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NEWS

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LIFESTYLE MEDICINE IN THE PACIFIC 6

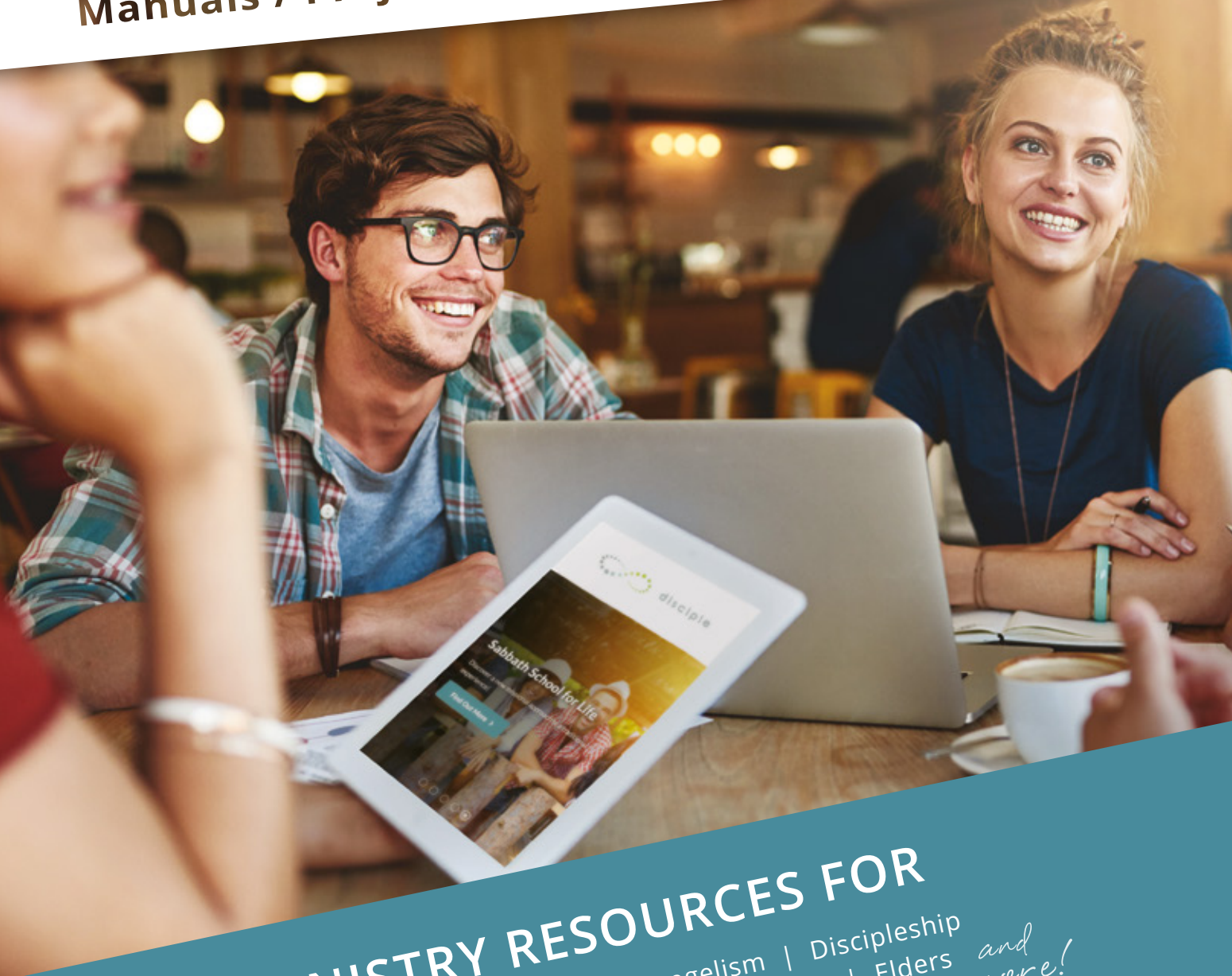
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SAVED IN EVERY WAY

I have a terminal disease.

Before you gather your thoughts and respond with appropriate sympathy let me remind you—so do you!

All human philosophers know that we humans have a problem—alienation, anxiety, a sickness unto death, a selfish gene. Evil within and without is a reality. The stark truth is that we humans are born to die. It is what the Bible calls “sin”.

We don't like to dwell on sin. However a good doctrine of sin is needed if we are to fully appreciate God's solution to it.

The book of Romans is the quintessential gospel. The gospel becomes clear because the apostle Paul's teaching on sin is comprehensive. The most common word for sin in Romans is the Greek word *harmartia*, which means missing the mark. According to Andrews University scholar Martin Hanna there are three aspects to Paul's doctrine of sin in Romans—involuntary corruption, voluntary carnality and legal condemnation.¹

Every human born since Adam has been involuntarily corrupted because of Adam's choice against God. “Sin came into the world through one man, and death through sin and so death spread to all men because all sinned” (Romans 5:12,15,17). Sin corrupts our nature (Romans 8:10). Even the natural world is corrupted (verse 21). We had no choice in it—but Adam's original sin predicts our state and destiny.

At the same time every human also chooses to sin—we are voluntarily carnal. We can obey sin and its passions within and choose to use our bodies as instruments of unrighteousness (Romans 6:12,13). Romans 8, using the word “flesh” or “carnality”, says, “For those who live according to the flesh set their minds on the things of the flesh . . .” and this “is death . . .” (verses 5,6). We have a choice to follow the carnality within or not.

Sin also legally condemns humans. When we do wrong we are guilty, worthy of punishment, accountable—legally condemned. That is Paul's major point from Romans 1-3. In chapter 3 he summaries: “. . . both Jew and Greeks are under sin, as it is written: ‘None is righteous, no, not one . . .’ (verses 9,10) ‘Now

we know that whatever the law says it speaks to those who are under the law . . . and the whole world may be held accountable to God” (verse 19). Romans 5 is just as clear: “. . . For the judgement following one trespass brought condemnation . . .” (verses 16,18). We are condemned to suffer our punishment of death.

God has a solution to every aspect of sin based on the free gift of Jesus' life and death. Humans are no longer condemned but are “justified by His grace as a gift, through the redemption that is in Christ Jesus” (Romans 3:24, see also 5:16). We cannot earn this declaration of being righteous, “For we hold that one is justified by faith apart from the works of the law” (Romans 3:28). “There is therefore now no condemnation for those who are in Christ Jesus” (Romans 8:1). We appear before God just as if we had never sinned!

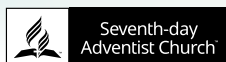
Sin may remain but it does not have to reign (Romans 6:12). Because Jesus conquered sin for us we present ourselves “to God as those who have been brought from death to life” (verse 13). We have a choice, “For just as you once presented your members as slaves to impurity and to lawlessness, so now present your members as slaves to righteousness leading to sanctification” (verse 19). We choose by faith to be made holy or “sanctified” every day because of the grace of Jesus.

Finally, sin will be eradicated from our lives at glorification—when Jesus returns. We will struggle with sin until then (see Romans 8:18,21). When Jesus comes we are completely changed—sin is gone!

In summary, our justification in Jesus covers our legal condemnation. Sanctification by faith in Jesus deals with our voluntary carnality and the glorification we receive when Jesus returns will expel our involuntary corruption forever. We receive every aspect of the grace package by faith in Jesus Christ our Saviour.

1. “What shall we say about sin?”, *God's Character and The Last Generation*, in the book edited by Moskala, Peckham, Andrews University, 2018.

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COMMUNITY MAKING BIBLE DISCOVERIES

SELVE WAREL/RECORD STAFF

Small group Bible studies are helping members of Kamba Adventist Church (Madang, Papua New Guinea) successfully reach out to their community.

Church members have been using the Discovery Bible Reading method to lead small group studies every Tuesday and Thursday. This has created interest from people from all denominations who have requested visits and further Bible studies.

On September 22, the members organised to give away copies of *The Great Controversy* at Kamba

Primary School in a special program that involved young people singing songs that uplifted Jesus. Madang Manus Mission president Pastor Garry Laukei presented a message on the great controversy theme and 30 books were handed out. As a result, four Kamba Primary School teachers who usually attend Sunday-keeping churches attended the 11am service at Kamba church to learn more about the Bible truths and experience Adventist worship.

"There was great excitement as we experienced the power of the

Holy Spirit," Kamba church communication leader Selve Warel said.

Next month the church is planning to give away copies of the *Desire of Ages*, with an evangelistic meeting to be conducted in December by Pastor Laukei to conclude the year's activities.



PASTOR LAUKEI WITH THE FOUR KAMBA TEACHERS WHO ATTENDED THE WORSHIP SERVICE.

2000 ATTEND SERIES IN BOUGAINVILLE

LENON GRESON/RECORD STAFF

More than 2000 people attended a week-long evangelism series in Buka, North Bougainville (Papua New Guinea), September 2-8.

The theme was "Preparing to meet the Lord", with the messages presented by evangelist and former Central Papua Conference president, Pastor Tony Kemo and Buka district director Peter Pungi.

At the close of the meetings, 39 people were baptised and a further 83 people indicated their interest in baptism.

A Total Member Involvement initiative

held during the series saw church members involved in a clean-up of the Buka Market and Kokopau town.

A week-long school evangelism series was also held at Devare Adventist High School, with guest speaker Pastor Peter Korave, a lecturer at Pacific Adventist University. On Sabbath, September 8, 17 students were baptised.



NEWLY-BAPTISED MEMBERS.

NEW DISCIPLESHIP BOOK LAUNCHED BY ROAD TRIP AND CAMP MEETING

NATHAN BROWN

A two-week road trip through northern Australia and a stop-over at the South Queensland Conference camp meeting has seen Dr Peter Roennfeldt launch a new book about simple disciple-making.

If You Can Eat . . . You Can Make Disciples was launched on September 24 with a prayer of dedication led by South Queensland Conference president Pastor Brett Townend.

"I wanted to outline Jesus' method in a simple, direct and accessible book that could be read in one sitting," Dr Roennfeldt said. The new book is based on Jesus' instructions to His first disciples in Luke 10:1–24. "*If You Can Eat* is practical—it demystifies witness and evangelism, demonstrates disciple-making is not to be done by proxy or by professional evangelists alone, shows that all believers can share their faith and illustrates that Jesus' method definitely works in our contexts."

In the two weeks leading up to

the "official" book launch, Dr Roennfeldt shared more than 400 copies of *If You Can Eat* in churches on the Queensland coast between Mackay and Cairns, then in Mt Isa and the three regional towns of the Northern Territory, before finishing the journey in Darwin, travelling with Northern Australian Conference president Pastor Darren Slade. "The response was extremely positive and we had the opportunity to spend time with almost 600 members across the Conference," Dr Roennfeldt said.

If You Can Eat has also been translated and published almost simultaneously in Dutch, and will be launched at a conference for ministry leaders and church planters of the Adventist Church in the Netherlands this month.

Dr Roennfeldt urged that sharing our faith is an essential component of our own discipleship. *If You Can Eat* was



inspired by his interactions with his multicultural and multi-faith neighbours in western Melbourne, which he describes in the opening of the book.

"We have the example of Jesus, who related to people of diverse backgrounds and faiths in ways that were respectful, generous, open, kind, engaged and engaging," Dr Roennfeldt reflected.

If You Can Eat—along with *Following Jesus* and *Following the Spirit*—is available from Adventist bookstores in Australia and New Zealand.

500 WOMEN UNITE FOR BREATHE 2018

TRACEY BRIDCUTT

Colourful costumes, inspiring testimonies and the opportunity to dig deep and support Australia's drought-stricken farmers were all part of this year's Breathe conference, held on September 22 at Waterview in Bicentennial Park (Sydney, NSW).

Around 500 women gathered for the event and were uplifted by personal stories, warm fellowship, singing and prayer. Many wore the national costumes and colours of their heritage as a way to celebrate the rich diversity of Adventist women in Sydney. Two offerings were generously supported: the first raised around \$A6000 for the work of women's ministries in Sydney. The second, supporting ADRA's drought relief appeal, raised \$A24,000.

The Korean Ladies Choir and the Samoan Ladies Choir provided special music for the day. There was a prayer

space for those seeking someone to pray with them.

The theme for the conference was "Chosen", with South Pacific Division family ministries director Dr Trafford Fischer the keynote presenter. He conducted three engaging sessions: Chosen to Love, Chosen to Live and Chosen to Lead.

In the first session, Dr Fischer spoke about the ultimate act of love shown through Jesus' sacrifice on the cross.

"God gave freely. That's what love does. And there lies the secret of great love: it's something you give away."

In the second session, Dr Fischer reminded the women that the promise of an abundant life in Christ doesn't mean that it will be comfortable.

"Nowhere in Scripture will we find



the suggestion that the Christian life will always be a walk in the park," he said.

However, when our lives are anchored in Jesus, "then we deal with whatever life gives us as best we can".

Reflecting on the day, Greater Sydney Conference women's ministries director Beryl Landers said her heart was full of joy and praise.

"I love the fact that when the women of Greater Sydney Conference gather things happen, compassion flows and community is changed," she posted on Facebook.

ADVENTIST CHURCH TRAILBLAZING LIFESTYLE MEDICINE IN THE PACIFIC

TRACEY BRIDCUTT

Representatives of the Seventh-day Adventist Church recently announced plans in Fiji and Solomon Islands for a South Pacific Society of Lifestyle Medicine.

Similar societies operate around the world, comprising doctors, researchers and other health professionals, with the aim of advancing the field of lifestyle medicine.

Adventist Health director Dr Chester Kuma said a South Pacific Society would help to address the crisis of lifestyle diseases in the Pacific.

"It will enable us to create a platform of collaboration and partnership," he said.

Dr Kuma was joined by Dr Wayne Dysinger, chair of the American Board of Lifestyle Medicine, in launching the



DR WAYNE DYSINGER AND DR CHESTER KUMA VISITING A HOSPITAL.

initiative in Fiji and the Solomons. In Fiji, they met with the vice chancellor of Fiji National University, who is now looking into whether lifestyle medicine studies can be included in undergraduate medical training.

The Solomon Islands launch was attended by the country's Deputy Prime Minister Manasseh Sogavare. "It was a real privilege that he could attend this gathering and listen to the crisis and to the solutions that we can see happening through lifestyle medicine," Dr Kuma said.

Plans for a South Pacific Society of Lifestyle Medicine are supported by the 10,000 Toes campaign, which is aimed at preventing and reversing Type 2 diabetes across the region. About 2 million people in the South Pacific have been diagnosed with the lifestyle disease.



DEPUTY PRIME MINISTER MANASSEH SOGAVARE AT THE LAUNCH OF PLANS FOR THE SOUTH PACIFIC SOCIETY OF LIFESTYLE MEDICINE.

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PATHFINDERS CELEBRATE IDENTITY AND INDEPENDENCE

RUSSELL WORUBA

Seventh-day Adventist churches in Port Moresby (Papua New Guinea) joined Adventists from around the world in celebrating World Pathfinder Day on September 15.

With the theme “Identity”, the day was extra special for Pathfinders in PNG as it coincided with the nation’s 43rd Independence Day celebrations.

The Pathfinders and youth at 17-Mile John’s Foundation Adventist Church, outside of Port Moresby, led Sabbath School with a thought-provoking dramatised conversation between God, speaking through a “voice”, and a young man who was having a hard time with his identity.

Numerous examples of “Pathfinders” from the Bible, including Samuel, David and Esther, gave proof to the reality that God can use any young person who has



PATHFINDERS PERFORM A SPECIAL ITEM.

faith and fully surrenders to Him.

During the worship service, a special consecration song performed by the young people of 17-Mile church spoke of a deeper sense of identity in Christ.

The sermon was presented by Central Papua Conference (CPC) stewardship director Pastor Fred Malawae, who emphasised the origins of identity based on the first two chapters of Genesis.

YOUNG MEN REKINDLE THE PATHFINDER FLAME

DOUGLAS BABAKOBAU/MARITZA BRUNT

Organising a Pathfinder camp can be challenging, but for Douglas Babakobau, Sitiveni Vesikula and Peter Varuru it was an easy decision to make.

With the support of the local Nako-rovou, Nasinu, and Viani Seventh-day Adventist churches (Fiji), and nearly \$A700 donated to assist in costs, the three young men successfully ran a mini Pathfinder camp for 19 children. Held in Nasinu Village, the camp was free of charge as its purpose was to re-ignite the Pathfinder flame in the area.

“There are Adventists in Nasinu but no Pathfinder leaders,” explained Mr Babakobau. “Recent Pathfinder leaders

have either passed away or moved to Suva for work and further education for their children.”

Activities over the six days included a hiking expedition, bamboo rafting, and running health and medical check-ups for villagers. They also took part in a STORM Co, which involved painting the Nasinu Village community hall toilets, bathrooms and kitchens. A “Voice of Pathfinder” experience saw them preaching in the streets and singing to the village for three days.

Each morning at 5am, the campers would dedicate their day to God in prayer, which became a highlight. The theme “Courage to Move” reminded campers that it’s easy to move with the crowd, but only God-given courage can help them to move alone.

The young men are planning more Pathfinder activities in the area and are hoping the first investiture in 25 years will be held in December. The Pathfinders have missed five Fiji Mission camporees but are planning to attend the next one.



NASINU PATHFINDERS.

NEWS GRABS



104 WISHES

Adventist Church members from San Juan (Puerto Rico) recently celebrated with Carlos Ortiz García as he was baptised just days before his 104th birthday. After attending church for years with his wife, a long-time Adventist who passed away in 2004, his decision came following an evangelistic series at the San Jose Adventist Church.—IAD



PATHFINDER PRESENCE

The Falkland Islands, 650km off the coast of Argentina, is now home to one of the most remote Adventurer and Pathfinder clubs in the world. Started by missionaries Jonathan and Mara Hoeper, the clubs are slowly growing.—ANN



LEADING BY EXAMPLE

Prior to Total Member Involvement meetings in Burundi, Adventists were involved in various community activities, which attracted the attention of the country’s President Pierre Nkurunziza. He congratulated the Adventists on their discipline and requested that Adventist youth attend all future important national celebrations.—Adventist Church

HOT TOPICS



POSTER PROPAGANDA

Thousands of Christian villagers in China have been told to take down displays of Jesus, crosses and gospel passages in their homes as part of a government propaganda effort to “transform believers in religion into believers in the Party”. Communist officials visited homes, telling residents to replace religious displays with posters of President Xi Jinping. —*Christianity Today*



MOON READING

A Bible that was on *Apollo 14* during its 1971 trip to the moon has been auctioned off for a cool \$US50,000. The catch: You need a microscope to read it, since it was printed on microfilm and measures just 4.1cm². —*Relevant*



DELAY THAT DRINK

A study tracking almost 10,000 Australian and New Zealand teens to the age of 30 has shown weekly drinking prior to age 17 is associated with an increase in the odds of binge drinking, drink-driving, alcohol-related problems and alcohol dependence in adulthood. The findings support recommendations by the Royal Australasian College of Physicians and others to raise the legal drinking age to 21. —*Addiction*

PNG ADVENTISTS COMMIT TO PUT GOD FIRST

ROBERT JONATHAN

Church members in Port Moresby (Papua New Guinea) were revived as they recommitted to put God first in their lives after a successful week-long stewardship seminar in September, presented by General Conference associate stewardship director Dr Hiskia Missah at Pacific Adventist University (PAU).

Following the world Church stewardship theme “God First”, the evening seminar was attended by students, faculty, staff and local church members from the city.

The young people and school children expressed great delight in the mix of simple illustrations, amazing facts and humour in the presentations. More than 20 young men and women made commitments for Christ as appeals were made at the end of the nightly sermons.

Dr Missah, who is originally from nearby Indonesia, was overwhelmed by the commitment of God’s people in PNG. Still recovering from a major stroke some months ago, he believed the Lord sustained him during the trip.

A two-day training for ministers and church leaders was also conducted at Hohola church. Topics covered included the use of tithes, Church mission and administration as outlined in Scripture, Ellen White’s *Counsels on Stewardship* and the General Conference’s Working Policy.

PNG Union stewardship director Pastor Robert Jonathan expressed heartfelt thanks to Dr Missah for his commitment in coming to PNG despite his health issues. A special mention



DR MISSAH PREACHING.

was made of the collaboration of ideas between the hosting Central Papua Conference (CPC) and New Britain New Ireland Mission (NBNI) in terms of Church growth and attaining Conference status. Several lay members from NBNI attended the conference alongside their stewardship director Pastor Lua Bobore.

The evening sermons were captured on media through a partnership with PAU-based production company Kingmen. These sermons were also live-streamed on CPC’s Facebook page, “Central Papua Adventist”. The nightly sermons reached an audience of 49,000 and had more than 8000 post engagements within the country and around the world.

On the final evening, a DVD containing all sermons was produced, dedicated and passed onto Dr Missah for the General Conference archives.

Dr Missah, who will be retiring at the 2020 Indianapolis General Conference session, thanked the Church in PNG for their faithfulness to God. On his departure, he said he has “a very special place in my heart for God’s people in PNG”.



DR MISSAH FLANKED BY PASTOR JONATHAN (LEFT) AND CENTRAL PAPUA CONFERENCE SECRETARY PASTOR REX KOI (RIGHT) AND OTHER LEADERS.

FLASHPOINT



TUNES FOR TOES

Church members and friends were treated to a special concert on September 29 as the One Word singing group from Honiara (Solomon Islands) performed at Avondale Memorial Church (Cooranbong, NSW). The concert was part of a fundraising effort for the 10,000 Toes campaign—a South Pacific Division health initiative to stamp out diabetes in the region. More than \$A9400 was raised for the initiative, which recently started its “OctOEber” campaign. “The concert was very well received and the generosity of the people was evident,” said 10,000 Toes campaign manager Pamela Townend. —*Maritza Brunt*



CHILDREN FIRST

During the recent school holidays, Oamaru church (South NZ) ran a kids’ club with the theme “Armour of God”. The children had a great time singing songs, making crafts and learning more about God. This year also saw the re-establishment of the Pathfinders and Adventurers clubs after many years absence. It was a big step for the children as they engaged in such a program for the first time, and for the leaders as they learned how to run the clubs. But it pulled the church members together and they look forward to joining Pathfinders from around the Pacific at the upcoming January camporee. —*Nadine F/ South News*



JARED’S ORDINATION

Jared Smith was ordained on June 23, with family and friends present. Growing up in the Port Macquarie area (NSW), he felt a strong calling to ministry as a young man and graduated from Avondale College in 2013. He commenced his internship at Kingscliff church, serving for three years, and was called to pastor Forresters Beach church at the beginning of 2017. North NSW president Pastor Tom Evans and ministerial secretary Pastor Neil Thompson were present to officiate. Jared’s uncle Pastor Gordon Smith presented the message, and Jared’s wife Kylie, a teacher at Central Coast Adventist School, gave a speech, affirming her husband’s call and commitment to gospel ministry. —*Owen Twist*



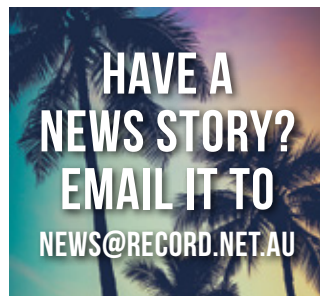
CELEBRATING WOMEN

Women from across NSW recently gathered for the second annual Macksville Adventist Church women’s ministries retreat. Held at Stuarts Point, more than 20 women attended the retreat, with numbers swelling to 40 on the Sabbath. Keynote speakers Joy Butler and Dr Jessica Trevithick spoke on the theme “What Women Want”, including those facing abuse, poverty and war. Highlights of the weekend included uplifting music, making new friends, “vision board” collages created by participants in response to speakers’ messages and impromptu talks given by women about their experiences while sharing the gospel message. —*Alison Buckley*



TOWN CLEAN-UP

Madang Manus Mission (PNG) church members gave the town of Madang a clean sweep as part of a Total Member Involvement initiative by the Papua New Guinea Union Mission. Mission health director Francesca Mabong organised the local churches to participate in the clean-up. Madang Manus Mission president Pastor Garry Laukei thanked the health director for organising the initiative and the church members and children for supporting the effort. —*Gibson Warel*



NUER TRIBE PLANT

A new church plant in Western Australia sees 45 former refugees from Ethiopia and Sudan meet every Sabbath afternoon. Meeting in Osborne Park Adventist Church, the Nuer Tribe members, who travel from across Perth, are excited and inspired as they have found a home to worship God in their own language. Many are having Bible studies and preparing for baptism before the end of the year. —*John Horvath*



NEW CHURCH

More than 300 church and community members were present on September 16 as Sorovanga Adventist Church (Vanuatu) was officially dedicated. With special items, messages and a potluck lunch, the day was attended by Vanuatu Mission president Pastor Nos Terry, secretary Pastor Charlie Jimmy, and other Mission staff. Sorovanga is now the 17th Adventist church on the island of Efate. —*Vanuatu Mission*



BABY BOOM

Livingston Adventist Church (WA) has recently seen incredible growth with the addition of new attendees—none of whom can talk yet! Over the past three and-a-half years, 31 babies have been born and church members report the Beginners Sabbath School class is ready to burst. Livingston now has a dedicated children’s ministry leadership team to ensure the 200 children aged 0-15 in their church are being cared for spiritually. —*Linley Vogel*

ADRA Appeal still making an impact

It's October, which means the annual ADRA Appeal is here! We talked to ADRA Australia's senior fundraising manager Aleksandra Ewing to find out more about "Knocktober".

Adventist Record: How does the ADRA Appeal help? Where does the money go?

Aleksandra Ewing: The funds raised during the ADRA Appeal go to support people in need in Australia and overseas. This funding is critical for ADRA's projects in Australia such as community centres, women's refuges, ADRA Cafe and food pantries that help people like Jonathon—he and his three sons were homeless and hungry until they came across ADRA's community meals program. They received much-needed food and basic necessities and were able to get back on their feet. Now they are volunteering to help others.

AR: Is the ADRA Appeal only about door-knocking or are there other ways to get involved?

AE: The advantages of door-knocking are two-fold: it gets the word out there about ADRA and raises funds from the public. Having said that, door-knocking is not everyone's cup of tea! Each person has their own God-given gifts and talents. In the past few years, we've seen more and more very creative ways of raising funds, including a table tennis tournament, an open garden and an eBay auction of unwanted goods. The great thing about these events is that they can be used to reach out to the greater community. If you're stuck for ideas, go to .

AR: Why is support for the ADRA Appeal declining?

AE: Looking at the fundraising landscape, there are a number of reasons why support for the ADRA Appeal may be declining:

- Greater public scrutiny and distrust of charity organisations (due to a small number of high-profile cases of excessive use of administrative costs).
- Concerns about safety of door-knocking and issues with handling money.
- General fear of door-knocking and lack of volunteers able to engage in this way.
- Lack of knowledge about alternative ways of fundraising and supporting ADRA.

AR: As far as we're aware, giving in our Church has been declining across all areas. Why is it important to continue to



support ADRA?

AE: I believe that service and giving are part of our Christian journey. Mark 10:45 says, "For even the Son of Man did not come to be served, but to serve, and give His life as a ransom for many." If we are to be imitators of Christ and want to bring glory to Him, then we need to follow His example of service and generosity, especially for those who are the most vulnerable. After all, we never know when we'll be the ones in need and require help, so helping those in need is a way of us paying it forward.

When I was growing up in Communist Poland my family was not well off at all. And it was then that an agency like ADRA helped us. It made a massive difference for our family and ultimately gave us hope and purpose. And that's what we're here to do: give hope to those most in need.

AR: How can we get our churches motivated to take part?

AE: The main way to get your church motivated is to get a conversation started about how your church is able to support the ADRA Appeal. Talk to your church board, the ADRA representative or personal ministries person at your church, or even just ask to speak at church and encourage volunteers to come forward to help run an event. We have a whole range of ideas of what you can do to get your church motivated and resources available for you to download at .

SCREENSHOTS

WHY YOU CAN'T TRUST WHAT YOU SEE



I wouldn't call myself a "screen junkie", but I do enjoy watching movies. One of the best I've seen in recent years is an historical drama called *The Imitation Game*—a biopic about English computer scientist and mathematician Alan Turing. For me, the film nails the balance between a great script, interesting characters and terrific set pieces. Then there's the iconic quote that encapsulates the entire film, and the life upon which it is based: "Sometimes it is the people no-one imagines anything of who do the things that no-one can imagine."

It's one of those poignant one-liners that may serve as a lifeline for those who feel—or are made to feel—weak or insignificant. If it was used in a sermon, one might even respond with a "mmm" or "amen".

However, upon re-watching the film recently, there was a different quote that resonated with me more.

First, though, some context.

The Imitation Game presents two alternating storylines: Turing's work as a codebreaker during World War II and an investigation into the mathematician's life several years later. In the latter, detective Robert Nock¹, unaware of Turing's previous military history, is convinced the reclusive professor is doubling as a Soviet spy. His investigation—or manhunt—ultimately leads to Turing's arrest, but not for the reasons he presumed; Turing is detained for "gross indecency" on the grounds of

his homosexuality.

The arrest is unsatisfactory to Nock, who maintains Turing is hiding deeper, darker secrets. Nonetheless, the detective gets what he wants: an opportunity to interrogate Turing.

However, as Turing slowly discloses details of his past, including how he successfully cracked the German army's Enigma code, which shortened the war by an estimated two to four years², a notable change in Nock's demeanour takes place. Once convinced of Turing's felony, the detective is now faced with a man—and a story—of tremendous complexity.

"Now, detective, you get to judge," Turing says slowly. "So tell me—what am I? Am I a machine? Am I a person? Am I a war hero? Am I a criminal?"

Nock shakes his head. His response is short but certain.

"I can't judge you."

As people we see so little, yet we think we know so much. A man stumbles out of a bar at 1am and we think we have him figured out. A pregnant teenager sits alone at the rear of the church and we assume we know her story.

But we don't. How could we? We may watch and even try to "walk in their shoes", but we can never tap into a person's mind or soul.

Here's something we need to remember: we *never* know the whole story. All we have are segments, snip-

pets and screenshots of each other's lives. Therefore, "brothers and sisters, do not slander one another. Anyone who speaks against a brother or sister or judges them speaks against the law and judges it. When you judge the law, you are not keeping it, but sitting in judgement on it. There is only *one* Lawgiver and Judge, the one who is able to save and destroy. But you—*who are you to judge your neighbour?*" (James 4:11,12, NIV, italics added³).

Within every life is an immeasurable amount of depth and detail, most of which we will never see⁴. Embracing such an idea enables us to shelve our assumptions and accusations, to the point where we, like Nock, may look a person in the eye and offer but one, powerful verdict.

"I can't judge you."

1. The character of Robert Nock is not based on a real person. He is the only character in the film to have a fictional name. Although a biopic, *The Imitation Game* takes few liberties with the real story of Alan Turing. For an overview of the differences, visit <historyvshollywood.com>.
2. Historians estimate shortening the war saved the lives of 14 to 21 million people. See more at <biography.com/news/alan-turing-biography-imitation-game>.
3. See also Matthew 7:1-5.
4. For a more thorough description of this idea, see definition of *sonder* (neologism) at <dictionaryofobscuresorrows.com/post/23536922667/sonder>.

LINDEN CHUANG ASSISTANT EDITOR/GRAPHIC DESIGNER, ADVENTIST RECORD.

Record Rewind: A Great Revival

Edwin Lennard Minchin was born on February 2, 1904 into one of the first Adventist families in Western Australia.

Len's father, John, died in 1917 and his mother, Nellie, 18 months later. Len, the youngest of six children, and his older brother, Gerald, were then cared for by his two married sisters and two older brothers. Being the two youngest children in the family, Len and Gerald were particularly close.

Len graduated from ministry at Avondale College in 1924. Together with his lifelong friend Tom Bradley, he began work in South New Zealand as a member of Pastor J W Kent's evangelistic team.

Later he served as music teacher and dean of men at Longburn College in North New Zealand. There he met May Pocock whose mother had been one of Ellen White's helpers during her stay in Australia. On February 8, 1928, they married in Australia.

Len became youth leader of the South NSW Conference in 1931, thus beginning his long commitment to ministering to young people. In 1936 he began 10 years as the youth director for the South Pacific Division.

His Week of Prayer, held at Avondale in 1939, has remained a landmark event. Revival swept through the college, students and faculty alike. Prayer groups met all over the campus, with one session lasting all night. Tensions between people were made right and testimony meetings lasted for hours. The regular class timetable was even abandoned for a time. Following the New Testament model, inappropriate books and music were burned.

What started at Avondale had spread all across the Adventist community in Australia and New Zealand by the end of the year. Decades later, senior pastors would talk with great fondness of that life-changing revival series, which had since coloured their lives and shaped their ministry. Les Coombe was a senior ministerial student at Avondale that year and the prayer fellowship coordinator for the campus. He later wrote, "That year was not only outstanding in the history of the college but also throughout the Australasian Union Conference. It is perhaps the greatest outpouring of the Holy Spirit in the Church since

the beginning of our work in Australia." Wrote another, "Hundreds of people would remember that year as a veritable 20th century Pentecost."

Len Minchin's service as a youth evangelist later took him to the Northern European Division and then to the General Conference, where he served for 16 years prior to his retirement in 1970.

Len was a great revival speaker whose messages brought many thousands to a closer walk with their Lord. While some were critical of his presentations—and the music that was an integral part of his programs—as "too emotional", the reality is that wherever he went, Len's ministry changed lives.

Typical of that ministry, in late 1957, Len conducted a month-long series of revival meetings in the small, dusty desert town of Tulare in Central California. During that time he stayed in the home of a New Zealand born couple, A James Haskins and his wife Millie. Gregarious by nature, Len and the family enjoyed their fellowship together with common interests in things "down-under" in the mornings, but after the midday meal Len would quietly retire to his room for prayer and study until late afternoon. He would emerge and, for an hour or so and very much withdrawn into himself, play the family's Hammond organ. Then it was time to

travel to the evening meeting, a drive taken pretty much in silence. On the journey home Len would be tired but open to some limited, quiet conversation. By the next morning he would revert to his normal, cheerful self. That month powerfully influenced the family he was staying with, as well as the cluster of churches around Tulare.

Very late in life, quite frail and no longer really mobile, friends would visit him in Loma Linda, California, and Len would sit on a kitchen chair with a blanket on his lap, and, with his face glowing, talk lovingly of the Jesus who was the centre and complete focus of his life. Elder Len Minchin went to his rest on February 24, 1987.



LESTER DEVINE DIRECTOR EMERITUS OF THE ELLEN G WHITE/ADVENTIST RESEARCH CENTRE AT AVONDALE COLLEGE OF HIGHER EDUCATION.



Outreach is messy fun

Take an energetic group of pre-schoolers, add some painting, stories and singing, and you have a fun children's program called Happy Hands Art Time.

Carolyn Schmitz (pictured above, right) came up with the concept when she was serving as children's ministries leader at Nunawading church (Vic). The first program ran in 2011 as a local community outreach.

Since then Happy Hands has taken off—it's now in nine locations across Victoria and two in Sydney. The second Sydney location launched this month in Mona Vale.

"God obviously had plans [for this ministry]; we have never looked back," Carolyn says.

The not-for-profit program, aimed at children aged 1 to 5, runs for one and-a-half hours each week. It is designed to encourage creativity, exploration and messy fun. In 2016 it was recognised with a "What's On 4 Kids" award.

For those running Happy Hands, the beauty is that the program and craft resources are all provided by Carolyn so there's no need to rack your brain thinking up what to do each week. There's also a weekly support video and Carolyn provides all the training needed to get the program up and running.

"We take the hard work out of it," she says. "Our whole mission is to

support churches wanting to outreach and build bridges with their communities. All of our sites have waiting lists; the demand is there."

Wahroonga Adventist church (Sydney) was the first venue outside of Victoria to run Happy Hands. According to leader Rahela Matic (pictured above, left), the program has received lots of positive feedback.

"I heard Carolyn giving a presentation on the Happy Hands program when I was visiting another Adventist church and was excited to hear about it," she says.

"I thought that it would be great to run Happy Hands at Wahroonga for community families and our families. I liked that it was organised and craft provided and we wouldn't have to think of what to do.

"The kids love coming. They talk about Happy Hands at home and can't wait to show off their artwork to family. They sing [Happy Hands] songs during the week at home."

Happy Hands is successfully building connections and breaking down barriers. Some of the families have gone on to attend other church programs and events.

For more information visit <happyhandsart.com.au>.

TRACEY BRIDCUTT HEAD OF NEWS AND EDITORIAL, ADVENTIST MEDIA.

LIVING HIS WORD

WITH WAYNE BOEHM

LESSONS ON BETRAYAL

It's a word that stings like a viper—betrayal. Sometimes you are blindsided—a friend whispers, a partner is unfaithful or a colleague proves untrustworthy. Betrayal has a bitter taste, even more so when it is from someone trusted (Psalm 55).

Jacob was angry! Having worked seven years, he was given the wrong bride and in 20 years, he bore the losses of the flock and had his wages changed 10 times. For Jacob, it was time to leave.

CONSIDER the importance of Genesis 31:3 to Jacob's past experience and future direction. Confronted with the past, people often take the easier option to flee rather than fight. In this story, we see two distinctly different responses.

CONSIDER Genesis 31:19, 30-34. Feeling cheated but justified, Rachel stole her father's household idols. Was this getting even or claiming what was due her family? Maybe both. Recorded on ancient tablets, we discover that whoever was in possession of the household idols owned property titles. This was Rachel's recompense.

CONSIDER Genesis 31:4-9, 11-13, 21. God shares with Jacob that He is aware of it all and now it is time to move on in assurance He would fulfil his vow. Obedient, Jacob left Laban's home. Two distinct responses. One says, *I need to avenge past wrongs* and the other takes courage in God's promise.

CONSIDER What is your natural response to betrayal? While it might be a road less travelled, Jacob gives us a keen insight into how we can respond, recognising God's counsel and trusting His vows.

CONSIDER James 5:7-9. Prayerfully consider how to respond rightly when you are wronged.

BIG MOMENTS

Spiritual gifts and ministries

God bestows upon all members of His church in every age spiritual gifts that each member is to employ in loving ministry for the common good of the church and humanity. Given by the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfil its divinely ordained functions. According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognised by the church in pastoral, evangelistic and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity and to foster unity of the faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God's varied grace, the church is protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love. (Acts 6:1-7; Romans 12:4-8; 1 Corinthians 12:7-11, 27, 28; Ephesians 4:8, 11-16; 1 Timothy 3:1-13; 1 Peter 4:10, 11.)

Answer according to who you are, not who you would like to be," the website tells me. The banner above this statement announces a quiz that will help me discover my spiritual gifts. All the personality tests I've completed in the past usually just remind me of some of my deeper characteristics. This test, however, is all about how you can apply who you are to the mission of God.

The test not only quizzes me about my personality, but also various aspects of my spiritual life and how people respond to my relationship with God.

I find myself disappointingly lacking at times—I hover my cursor over the enticing "definitely" button, only to restrain myself and instead click on either "usually", "sometimes" or even "never". It's probably best if I'm honest

with myself. The test then asks me about the 5-7 best things that have ever happened in my life and why they are meaningful to me. I'm stumped. I find it hard to narrow down on singular "big moments" of happiness. Ultimately, my answers end up being about the times when I've succeeded after devoting a lot of time and effort towards a goal. The test helps me realise I enjoy bringing happiness to other people. It means more to me to give someone a birthday present and see their face light up, than being given one myself.

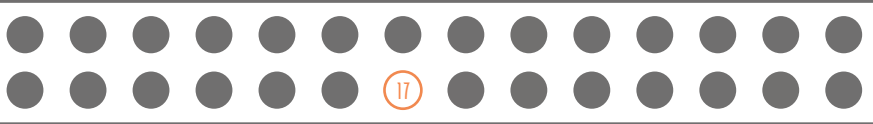
I know I care about other people, particularly those going through hardship. In the past I've talked to many non-believers about Christ, but I don't know if all of those deeply impacted anyone towards a personal decision for Christ.

As I finish off the test, thoughts swirl in my head. "How can I apply who I am as a person for God?"

But then it dawns on me: spiritual gifts are different for everyone.

Spiritual gifts: the talents and skills that God gives us to further His mission on earth. The Bible describes their role—"Their responsibility is to equip God's people to do his work and build up the church, the body of Christ" (Ephesians 4:11,12). Romans 12 outlines that spiritual gifts include prophesy, service, teaching, encouragement, giving, leading and mercy. They're entirely different from the fruits of the Spirit, which are an evident result of the Holy Spirit in a person's life. Spiritual gifts are specifically appointed qualities.

They are bestowed so that each person has a function in the collec-



tive goal of getting to know the Lord better.

Often we get caught up in looking for the obvious gifts—the ones we think make the most impact—like leadership. Just like the control centre of the body is the brain and head, so the mission of Christ needs leaders. Acts 6:1–7 in particular mentions how seven men “. . . well respected and . . . of the Spirit and wisdom” were called to serve the Lord, and as a result, “. . . the number of believers greatly increased in Jerusalem, and many of the Jewish priests were converted too” (Acts 6:3,7).

I see my father as a practical example of a great leader. Born and raised in a non-Adventist home in Communist Poland, along with my grandmother he became a Seventh-day Adventist—a big decision in what is a majority Catholic nation. Becoming a minister, he travelled all around Poland before being called to Australia to continue his ministry. His time on earth was cut short in 2005 when he tragically passed away, but his legacy has remained in those who remember him. With a charming sense of humour and delicate caring nature, he had a charisma that I always admired. When I visited Poland for the first time in 2015, almost everyone I came across in the Seventh-day Adventist community lovingly remembered him.

When I was a child, my brother and I went into Dad’s room on a Sunday morning and quizzed him about why he became a pastor. “I received a call from God,” he said. In my mind,

I imagined it being like a vivid dream where out of the darkness a bright light and a deep booming voice told my dad what he was meant to do, and that was where it all started. Epic.

My brother has since received the same call and is now a pastor in Mackay. He has many of the same spiritual gifts that my father did.

But spiritual gifts aren’t just prescribed to leaders and pastors. The Bible says that in the combined effort of God’s mission, “The harvest is plentiful but the workers are few” (Luke 10:2). And just like the body of Christ described in Ephesians requires a head for guidance, it also has many different parts. That’s where we all come in.

Spiritual gifts aren’t about which ones are more useful in glorifying God. Being a missionary, conference or division president are all necessary and important parts of God’s body, but so are people who encourage and give. They exhibit God’s character and that is just as important to the cause. Pastors with the gift of running big evangelistic campaigns can impact lives as much as people who are able to go to their neighbour’s house to encourage them.

In high school, I had many conversations with a friend who had recently lost her father. I now see that God put me in that situation to encourage her. She ended up choosing baptism. I don’t know where she’s at now, but in that moment God helped me use the spiritual gift of encouragement to serve His goal.

But that doesn’t necessarily always happen. At the marketing agency where I worked before joining Adventist Media, a few of our clients had high demands. When we distributed their promotional videos as Facebook ads, their expectations were that immediately a horde of people would come running through their door. Many times my boss would

patiently tell them on the phone about the “intangibles”—the immense value of putting something out there that might one day contribute to someone making a purchase.

It’s the same with our spiritual gifts. Just because I don’t see the effects immediately, doesn’t mean they are insignificant. A big factor in this is the Holy Spirit. “I planted the seed, Apollos watered it, but God has been making it grow” (1 Corinthians 3:6).

Ultimately, Christ gives us spiritual gifts to reach others; it’s up to us whether we use them.

“Do you have the gift of speaking? Then speak as though God himself were speaking through you. Do you have the gift of helping others? Do it with all the strength and energy that God supplies. Then everything you do will bring glory to God through Jesus Christ” (1 Peter 4:11). Are you able to heal, prophesy, proclaim, teach or administer? Use it for God. Has God given you the gift of compassion, self-sacrifice, service, charity or encouragement? All gifts our Father has bestowed on us contribute to His ministry.

While I did not end up receiving my results from the online test—possibly a technical glitch—the process of thinking about how I can use my spiritual gifts was already God showing me the way. God doesn’t expect me to be pushing myself trying to work on spiritual gifts that I haven’t been given. I probably wouldn’t be able to run an evangelistic campaign or teach a multitude. But I can encourage and give, and that matters just as much.



DANIEL KUBEREK
Assistant editor of
Signs of the Times.



SAVED FROM DINOSAUR PANIC

It doesn't matter whether you're five years old or a highly acclaimed scientist—dinosaur fever can grip us all.

Maybe it's because we enjoy fantasising about a time in which giant biological killing machines roamed the earth. Imagine the adrenalin rush of coming across a living, breathing, snorting Tyrannosaurus Rex eyeing you with a hungry glint in its eye!

Another reason we're fascinated with dinosaurs is because they are gone—totally gone, at least the towering carnivorous kind.^{1*} How could these powerful killing machines have suddenly and completely disappeared? What if the fate of the dinosaurs were to befall us, too?

THE EVOLUTIONARY ACCOUNT

The scientific account that the media gives all its airtime to goes like this . . .

According to a number of university research studies, the original dinosaurs were small, two-footed animals, with large grasping hands, that enjoyed a buffet of plant and animal food. Evolutionary studies suggest they emerged some 247 million years ago in Scotland.² They then continued to evolve, and from those Triassic ancestors finally emerged as the spiky Stegosaurus, the 40-metre long Argentinosaurus and, of course, the infamous scavenger Tyrannosaurus Rex, to name a few high-profile examples.

About 65 million years ago according to the account,

a massive meteorite flew into our lane in the solar system and the resulting astronomical accident killed all of the dinosaurs.

The evolutionary account seems rather feasible. In fact, there are a number of similarities between the biblical record of Earth's history and current scientific accounts—both involve a global catastrophe. Why wouldn't we believe that the deep time dates put forward in this account are historically accurate?

The reason is that scientific methods use assumptions to date dinosaur fossils and events. They may be reasonable assumptions, but they are still just that—and assumptions about history can be incorrect, even false. Scientists realise this, and that's why they don't settle for just one single dating method.

To increase the likelihood that their calculations based on these assumptions are right, they use different ways of calculating the dates and then compare the different results. The only problem is that these dating methods might not be sufficiently independent of each other.³ They may be closely connected and systematically affected by a common cause or a process that scientists are either unaware of, or are not able to include in their models. For example, Lord Kelvin was unaware of the process of radioactive decay, so obviously he did not include it in his geological calculations. This is why he incorrectly concluded that our planet Earth is about 20 million years old.

In our case, the process that scientists are not able to include in their dating models is God's supernatural and miraculous power to create things like planets, rocks, stars and animals instantaneously. What this means is that it is genuinely possible that many lines of scientific evidence can give similar, yet historically incorrect results.

The Bible points us towards a different historical account. Consider the following biblical evidence:

- God's inspired Word describes how God supernaturally created people and animals on the same day—

the sixth day of the Creation Week.

- The Bible states that, just five days earlier, when God first created the earth as I believe, the earth was empty and inhospitable for life.⁴

- If we trace the ages of people in the genealogy of Abraham back through to Adam (Genesis 11:10–26), the Bible points to a fairly recent Creation Week—in the order of about 6000–10,000 years ago.

- There are no explicit biblical statements or evidence that the Creation Week occurred a significantly long time ago, ie more than about 10,000 years.

Because God inspired the Bible, and since there is significant biblical evidence that Genesis 1 is a literal account of history, we can trust that this one divinely revealed testimony is providing us with the true historical account.⁵ What this means is that there were no dinosaurs in existence 65 million years ago or earlier, and people were around at the same time when dinosaurs roamed the earth.

THE EVANGELICAL PROPOSAL

So what really happened to the dinosaurs? A common idea that is taught by evangelical creationists is that God created the dinosaurs during the Creation Week. Because it is assumed that God created them, He obviously would have wanted to save some of them during the Flood, so He would have arranged for some of them to be on Noah's Ark. But how would you fit pairs of huge dinosaurs onto the Ark? Well, God could have directed Noah to bring either some dinosaur eggs or some juvenile dinosaurs onboard.⁶ Imagine having a baby dinosaur as a pet!

Of course, this would have meant that some of the Flood survivors that walked off the Ark were dinosaurs. Evangelical creationists point out that the descriptions of the animals called the Behemoth and the Leviathan in the book of Job sound a lot like dinosaurs.⁷ Also, we find medieval stories from places like England and Germany about people like Saint George fighting with ferocious, fire-breathing dragons.

There are brass etchings in the Carlisle Cathedral in England that look surprisingly similar to Sauropod dinosaurs and carvings in the stone walls of the Angkor Wat temple in Cambodia that look like a Stegosaurus. Could these be stories and artwork created by people who lived with dinosaurs?⁸ The prospect is quite intriguing and thrilling.

The proposal that people and dinosaurs were living together after the Flood is certainly possible and it is consistent with the biblical record that animals and people came into existence on the same Creation day. The only problem is that most of the evidence that evangelical creationists put forward is often much more like anecdotal hearsay and artists' impressions rather than historical eyewitness accounts. In reality, the stories and artwork could have been inspired by descriptions of dinosaurs that were handed down as folk stories through the generations from Noah and his family. Or, they could have also been artistic imagination or dreams. Remember the dream that Nebuchadnezzar had of a terrifying beast?⁹

THE ADVENTIST TESTIMONY

There is a viable explanation within our Seventh-day Adventist heritage. In her inspired writings, Ellen White shares with us that there was some form of intentionally evil cross-breeding or genetic manipulation of animals going on before the Flood. She then goes on to say that these genetically manipulated animals, which God did not create, were destroyed in the Flood.¹¹

Some people may ridicule this idea that genetic manipulation was occurring before the Flood. However, the fact that genetic engineering is being successfully done now means that genetic manipulation was physically possible then as well. All that would be needed was for them to have an advanced form of intelligence and knowledge, which is exactly what Ellen White says was available at the time.¹² Ellen White points to an even higher intelligence for the genetic engineering

that occurred. She ultimately attributes it to Satan himself.¹³ She is not alone in attributing some genetic manipulation to Satan. Leading Christian philosopher Professor Alvin Plantinga writes:

*The world may very well contain sin and suffering, not just on the part of human beings but perhaps also on the part of other creatures as well. Indeed, some of these other creatures might be vastly more powerful than human beings, and some of them—Satan and his minions, for example—may have been permitted to play a role in the evolution of life on earth, steering it in the direction of predation, waste and pain. (Some may snort with disdain at this suggestion; it is none the worse for that.)*¹⁴

Both Ellen White and Alvin Plantinga are broadening our thinking to the possibility that there are spiritual beings who could have caused some of the genetic and anatomical changes that have occurred in animals, rather than just genetic mutations by copying errors and cosmic radiation. God Himself, in His grace and mercy, may have caused physical changes to occur in animals after sin entered the world so that they would have been able to survive in the much harsher environment after the Flood. However, the sobering reality is that a lot more suffering in nature can, and should, be attributed to the direct intervention of

Satan than we often acknowledge.

There is that niggling question: *why should we trust what Ellen White writes on scientific topics like intentional cross-breeding?* When you dig deeper into her life story, though, you discover that Ellen White was given supernatural revelations by God.¹⁵ Also, her comments about the intentional cross-breeding that was occurring before the Flood match what the Bible says.¹⁶ This is why we should take Ellen White's testimony seriously.

Now it's important to note that Ellen White never specifically says that it was dinosaurs that were genetically manipulated. She does give us a wonderfully reassuring insight into why God could have allowed animals like the dinosaurs to be destroyed in the Flood. She writes:

*There were a class of very large animals which perished in the flood. God knew that the strength of people would decrease, and these enormous animals could not be controlled by weak humans.*¹⁷

Considering the fossil records that we have, it is most likely that she is referring to some of the largest dinosaur species. Now clearly there are large animals alive today which are much stronger than us, like tigers, hippopotami and grizzly bears, and we

have figured out ways to sedate and restrain them. However, if dinosaurs were the result of some form of genetic manipulation, God may have decided to destroy all of them in the Flood. Isn't it amazing that God was also thinking of us, 4000 years into the future, at the time when He was stocking the Ark?

It is a fact that dinosaurs lived and roamed this Earth. It is also a fact that they ultimately faced global extinction. However, we can trust that this was all part of Jesus' bigger plan to save us from a significant amount of dinosaur panic and provide us with a less violent world to live in. Even if we are not exactly sure what happened to all of the dinosaurs, God will share with us the reasons for His decisions when we get to heaven. Come to think of it, gigantic dinosaur fossils may actually be paleontological evidence prompting us to think of the new world that Jesus has promised to create for us, where there is no more pain or suffering or death. Now that's a world to look forward to!¹⁸

**Full list of references online.*

SVEN OSTRING PERSONAL MINISTRIES, SABBATH SCHOOL, STEWARDSHIP AND DISCIPLESHIP DIRECTOR, GREATER SYDNEY CONFERENCE.





COULD BREKKIE BEFORE EXERCISE BURN MORE CARBS?

Although fasting before exercise may be a mantra for some celebrities and personal trainers, recent research shows eating breakfast before you work out could help “prime” your body to burn more carbs.

The UK research involved 12 healthy men and examined the impact of breakfast on their body’s response to food immediately after exercise and for the rest of the day.

Researchers from the Universities of Bath, Birmingham, Newcastle and Stirling compared eating a breakfast of wholegrain porridge made with milk before cycling for an hour, versus working out after fasting overnight.

After exercise, the men had their blood glucose and muscle glycogen levels (the glucose our body stores in our muscles) tested.

The researchers discovered that eating breakfast before exercising not only increased the rate at which the body burned carbohydrates during exercise, but also increased the body’s ability to digest and metabolise carbohydrates eaten throughout the day.

The study also showed the carbs burnt were not only coming from breakfast but from the glycogen stored in their muscles.

The study suggests that breakfast followed by exercise may kick-start the body’s carbohydrate processing and “prime” the body for rapid storage of nutrients from the meals that follow.

The research team is continuing to study the impact of eating before exercise, but for now it’s interesting to know that eating a bowl of cereal before you work out may be a great way to kick-start your metabolism for the day.

Visit sanitarium.com.au or sanitarium.co.nz for more great ideas to improve your health.

THREE PRE-WORKOUT BREKKIE IDEAS



OATS AND MILK

Just like the study, fuel up on porridge made with dairy or plant-based milk. This combination is a great source of wholegrains and is low GI for slow-release energy. Overnight oats topped with fruit and a splash of milk is a tasty option too.



WHOLEGRAIN TOAST WITH NUT BUTTER

A high-fibre start to the day, nut butters are a good source of protein and healthy fats, which can lower the overall GI of a meal to keep you feeling full for longer. Look for a nut butter with no added sugar or salt.



FRUIT SMOOTHIE

Blend up your favourite whole fruits, along with dairy or plant milk. If you’re not a morning person, you can prep the night before so your brekkie drink is ready to blend, grab and go.



Recipe of the Week

Sanitarium
health & wellbeing

Breakfast in a jar

A healthy and delicious start to your day that’s high in protein, fibre and calcium. Prep at night and top with your favourite fresh fruit in the morning.

Find this recipe and hundreds more at:

Australia: sanitarium.com.au/subscribe
New Zealand: sanitarium.co.nz/subscribe

 Sanitarium Health and Wellbeing is now on Facebook!

Sanitarium
health & wellbeing



SOUTH PACIFIC DIVISION Church Planting Conference 2019

February 10-13

Avondale College

Accommodation and meals can be booked via the registration process. See below for address.

Open to anyone who is passionate about making disciples and church planting.

Maybe you want to be inspired, equipped and empowered. If so, this conference is for you.

Online Registration
events.adventist.org.au/ew/app/registration/index.html?e=3048

HI KIDS! KIDS SPACE

ONESIMUS RETURNS HOME

Onesimus, a pagan slave, wrongs his master Philemon, a Christian believer in Colossae, and escapes to Rome. He becomes acquainted with Paul, who shares the gospel with him. Onesimus listens, confesses his sins, and becomes a Christian. Paul sees that he has special gifts from God. He urges him to return home to his master, beg for forgiveness, and plan for a future of service. In a letter to Philemon, Paul tells about Onesimus's conversion, offers to repay any debt Onesimus might owe him, and with kindness and tact, pleads with Philemon to forgive his slave and to take him back.

MEMORY VERSE

"Serve _____,
 as if you were _____,
 the _____, not men
 Ephesians 6:7"

UNJUMBLE THESE WORDS AND FINISH THE MEMORY VERSE

- hearlywholeted
- vinserg
- Lrdo

Have you ever been excused from something you should or shouldn't have done?

FIND THE RIGHT PATH

COLLECT THE LETTERS TO SEE THE SERVICE MESSAGE.

" _____ "

Help Onesimus return home to his master.



ON THE SAME TEAM

I just wanted to let you know how much I have enjoyed the *Adventist Record* series on the 28 Fundamentals. The latest article, "The greatest team on Earth" (on unity), September 22, has been my favourite. So beautifully written, well articulated and passionate! I had hoped to publicly share my love for the cleverness of the article (and its writer) and place it on the *Record* website, but found that comments were closed and only negative comments about competitive sport were made. Ironic perhaps?

It had me thinking about a different kind of "religion"—a paid-in-advance member of a football club who supports their team by attending every game, during every season, and defends their team and fellow members no matter their differences. Their dedication and loyalty are unswerving—whether their team wins or loses. I'd like to clarify that I'm not a sports fan at all, but did ponder what differences there would be in our churches if we sought understanding, acknowledged our differences, supported our team and passionately defended our own members, like a loyal football club member. After all, we wear the same colours and listen to the same Coach.

Kym Piez, Vic

MISSION OF CHRIST

I fully support Rhyl Lister's courageous comment on the detainees of Manus ("Doing Faithfully", September 8).

Being from the third world myself, I can say from first-hand experience that "every Kenyan's (read every third world person's) dream was to emigrate to a first-world country". And there is nothing wrong in wanting the best for oneself and one's family. But the implications of what this means should not be lost.

For a start, it means the size of the problem is colossal! Where could the billions of third world people go? All the first world countries put together could only manage [to cater for] a tiny fraction of the potential [number of] refugees!

Secondly, what does this say about the mission of Christ? It's no coincidence

that first world countries are all Christian countries—they became first world because of the influence of Christianity in their history. Admittedly, that influence is fading fast. Thus, every refugee wanting to come to a first world country is a vote for Christianity's Founder, Jesus. This thought should inform our attitude to all refugees.

The size of the refugee problem is the same as the huge challenge of the great commission. The solution in both cases is not simply an earthly one.

Peter Tung, Vic

BEING ENOUGH

Reading this article, "She is enough" (September 22), has been a real blessing.

Not regarding food matters and body image quite so much, although they do apply, but "Who I am is enough and what I am

is enough"—even though it means living with a mental illness for which there is no cure. For some unknown reason God has allowed it and perhaps it is me who attaches the greatest shame and stigma to living with it. Thank you for sharing your journey, much appreciated.

Margaret M, via website

SWEEPING CHANGES

It appears that the GC has set up five compliance committees to address ordination, homosexuality, Creation/origins, core beliefs and Church policies. These committees link to two documents, which if accepted at the council, will empower the GC to directly intervene down to union level.

Dr Gil Valentine in a recent *Spectrum* article states, "What is at stake at the Annual Council in October 2018 is the

coercion of consciences of large constituencies of the Church."

Many of us fear that this will usher into God's Church a spirit of pressure, control, surveillance and stigmatisation of individuals. If this be so, how is it that *Adventist Record* has been so silent on the matter, when sweeping changes are about to occur without our knowledge or input.

Steve Sleight, 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.

Weddings



COJOCARU -WELSH. Claudiu Cojocaru, son of Pavel and Gheoghita Cojocaru (Shailer Park, Qld), and Eldjie Welsh, daughter of Thomas and Elnora Welsh (Slacks Creek), were married on 2.9.18 at Logan Reserve church.
Neil Taylor



REID-HEINE. David Reid, son of Calvin and Glenyss Reid (Charlestown, NSW), and Melissa Heine, daughter of David and Donna Heine (St Ives), were married on 18.12.17 at King Edward Park, Newcastle. David and Melissa met at Kempsey Adventist School after they both accepted calls there as teachers. As the romance blossomed they decided to marry and continue their lives together. They have made a home in Newcastle where they are both pursuing careers as school teachers.
Ricky Hergenhan

Obituaries

ASHMORE John Ross, born 25.6.1949; died 17.8.18 in

Pingelly, WA. On 1.9.1969 he married Maureen Muir in Perth. John is survived by his wife; children Linda and Garry Page (Pingelly), Dale and Melinda (Busselton), Clinton and Danita (Bunbury), and Leigh and Nikki (Perth); and seven grandchildren. John was a "can-do" man, overflowing with ideas of things that he could achieve. He was the chair of the building committee that built the unique Mt Walker church. After leaving the family farm, John operated his own transport and contracting business. He loved his family dearly and would lend a hand to anyone who asked for his assistance.
Norm Hardy



BARRETT, Eleanor Eulalia Lydia (nee Davison), born 24.6.1927 in Sydney, NSW; died 27.8.18 in Castle Hill. On 15.7.1952 she married Kenneth Geoffrey Barrett in Woollahra church. Eleanor is survived by her husband, daughter Fiona and son-in-law Sir Phillip Spratt; and grandsons Simon Spratt, Brendon Spratt and Alexander Moller. Eleanor served alongside her husband in pastoral work. She was known for her "Recipe" column in *Adventist Record*. Among her many interests were her love of nature

and bird-watching. The family is grateful to all her friends who supported her during her final months and who came to say farewell in Wahroonga church.
Vern Parmenter



DOSE, Lynette Ruth (nee Wilson), born 3.10.1944 in Auckland, NZ; died 31.8.18 in Cooranbong, NSW. On 15.5.1966 she married John Dose. She is survived by her husband (Cooranbong); children Peter and Letitia Dose (Perth, WA), and Bronwyn and Greg Fowler (Newcastle, NSW); and grandchildren Kaylee, Jayvin, Shayla, Chalyse and Cooper. Lyn will be remembered for her interest in people and for making many friends in Australia, New Zealand and Fiji. She enjoyed preparation, presenting and socialising around food. Lyn loved all aspects of gardening. Her relationship with God was a high priority and central to everything. Her passion for Christ allowed her to easily share her love of Jesus with those she met.
Kenn Duke, Warren Fedorow



ELLOY, Georgena Frederick (nee Atkins), born 30.6.1937 in Newcastle, NSW; died 27.8.18 in Meadowbrook, Qld. On 14.5.1960 she married

Gordon Elloy. Georgena is survived by her husband (Slacks Creek) and sons Owen (Buccan) and Alan (Bribie Island). After 58 years of wonderful marriage, Georgena is greatly missed by Gordon, along with her family and friends.
Neil Tyler

GODFREY, Irene Eva (nee Lutherburrow), born 3.4.1939 in Sydney, NSW; died 2.9.18 in Victoria Point, Qld. She was predeceased by her son Donald in 1978 and her husband Walter. She is survived by sons Stephen, Robert and Owen. Irene loved her family and most of all she loved the Lord.
Gary Roberts, Bob Possingham, Neil Peatey

LANDA, Olive Daisy, born 14.6.1931 in Toowoomba, Qld; died 23.8.18 in Wyong Hospital, NSW. In January 1972 she married Pastor Eugene Landa in Wallsend church. She was predeceased by her husband in 2008. She is survived by her stepdaughter Ruth Sharpe (and Ricky) (Central Coast). Following graduation from Avondale College in 1972, Olive, over a period of many years, worked as a secretary for the Church in several conference, union and division offices. She was

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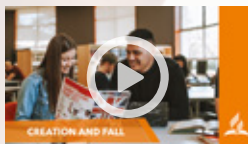
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employed in many departments and finished her career as secretary to three Avondale College principals. She used her voice to the glory of God and had a great social conscience. Olive was a kind, gracious Christian who loved Jesus.

Bryan Ball, Roger Nixon

MITCHELL, Kerry Jeanette (nee Logue), born 3.7.1961 in Fremantle, WA; died 29.8.18 in Maida Vale. On 20.12.1981 she married Graeme Mitchell. She is survived by her husband (Perth); son Shaun (Perth) and daughter Michelle Pizey (Busselton). Kerry was a devoted wife, mother, grandma and a committed member of Gosnells church. Of a jovial nature, she loved people and animals. She was the leader of a craft group and a strong supporter of Pathfinders alongside her husband.

Gervais Cangy

PETTITT, Eileen Nellie, born 9.2.1930 in Northmead, NSW; died 23.6.18 in Blacktown Hospital. She is survived by her husband Roger (Glenhaven); sons Tony and Peter and their families; and her two sisters Valerie Dymond and Marie Crispin. Eileen was a faithful member of Galston and Kellyville churches over many decades and she will be sadly missed. She rests in the Lord awaiting His call on the resurrection morning.

David McKibben



PORTER, John Wayne, born 11.1.1956 in Mullumbimby, NSW; died 25.5.18 in Cairns, Qld. He was married to Karen Porter (Cairns). He is survived

by his wife; father Bon; sister Lee-Anne; daughters Shannon, Natasha and Kirsten and step-daughters Caitlin and Paula. Wayne was known as a man who loved his family, his friends and his God. His forgiving nature, dry wit and ability to converse on a variety of topics all endeared him to those who knew him. He was a valued member of the Cairns church family and leaves behind a host of memories that will surely be cherished by them.

Levi Mote, James London



STAYT, Thelma (nee Martin), born 2.10.1925 in Sydney; died 17.8.18. On 12.6.1948 she married Joseph Stayt, who predeceased her. She was also predeceased by her son Allen. Thelma is survived by her sons Peter and Anna-lise (Melbourne, Vic) and Martin and Kathy (Gold Coast, Qld), and daughter-in-law Neroli Stayt; niece Glenys Kynaston and nephew Graeme Fry (both of Mackay). Thelma shared in her stories, "We all made the greatest decision of our lives . . . to follow Christ. The joy, the peace, the friends and the truth that changed our way of life. What a blessing our faith in our beloved Saviour has been to us." Thelma was well loved and she is missed by those at Mackay Central church.

Maciej Kuberek, Chris Kirkwood, Graeme Mau

VLODARCZYK, Micheasz, born 12.4.1935 in Lipnica Dolna, Poland; died 15.8.18 in Katoomba, NSW. On 3.8.1959 he married Sophia. He is survived by his wife (Springwood); daughter

Ursula and Phillip Lawton (Blaxland) and granddaughters Amy Lawton (Blaxland) and Cassie and James Etwell (Quakers Hill). During his life Michael devoted a lot of time and talents to his church at Pendle Hill.

Nigel Ackland, Jan Jankiewicz, Janusz Jagiello

Melbourne Cup day. Make a note now. Nunawading church, Central Rd, Nunawading. For church building fund.

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