This is an opportunity for someone to either begin their career or extend their skills using large format Heidelberg printing equipment in a modern production plant. As a printer you will have experience running and maintaining multi-colour sheet-fed presses and have exceptional colour management skills with the ability to work under pressure and to tight deadlines. As an apprentice you will have mechanical aptitude, be willing to learn and be flexible. The successful applicant will have a commitment to producing high-quality work, be customer focused with high attention to detail and have good problem-solving abilities. They will take pride in their work and have a genuine interest in fulfilling the mission of the Church with a positive and proactive work attitude. They will be physically fit, reliable, flexible and willing to

work shifts as required. A forklift licence is an advantage. Training will be provided as required to the successful applicant. Suitable mature-age candidates for a possible printing apprenticeship are also encouraged to apply. For further information or for applications in writing (including a current CV) please contact Ray Portbury, Production Manager, on (03) 5965 6300 Monday to Thursday; or email <ray.portbury@signspublishing.com.au>. **Applications close November 8, 2017.**

RECEPTIONIST AND PERSONAL ASSISTANT FOR YOUTH MINISTRIES AND COMMUNICATIONS (MATERNITY LEAVE POSITION)

Northern Australian Conference (Townsville, Queensland)

The Northern Australian Conference is seeking an enthusiastic and competent individual as receptionist and youth ministries assistant, including support for the communication director. This full-time position requires an individual who is self-motivated or well organised, has a high level of computer skills, and excellent written and oral communication. Commencing in January 2018, this role involves providing administrative and clerical support to the youth director, developing design concepts and final artwork for all promotions and publishing material, maintaining the youth and conference websites, assisting with the organisation and running of youth department events and activities, and compiling and editing the Conference newsletter. This position is for an initial six-month period while the current receptionist takes maternity leave. Send applications with curriculum vitae to the General Secretary, Northern Australian Conference, PO Box 51, Aitkenvale Qld 4814 or email <robellison@adventist.org.au>. The applicants should also provide at least two written references with their application. For further information and a full job description please contact the Conference General Secretary. **Applications close November 30, 2017.**

OPERATIONS MANAGER

Adventist Retirement Plus (Brisbane, Queensland)

We are seeking an operations manager to manage our support services and independent living units at the Melody Park and Caloundra Adventist Retirement Villages. Reporting to the CEO, the position will be full-time, is located in Nerang and Caloundra, and will ideally suit someone living in Brisbane who is prepared to commute. As a member of the senior management team, the operations manager will ensure that we meet our Retirement Village Act legislative requirements and manage the support services teams. The ability to work collaboratively with the care manager will be essential and will be supported by your excellent communication skills and prior management experience. Ideally the person is a practising, baptised member of the Seventh-day Adventist Church with a strong commitment to its mission and that of its aged care ministry. For a full position description please contact Eric Anderson <ericanderson@adventist.org.au>. **Applications close November 5, 2017.**

MANAGER, RISK MANAGEMENT SERVICE

South Pacific Division (Wahroonga, NSW)

The South Pacific Division of the Seventh-day Adventist Church is seeking applications from suitably qualified and experienced individuals to lead a team of professionals overseeing the Church's risk management operations under the governance of the Division Services Board. This role ensures that appropriate risk transfer, financing, asset protection and control services are available to Adventist Church organisations within the South Pacific Division. For full selection criteria please visit the South Pacific Division's Human Resources website at <www.adventistemployment.org.au>. To apply, please send a cover letter, your CV, three work-related referees and the contact details of your Adventist church pastor to: Human Resources, Seventh-day Adventist Church (SPD) Ltd, Locked Bag 2014, Wahroonga NSW 2076; email: <hr@adventist.org.au>; fax: (02) 9489 0943. **Applications close October 25, 2017.**

FOR MORE AVAILABLE POSITIONS VISIT:
ADVENTISTEMPLOYMENT.ORG.AU



Anniversaries



WATTERS. Warren and Margaret were married on 29.8.1967 in

Wahroonga church (NSW) by Pastor Austin Cooke. Both state school teachers, they met on a squash court in their first year of teaching. Warren and Margaret's experiences in education included a government exchange in Canada and various positions within Adventist education. Older son Bruce teaches at Macquarie College (NSW). He and his wife Letitia have two daughters. Younger son Travis is a translator and resides in England. Margaret and Warren give praise to God for the blessings in their lives.



WILLIAMS. Ralph and Helena (nee Ely) were married on 29.8.1957 by

Pastor George Rollo in the old Waitara church (NSW). They celebrated a quiet 60th anniversary with four of their five children and their families in Nambour (Qld), and shared old photos via Skype with their eldest son and his wife in Boise, Idaho. Ralph and Helena served as missionaries for a number of years in Papua New Guinea, where three of their five children were born. They are now retired and live in Nambour. They have 13 grandchildren and three great-grandchildren.

Weddings

HOWARD-BAILEY. Fraser Gordon Martua, son of Gordon and Floris Howard (Cooanbong, NSW), and Jessica Jean, daughter of John and Rozanne Bailey (Awaba), were married on 27.8.17 at the Bilpin Resort outdoor chapel in the Blue Mountains. Fraser and Jess met at Avondale School.

SUPPORTING MINISTRY

CEDARVALE

Traineeships in health ministry. Applications exist for a one-year program. Includes several nationally accredited courses as well as on-the-job training in a health retreat setting. Be mentored alongside a team of dedicated professionals. This is a great opportunity to be trained and be actively involved in health ministry. Positions commence January 2018. For more information visit <www.cedarvale.org>. **Applications close November 10, 2017.**

Cedarvale is an independent ministry supportive of the Seventh-day Adventist Church.

Fraser completed his counselling qualifications at Avondale while Jess studied medicine in Adelaide (SA). Fraser is currently the chaplain at two Adelaide schools and they will shortly move to Mt Gambier where Jess will take up her first hospital placement.

Ian Howie, Don Anderson

MURRAY-WEIR. Matthew John, son of Gregory Murray and Michelle Davey (Biggera Waters, Qld), and Shillayne Alyce, daughter of Ian Weir and Leanne Sawert (Capalaba), were married on 7.5.17 at Wynnum church. Matthew and Shillayne met at Kingscliff church (NSW) while doing the Arise program in early 2015.

Neil Marks, Daniel Christie

Obituaries

BALLINGALL, Dorothy Margaret (nee Grace), born 9.2.1924 in Sydney, NSW; died 22.8.17 in Kogarah. Dorothy is survived by Russell, her husband of 55 years (Oatley); her children Rhondda and Kerry Hortop (Morisset Park), Marilyn and Colin Mead (Thousand Oaks, USA), and Ian and Salwa Ballingall (Oatley, NSW); grandchildren Hollie and Timothy; and step-grand and great-grandchildren Bianca, Kareem, Ryan, Xane, Zac, Xara, Lyla and Eve. Dorothy was the kindest, most beautiful Christian lady—a much-loved member of Hurstville church. She devoted 25 years to teaching knitting and making friends at the Strathfield Chinese church creative activities program. Her daily prayer was “make me like Jesus” and everyone who knew her has known a little bit of heaven on earth.

Jimmie Cha

BOX, Gordon Dixon, born 8.9.1929 in Wellington, NZ; died 25.7.17 in Nunawading, Vic. On 18.7.1949 he married Val Robinson in Bowral (NSW). Gordon was predeceased

by his brother Warwick in 2015. He is survived by his wife (Camberwell, Vic); children Shanti (Sydney, NSW), Warren and wife Maryanne (Melbourne, Vic) and Margaret (Balwyn); grandchildren Rocky, Sonny Josiah, James, Ryan, Lee and Sam; and four great-grandchildren. Gordon was a well-loved and respected man as a father and grandfather, youth worker, pastor, teacher, counsellor and youth department leader at both conference and union levels. He was a psychologist in many fields, including for the Blind Society and for Victorian Police support agency Victims of Crime, as well as operating his own counselling business. His life was a mentoring influence on many young people, especially for students at Carmel and Avondale colleges.

Morrie Krieg, Ross Goldstone, Lyell Heise

CLAPHAM, Gloria Joan, born 11.11.1935 in Kingaroy, Qld; died 21.8.17. She was predeceased by her daughter Robyn. Gloria is survived by her children Kathleen, Lynette, Margaret, Peter and Bernard; and 18 grandchildren. Joan was baptised in the Central church in Brisbane after attending meetings in Carbrook church. She was a long-time member of Inala church and served as a deaconess. She also became involved with ADRA and did her best to serve humanity. Family and friends gathered at the Mt Gravatt cemetery to pay their respects to Joan. She had hope in Jesus.

Steve Cinzio

DRURY, Reuben Clyde, born 26.1.26 in Coopernook, NSW; died 9.8.17 in Port Macquarie. On 16.6.1948 he married Myrtle (Meg). He is survived by his wife (Wauchope); and children Clyde (Toowoomba, Qld), Lyle (Cooanbong, NSW), Milton (Grafton), Bruce (Tamworth), Wayne (Kempsey) and Terrence (Gold Coast, Qld). Reuben was a faithful and loving husband to Meg for 69 years. He was dearly loved by his six sons, 16 grandchildren and 34 great-grandchildren. He loved and served his church all his life.

David Kosmeier



HAMILTON, June Margaret, born in Opunake, NZ; died 13.6.17 in Brisbane, Qld. She was predeceased by her son Andrew. She is survived by her husband Brian (Tauranga, NZ);

children Lorelle Boutros (Beruit, Lebanon), Melanie Marshall (Townsville, Qld) and Andre (Brisbane); grandchildren Tyrone, Lucas, Amanda and Samuel; and siblings Clive Holland and Dawn Hawkins. June dedicated her life to working in Adventist schools, spending 46 years shaping the lives of many children in New Zealand and the South Pacific Islands. Her impact continues to be seen and felt today in the hearts and minds of those led to Christ through her passion and commitment.

Andre Hamilton, Lance Boulton, Andrew West

HUMPHRIS, Jean Margaret (nee Manns), born 19.4.1921 in Cowra, NSW; died 14.9.17 in Booragul. On 22.12.1939 she married William James (Bill) Humphris, who predeceased her on 4.2.1995. Jean is survived by her four children Pearl (Ridgeway) (Bonalba, NSW), Errol (Fassifern), Gregory (Buttaba) and Allan (Hamilton); five grandchildren; and nine great-grandchildren. Jean will be remembered as a Christian lady who would not go past another's needs. In the setting of the three angels' messages, it can be said of Jean, “Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.” Pastor Grego Pillay sang her favourite hymn, “This Is My Father's World” at the service when she was laid to rest at Lake Macquarie Memorial Park.

Tui Rosevear, Grego Pillay

LANG, Lynn Frederick, born 1.6.1930 in Fiji; died 9.8.17 in Toronto, NSW. On 6.2.1956 he married Phyllis Franklin, who predeceased him on 18.11.16. He is survived by two daughters Jenny and Rosalie, and son Ricky. Lynn was born to missionary parents and attended Avondale Missionary College, graduating from the building construction course. He joined the building team engaged to construct the new girls' dormitory in the early 1950s. Lynn is resting in the Avondale cemetery where his beloved wife Phyllis sleeps in Jesus.

Horrie Watts, Colin Winch, Peter Ridley



MAEVSKY, Maria, born 2.2.1924 in Croatia; died 29.11.16 in Nerang, Qld. She was predeceased by her husband Wladyslav (Wally) Maevsky in

2008. She is survived by her sons Peter (Murwillumbah, NSW), Kevin (Kingscliff) and grandchildren. Maria loved her church and had a strong faith in Jesus and His second coming. Her lifelong desire was to go to the "new Jerusalem".

David Haupt, Gordon Gosset



MALDON, Beverley (nee Hockey), born 26.9.1935 in Homebush, NSW; died 29.8.17 in Camperdown. In February 1966 she married Michael. She is survived by her husband; children James and Jennifer, Sarah and Petro, Matthew and Jan; and grandchildren. Beverley attended Ashfield church for many years. She loved her Saviour and was a great witness for her beliefs.

David Cherry, Geoff Youlden



MITCHELL, Maxwell Ernest, born 6.7.1932 in Tarnagulla, Vic; died 8.7.17 in Cooranbong, NSW. He is survived by his wife Jean Mack (Bonnells Bay); children Alan (Coolamon), Joanne (Thornleigh) and Susan and Allan Stimson (Coolamon); his brother Graham and wife Joy, and sister Ann and husband Howard Merritt. After two years at Avondale College training as an accountant, Max spent most of his career in church employment, working at the Sanitarium factory in Warburton (Vic), Sydney Adventist Hospital as well as overseeing the building of Auckland Adventist Hospital (NZ). His final employment before retirement was head of the Auditors' Department of the South Pacific Division. He continued to use his accounting skills by volunteering at the Cooranbong Community Centre, Avondale Cemetery Trust and the North New South Wales Conference. He will be remembered for his strong belief in his Lord and Saviour as well as his sense of humour and his cheeky smile.

Ray Eaton, Steve Magaitis, Nimrod Maua

ADVERTISING

GIANT BOOKSALE. It's here again. Opening special: all books \$2 each. 2000 books (cash only). A must for lay preachers, SS teachers, librarians, all readers. Religion, commentaries, E G White, Bibles, Christian novels, cooking and more. Make a calendar note now. Tuesday, November 7, 11am-3pm,

Nunawading church, Central Rd, Nunawading, (Vic). For the benefit of the church building fund.

DARETON 80TH ANNIVERSARY,

November 18-19, 2017. All former members, families and friends invited. Lunch provided after Sabbath service. Sunday community event includes live music, afternoon tea and kids' activities. For more info or to RSVP by November 8, contact Connie on <connietoga@adventist.org.au> or 0439 042 082. Any memorabilia including photos would be appreciated for displaying.

ALLROUND TRAVEL CENTRE:

We specialise in group and individual travel to all parts of the world. Fully escorted tours for 2018. Jan 2018: Israel and Jordan "In His Footsteps Worship Tour" with Colville and Lea-Anne Smith Faith Tours. May 2018: Mini Reformation/Europe with Pastor Peter Roennfeldt. June 2018: Best of Ireland and Britain with seven night Fiord cruise with Pastor Harold Harker. July 2018: Patmos, Greece and Italy with Pastor James Toogood. October 2018: Bible lands and Jordan and Israel "Following Jesus' Steps" with Pastor Peter Roennfeldt. Contact our friendly team Anita or Peter. We welcome your enquiry: <alltrav@bigpond.net.au> or phone 07 5530 3555.

ABSOLUTE CARE FUNERALS.

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

BACK TO GEELONG, celebrating

120 years: Sabbath, November 4, 2017 @ Geelong church, 6-10 Little Myers St, from 9:30am. Worship, reminisce, reconnect, lunch provided. RSVP Marion 0409 527 540 or via Facebook.

PONSONBY CHURCH (NZ) 130TH ANNIVERSARY

Ponsonby church, 66 Mackelvie Street, Ponsonby, Auckland, was the first Adventist church in the southern hemisphere. It will celebrate its 130th birthday on October 27-29, 2017. Friday, October 27 at 6:30pm: rededication of the renovated original building. 7:30pm vespers. Sabbath services: 9:30am

Sabbath School, 11am worship, 12:30pm fellowship lunch and 3pm praise service. On Sunday there is a community brunch at 10am and a celebration dinner at 6pm (adults \$20, children \$10). If you are planning to attend please let us know via our Facebook page <https://www.facebook.com/PonsonbySDA/>, email <louisenorth@hotmail.co.nz> or call our church clerk Louise North +64 27 5345534.

PROJECTORS, SCREENS, WIRELESS MICROPHONES, AMPLIFIERS, SPEAKERS ETC.

Lower prices for Adventist churches etc. Australia only. Email <admin@masorange.com.au> or (02) 6361 3636.

BACK TO DARWIN. Celebrating

50 years on Sabbath, July 21, 2018. All former ministers, past members, friends and family

are welcome. Anyone with memorabilia and memories to share please contact Gordon Fietz on (08) 8927 3311, 0417 276 115 or email <gyfietz@bigpond.com>.

HIGH QUALITY SATELLITE KITS

for Adventist television and radio. Full instructions for easy DIY installation; technical support available. \$275 plus freight. Australia only. Call (02) 63613636.

CATALINA LAKE-FRONT RETREAT

Catalina is a truly unique property located on the waterfront of Lake Macquarie, near Avondale College. Ideal venue for family reunions, church camps, seminars or business functions. Disability accessible accommodation and conference facilities for up to 100. Become a "Friend of Catalina" <www.catalinacc.com.au>.

Share Jesus WITH SIGNS OF THE TIMES

Contains up to 10 ways to connect to the church in every issue:

- * ABC shops
- * book offers
- * Hope Channel
- * Discovery Centre
- * Avondale College
- * Special offers

Sharing *Signs* with a friend is like bringing them to church.

SUBSCRIBE TODAY

www.hopechannel.com/au/magazines

NOTE: Neither the editor, Adventist Media, nor the Seventh-day Adventist Church is responsible for the quality of goods or services advertised. Publication does not indicate endorsement of a product or service. Classified advertisements in Adventist Record are available to Seventh-day Adventist members, churches and institutions only. All advertisements, appreciation, anniversary, wedding and obituary notices may be submitted via <ads@record.net.au> or online at <record.adventistchurch.com>. Notices will not be reprinted unless there is an error of fact caused by Record staff.

You can run a
**Christmas Tree
Fundraiser**

in your church, school
or organisation!



This Christmas you can help people in your life celebrate and replicate the generosity of God by helping them give meaningful gifts to people in need.

ALL I WANT FOR
Christmas
is for others to thrive

Register now to receive your Christmas Tree pack.

I want my church, school or organisation to grant wishes this Christmas.

Name: _____

Church/School/Organisation: _____ Number of participants e.g. church members: _____

Postal Address: _____

Email: _____

Phone: _____ Mobile: _____

Questions/Comments: _____

Please return this form to ADRA Australia, PO Box 129, Wahroonga 2076

ADRA Australia collects personal and sensitive information to help provide relevant service and communication to ADRA supporters. If you do not wish to have your personal information collected or receive communication from ADRA, please notify us using the contact details listed below. For full Privacy Policy see www.adra.org.au/privacy

REGISTER FOR A CHRISTMAS PACK ONLINE AT www.adra.org.au/christmas

For more information email adra.info@adra.org.au or free-call 1800 242 372

