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IS OUR SALVATION SECURE? 14

NEWS

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THE GREAT ANTIDOTE

A young mum is claiming that she is Britain's loneliest woman, according to a news.com.au report. The 32-year-old single mother-of-three claims that she goes to the shops to experience adult human contact and that she extends her shopping trips, sometimes by half-an-hour, so she can be around people for longer.

While this may be tempting to write off as one woman's grab for attention (after all, she did post her story on social media before it was picked up by news outlets), it's also the case that her story is all too familiar to many people, young and old alike.

Research is showing that an ever-growing portion of the population is experiencing loneliness. While it has often been associated with ageing, there are now clear links to younger people as well. A multitude of individuals and whole groups of people are struggling with it.

The recently released Australian Loneliness Report, from the Australian Psychological Society and Swinburne University of Technology, found one in two Australian adults is lonely at least one day a week. For one in four, loneliness strikes on three or more days a week (*The Advertiser*, November 12).

Meanwhile, recent reports link loneliness and depression with increased time spent on social media.

Maybe you've felt it. I have. Isolated. Fighting through life alone; feeling distant from loved ones and friends. A potent cocktail of insurmountable problems, shame at asking for help and even interpersonal conflict, making it feel like there is nowhere to turn for help or support.

That isolating tendency can become a trap as the lonely person feels like it has become part of who they are. They wallow in it, retreating further into loneliness.

Studies have shown lonely people have poor sleep, diet and exercise habits and it is bad for their overall health.

The problem with loneliness is that it is not just those isolated who are affected. Leading marriage specialist Dr John Gottman cites the Divorce Mediation Project, which found that 80 per cent of marriage breakdowns are caused by "growing apart" and the "loss of a sense of closeness". Further, Dr Gottman found that most people were driven to affairs due to loneliness.

This problem is not a new one.

Can you imagine the desolate loneliness Adam and Eve may have felt as they looked back to the Garden of Eden? They had blamed each other, lost the community they had experienced with God and were now on their own. I'm sure they took comfort in each other, but also experienced times of loneliness.

Elijah felt he was the only righteous person in Israel (1 Kings 18:22; 19:10). This was a notion that God corrected, assuring Elijah that he wasn't alone, there was a group of people who followed God and held common beliefs. "Yet I reserve seven thousand in Israel . . ."

That community of believers still exists today. It is just the group needed to address the epidemic of loneliness in our society. The church is described as a body, a family, the flock—all hold the idea of a common sense of purpose and proximity. To do this effectively we need to let people belong before they believe. Often belief will come after we've addressed the deep psychological need for connection and community.

So let's make it our goal, as people of peace, to connect.

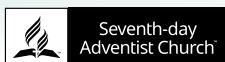
In the lead-up to the end of the year, why not invite someone around for dinner who lives alone? Make an effort to connect with your neighbours using the excuse of the holidays. If you're not going away or travelling to see family during this time, take the opportunity to invite some people around for a meal and listen to their stories; invest in them.

Try disconnecting from technology during your time off and invest in people instead.

Maybe you're reading this and you're the one feeling disconnected and alone. Please find someone you trust—reach out to them and connect.

We the Church can be, indeed should be, the great antidote to loneliness. After all the world will know Who we follow by how we love one another.

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VANUATU GROWTH

In the lead-up to a citywide evangelistic program, two Port Vila (Efate, Vanuatu) churches committed to a prayer walk around the venue for a whole year. One church walked around Fresh Water Oval mid-week and the other at opening Sabbath.

When the program began in September 2014, thousands came to listen to Pastor Jean-Noel Adeline preach and Dr Chester Kuma teach on health. By the program's end, 12,000 were attending. Others connected on Hope Channel TV and radio.

During this time, Pastor Adeline led a 5am prayer meeting in Epauto church. More than 1000 people participated, singing praise and praying as if God was right there with them.

A revival broke out. Leaders of an independent Sabbath-keeping group who left the official Church in the 1990s attended the prayer meetings to criticise. However, they experienced the power of God and repented, asking to re-join the Seventh-day Adventist Church. Dozens of churches and thousands of people were reconciled.

On the program's final weekend, 2957 people were baptised. The Church then focused on discipling these new members, providing workshops and World Changer Bibles.

Then, in March 2015, Cyclone Pam struck, devastating Efate Island. Adventists were quick to respond—taking water, tarpaulins, food, clothes and other necessities to people in need. Practical ministry became the focus. At the time, about one-third of Efate villages had an Adventist presence. Today, every village has one. The revival has led to ongoing Church growth and personal discipleship.

On Friday November 2, I had the privilege of opening the largest building in Vanuatu. The new Epauto Adventist Multipurpose Centre seats more than 5000. On Sabbath morning, it was packed. God is certainly creating a thriving Adventist discipleship movement in Vanuatu.

GLENN TOWNEND
SPD PRESIDENT
● /SPDpresident



SAN POPPIES COMMEMORATE 100 YEARS

LEISA O'CONNOR

More than 700 knitted and crocheted poppies were "planted" in Sydney Adventist Hospital's front garden and lawn, marking the significance of this year's Remembrance Day (November 11), which marked the 100th anniversary of the end of hostilities in World War 1.

Following the Great War, red poppies were the first plants to grow on the battlefields of Northern France and Belgium and have become a symbol for the

sacrifice of soldiers during warfare.

"It's a time for remembering our families," said Margaret Whitehall, one of the many San Help Team volunteers who initiated the knitting campaign and were joined by hospital-wide knitters to create the display.

San volunteer Joy Osgood also took the time to reflect on those close to her who have served, including husband George Osgood, a naval officer on *HMAS Perth* during WW2, and father-in-law

Athol Osgood, who served in the Army in WW1.

Among the garden of red poppies was a patch of purple poppies to commemorate the service of animals involved in military campaigns, including horses and homing pigeons.



SOME OF THE SAN HELP TEAM VOLUNTEERS.

STUDENTS BAPTISED AT SOLOMONS SCHOOL

TRACEY BRIDCUTT

Kukudu Adventist College (Solomon Islands) is rejoicing following the baptism of six students on Sabbath, November 10.

Senior student Prisca Diana asked for the baptism to take place before she finished school. As that was her final week of examinations, principal Dapikana Ripo and chaplain Pastor Bronson Pellington acted quickly to prepare for her baptism.

"We made an announcement on Friday night . . . and we made an appeal to students. Praise God, four other girls decided to go with Prisca into the waters of baptism the next day," Mr Ripo said.

On Sabbath they were surprised to see the number had increased to six after Charina Cheon

decided to be baptised. It was not an easy decision for Charina, whose baptism was against the wishes of her parents.

Mr Ripo said Charina's situation is not an isolated case as there are a number of Kukudu students whose parents are stopping them from being baptised.

"Please pray for us and pray for these students who are having difficulties in paying their school fees since their parents do not want to pay their fees because they disobeyed them in baptising into the Adventist faith," he said.



BAPTISMAL CANDIDATES WITH PASTOR PELLINGTON.

CHURCH PLANT TRIALS POP-UP SERVICE

MATT HUNTER/RECORD STAFF

A “pop-up” church service held at a community centre in Adelaide (SA) was well-attended and generated plenty of discussion.

The novel initiative was organised by members of a church plant that grew out of Elizabeth church and is aimed at reaching out to the growing northern suburbs around Munno Para West—the second fastest growing suburb in Adelaide over the past 10 years.

According to Elizabeth church pastor Matthew Hunter, the idea of the pop-up service is to give people a taste of the format, location and meeting time for the new church plant—New Life Adventist Church—which is planned to officially launch mid-next year.

Held at 4pm on November 3 at the John McVeity Centre in Smithfield Plains, the pop-up was attended by about 60 people, including six members of the local community.

“The format was intended to be focused and welcoming, to make it easy for new people to church to feel

comfortable and get the most out of it,” said Pastor Hunter.

There was a welcome, prayer, song and a talk by Pastor Hunter, explaining some of the meaning of the church plant’s mission statement that “Life is better with Jesus” and the key Bible text: 2 Corinthians 5:17. The service lasted 40 minutes.

After this there was a break where people could grab a drink and have a chat, followed by some round table discussions where facilitators took participants through questions relating to Pastor Hunter’s talk. During this time a children’s program was offered in another room.

The discussion time lasted 50 minutes and then participants were encouraged to fill out surveys to provide feedback about the day, the different elements and what could be improved. Some good and challenging feedback was given, but overall the



response was very positive.

Two more pop-up church services are now being planned for February 23 at 3pm and April 6 at 3.30pm at the same location.

“We are trialling different starting times to see which fits people’s schedules best and make it possible for the team to set up and be ready to go on time,” Pastor Hunter said. “Thanks to all the wonderful volunteers who helped the whole day go so well.”

For those interested in finding out more, email <MatthewHunter@adventist.org.au>.

ADVENTIST ‘CENTRE OF INFLUENCE’ OFFICIALLY OPENED IN VANUATU

MARITZA BRUNT

Seventh-day Adventist Church members in Port Vila (Vanuatu) are celebrating after the opening of a new multipurpose building.

South Pacific Division president Pastor Glenn Townend officially opened the Epauto Adventist Multipurpose Centre on November 2, and was joined by president of the Adventist Church in the Trans Pacific (TPUM), Pastor Maveni Kaufononga; president

of the Adventist Church in Vanuatu, Pastor Nos Terry Mailalong; and more than 3000 church members.

The project, which was started in August 2015 and completed late last year, is now the largest building in Vanuatu, and Church leaders are hoping it will become a centre of influence.

“The multipurpose hall project was initiated to address discipleship needs and to provide urgently needed seating capacity for the growing urban areas of the Pacific,” said Pastor Mailalong.

“It was ideal to be built in Port Vila as a gathering place for all the Church activities and programs, but the Vanuatu Government is also looking at opportunities to use the hall as a future evacuation centre for natural disasters.”

“While we will use it for worship

services and evangelistic meetings, the public can use it too,” said Pastor Kaufononga. “It has already been booked until the end of the year, from within the Church and outside as well.”

“In the long run this area is going to be very beneficial to all our communities so we want to work together to build that relationship, for the interest of our people,” said Pastor Mailalong.

Pastor Townend presented during the Sabbath morning service, which included two ordinations and a special appeal.

“Pastor Townend invited those who would like to study theology and be ministers to come forward, and more than 10 people put their hands up,” said Pastor Kaufononga. “We praise God and believe that this centre is already an influence for the whole of Vanuatu.”



YEAR-END MEETINGS FOCUS ON COMPLIANCE AND DISCIPLESHIP

JARROD STACKELROTH

More than 70 people from nine countries recently gathered at Avondale College's Lake Macquarie campus (NSW) for the Adventist Church in the South Pacific's (SPD) Executive Committee meetings.

Held November 14-15, the year-end meetings featured reports from each of the unions and institutions across the Pacific, with a focus on respectful discussion. Delegates, representing the four unions, many conferences and missions, as well as a number of lay people, heard many reports detailing the highlights and challenges facing the Church in the region. However, much of the discussion centred on women in ministry (full report page 10) and the compliance statement passed down from the General Conference (GC) at the recent Annual Council.

As an extension of the GC in this region, the SPD is obliged to pass on GC decisions. This was done, although with some concern expressed in the voted actions, highlighting the implications policy and word changes would have. One implication explored at length was the increased risk of liability and litigation at all levels of the world Church if key constitutional structure policy is changed. In light of this the delegates passed a resolution to ask the GC for exemptions. Visiting GC treasurer Juan Prestol said other countries such as Canada, Germany and England faced

similar issues.

Highlights from the reports included details about the large distribution of discipline-making resources, with more than 40,000 practical books ordered from Signs Publishing over the past year.

The Discipleship Ministries Team launched *The Tuis*, an animated children's feature that takes families through the 28 Fundamentals. Delegates emphasised a desire to send more youth delegates to the GC Session in 2020.

Some group work was done as delegates split into their individual union groups to discuss challenges and goals.

After each entity delivered its report, one of the delegates would pray for them.

For more on the end-of-year meetings, including video summaries of each day, visit <record.adventistchurch.com>.



CHAIRING THE MEETING: GLENN TOWNEND WITH LIONEL SMITH AND JANE GIBSON-OPETAIA.

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SCHOLARSHIP SUPPORTS SIGN LANGUAGE SPEAKER

JULIE LAWS/LEE DUNSTAN

Christian Services for the Blind and Hearing Impaired (CSFBHI) recently awarded Jessica Laws the Personal Pursuit and Empowerment scholarship.

The scholarship gives cash assistance to qualifying visually-impaired or hearing-impaired persons, or support persons, participating in self-improvement, vocational or recreational programs in support of their life goals.

Ms Laws is studying Certificate 3 in Auslan (Australian Sign Language) with the goal of studying to interpreter level. Improved fluency in Auslan signing will empower her to make a greater contribution to the Church's outreach to the neglected Deaf community. In this area, Ms Laws is a pioneer—the Church in the South Pacific Division having no pastoral Auslan “speakers”.

“Becoming fluent in Auslan is impor-



JESSICA LAWS.

tant to me as a way to open up the opportunity to connect with the Deaf and hard of hearing in the Seventh-day Adventist Church,” she said. “Statistically, this community is not represented in our churches.”

CSFBHI, a ministry of Adventist Media, will provide another scholarship in 2019.

FREE BREAKFAST FOR FIJIAN SCHOOL

SAROME FIU TIKODUADUA

More than 180 students and 15 teachers from Tavua District Secondary School (Fiji) were surprised recently with a free breakfast provided by the Natogo Adventist Church's Dorcas Club.

Seven women from the club prepared a nutritious breakfast of peanut butter and honey sandwiches on wholemeal bread, served with bananas, oranges, apples and fruit juice. They also practised good hygiene by wearing gloves and caps while serving breakfast to the teachers and students.

“We thought of the students who live



MEMBERS OF THE DORCAS CLUB SERVING BREAKFAST.

far away and have to travel to school early without having a proper breakfast or any at all,” said Dorcas Club leader Salanieta Sivo. “That’s why we did it.”

“We would also like students and teachers to know that it is important to eat healthy food and that a proper diet will improve their academic performance,” said Lavenia Fiu, a Dorcas Club member.

As all the Dorcas Club members are unemployed, the breakfast was planned well in advance. All plastic cups, plates, tissues and other items were purchased over a period of time so that on the day of the breakfast, they would not be burdened with the overall cost.

However, the gratitude of the students and teachers made the worthy project a success.

“The principal was so excited about this program, and said he wished it could be done every Thursday,” said assistant Dorcas leader Akanisi Tikinamasei.

NEWS GRABS



UNITY, FINALLY

After more than 40 years, the Hungarian Union Conference and the independent Christian Advent Community have finally reconciled, leading to a mass ordination on October 27. The two groups divided principally over issues of government control during the then communist regime. —TED



ADVENTIST DAY

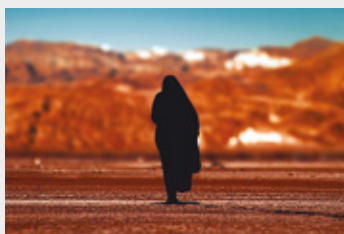
The Brazilian state of Para has become the second state in the country, after Sao Paulo, to pass a bill declaring October 22 as “Adventist Day”. Government officials say the law not only provides recognition to the entire Adventist community, but also “through the promotion of its culture, which is of moral value to society”. —Adventist Review



REACHED BY RADIO

In a milestone baptism on October 13, Guinea-Bissau native Nicolas Gomes became the first person to accept the Adventist message through evangelistic meetings broadcast by a new Novo Tempo radio station in the West African nation. —WAD

HOT TOPICS



MUSLIM PERSECUTION

Hundreds of Chinese Uighur Muslims are being forced into “indoctrination camps” as part of a sustained government crackdown on religious groups. The revelation comes after a confirmed eight churches were shut down and crosses in at least four regions were removed from buildings. —*NewDaily*



I KISSED DATING . . . HELLO?

More than 20 years after its publication, the best-selling Christian book *I Kissed Dating Goodbye* is being discontinued. Author Joshua Harris released an apology, saying he no longer agrees that dating should be avoided. “I now think dating can be a healthy part of a person developing relationally and learning the qualities that matter most in a partner,” he said. —*Christian Post*



STEP IT UP!

People who speed up their walking pace could live longer, according to research from the University of Sydney. For those aged 60 and over, average-pace walking reduced the risk of death from cardiovascular causes by 46 per cent, compared with a slower pace. —*UPI*

AVONDALE CELEBRATES 65 YEARS OF SCIENCE

BRENTON STAGEY

Avondale alumni have reflected on how science intersects, informs and enhances their faith at a reunion focusing on the past and the future.

A degree offered initially through London University that the first student completed in 1953 is now a discipline with about 450 graduates. One of the first three graduates featured as a guest of the 65 Years of Science at Avondale Reunion, held on the college of higher education’s Lake Macquarie campus, October 26–27.

Dr Laurie Draper joined younger alumni to cut a large pendulum-shaped cake during the weekend’s final event, a banquet. He and classmate Dr Ken Thomson, who attended the morning services, graduated a year after the late Professor Eric Magnusson.

“What has science done to my faith?” asked Australasian Research Institute head Dr Ross Grant during his reflection at vespers the previous evening. A biochemical pharmacologist in the School of Medical Sciences at the University of New South Wales and a clinical associate professor in Medicine at The University of Sydney’s Sydney Adventist Hospital Clinical School, Dr Grant said, “while God can’t be empirically proven, a logical conclusion points strongly to an external, authoritative, creative force”.

Professor Bruce Lo, now retired, addressed in his worship service sermon the tension between faith and science, suggesting six ways to deal with it: acknowledge the complementary nature of the fields; respect honest knowledge seekers; note the validity of other arguments; self-assess; acknowledge doubt; and ask questions.

The reading of life sketches during the Friday evening and Saturday morning services honoured seven notable alumni—Ken Chapman, Dr Sid Cole, Graham Blackburn, Professor Magnusson, Dr Richard Pearce, Professor Bruce Waldrip and Keith Wallace—and their contribution to church, college and community. A spreadsheet attendees completed over the weekend meas-



DR LAURIE DRAPER (SECOND FROM LEFT) WITH SCIENCE PRIZE RECIPIENTS KATIE PALMER (FAR RIGHT), BRADEN OLIVER (SECOND FROM RIGHT) AND REBEKAH ROBINSON.

ured service in years and in degrees of science alumni: some 1000 years as secondary teachers in Seventh-day Adventist schools and almost 340 as departmental head and about 140 as principal in those schools. In the tertiary sector, alum earned 37 PhD and seven masters degrees in science disciplines and 11 in other disciplines. Those degrees were useful, with 345 years of service as lecturers and 10 as president at Avondale and 214 years elsewhere. Sanitarium Health & Wellbeing benefited from the expertise of graduates, who gave the entity almost 365 years of service.

The banquet launched the Million Dollar Science Fund, which will help: support staff as they seek to increase the discipline’s research record; support students through a scholarship; purchase and upgrade essential equipment; and invest in human resources.

According to Dr Lynden Rogers, head of the Discipline of Science and Mathematics, the reunion “clearly demonstrated the enormous contribution of Avondale-trained scientists as teachers, administrators and researchers over the past 65 years and the strong leadership of our pioneers”.

“The warmth expressed by those present demonstrated the significance of Avondale as a place of scientific and spiritual nurture in their lives.”

To donate to the Million Dollar Science Fund visit <avondale.edu.au/giving/science>. Donations over \$2 are tax deductible in Australia.

FLASHPOINT



DISCOVERY BAPTISMS

The Western Highlands Mission in Papua New Guinea recently celebrated baptisms as a direct result of their Discovery Bible Centre. Kitip Ku is an area dominated by the Lutheran Church and the Seventh-day Adventist Church was planted under intense pressure that could have seen a tribal war erupt. But after several years of Bible studies from the Discovery Centre, 12 students from Kitip Lutheran School were baptised. Along with completing all the Discovery Bible studies, a week of evangelistic meetings were conducted, touching the lives of many more students, who have pledged baptism in the future.

—Solomon Paul



MORE CARE

Sabbath, October 27, saw the conclusion of the first-ever Spiritual Care Week held at Sydney Adventist Hospital. "It was a week of intense social and spiritual activities," said Dr Branimir Schubert, Adventist HealthCare Mission Integration director. "Hundreds of people, including a significant number of non-Adventists, were touched by the theme 'More Care', which emphasised the reason for our faith and the hope it produces." The majority of all wards and departments were visited during the week, bringing joy to the staff, while guest presenter Dr Subodh Pandit's morning and evening programs were transmitted to all patient rooms.—Branimir Schubert/Record staff



CENTRES OF INFLUENCE

Every year, Hilliard Christian School (Tas) students take a church service in each of Hobart's Adventist churches. During a recent service, held at Glenorchy church, school and church members celebrated the baptisms of Rolf Geriche and Hilliard students Samson, Jeremiah and Danny Rahamani. But the celebrations continued—when Glenorchy associate pastor and Hilliard school chaplain David Leo made an appeal, three adults and 19 students went to the front. "Our schools and churches are truly centres of influence," said church pastor Cosmin Dan-Marica. "We praise the Lord for how our school and church are working together to transform their part of Tasmania."—Tasda



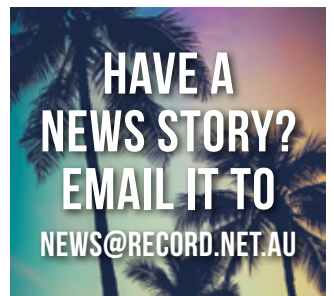
AGRICULTURE DAY

Farm animals, a guessing competition, gumboot toss and face painting were all part of an agriculture day held recently at Wahroonga Adventist School (Sydney, NSW). The children came dressed in farm-style gear and enjoyed the fun activities, including a vegetarian barbecue lunch. The event was part of a fundraising campaign by the school for drought-stricken Australian farmers and raised \$A4000. Other initiatives have included a "Haystacks for Hay" lunch, which raised \$700. The school also put out a call for dog food for farm dogs, with 334kg being donated.—Tracey Bridcutt



HAPPY BIRTHDAY, IPSWICH!

Sabbath, August 25, was a day to remember as Ipswich Adventist School (Qld) celebrated its 50th anniversary. With the theme "Reconnect, Reflect, Reunite", Ipswich Adventist Church was filled to capacity as past and present students, staff and guests shared special music and memories. Lunch after the service provided extra opportunities to reminisce, while a special cake was cut by the oldest student from 1968 and the youngest student from 2018. Guests also enjoyed a school tour before having an opportunity to share their stories.—Nadia Goltz



LUNCHING WITH LANDSBOROUGH

Landsborough Adventist Church's (Qld) Over 50s group recently hosted a free lunch in their community centre as part of National Seniors Week. Clients from Glasshouse Country Care and several community members were treated to live entertainment and a two-course vegetarian buffet lunch. Following a presentation by Australia Zoo's Wildlife Warriors, a gold coin donation raised \$200 for the organisation.—Charles Russell



THREE GENERATIONS FOR CHRIST

The "Bible Mysteries Revealed" evangelistic campaign at Rotorua Adventist Church (NZ) concluded on October 20 with 17 baptisms, including two generations. Christine, her daughter Kelsey and Kelsey's husband Aiden were all baptised, while Kelsey and Aiden's baby son Kora was dedicated just before his parents' and grandmother's baptism. "God truly does great things," said church pastor Harvey Gangadeen.—NNZC



LADIES IN LEADERSHIP

More than 80 women from local churches around the western region of Fiji—Nadi, Lautoka and Ba—recently attended a three-day women's leadership training. Pastor Nasoni Lutunaliwa, TPUM women's ministries leader, shared the final message on Sabbath, challenging the women to stand up and step out for Jesus, engaging in God's work through the power of the Holy Spirit.—My Mission Fiji



SPD remains committed to women in ministry

The South Pacific Division (SPD) of the Seventh-day Adventist Church remains committed to women's ordination and will ask the General Conference to put the issue back on the agenda.

The Development of Women in Ministry and Leadership Report was one of the items that prompted the most discussion on the first day of the South Pacific Division's year-end Executive Committee meetings.

While presenting her report on November 14, SPD women's ministries leader Dr Danijela Schubert stated that in Australia, 8 per cent of local church pastors are women, compared to 2 per cent in the much-larger North American Division (NAD). She also shared another interesting statistic: women make up 16 per cent of the senior conference/mission roles (secretary/CFO) in Australia and New Zealand, 7 per cent in the Trans Pacific Union and 6 per cent in Papua New Guinea.

After the report was received a response was drafted to be sent to the General Conference. The full statement reads:

RESOLVED to receive the Development of Women in Ministry and Leadership Report as presented by Dr Danijela Schubert and attached to the official minutes.

And further, to note and share with the GC the high proportion of women who are employed in local church ministry and leadership positions throughout the South Pacific Division, and that the South Pacific Division has been and remains willing to work within the will and policy of the world Church.

And further, to reaffirm the decision of the South Pacific Division Executive Committee Action 12.1 held on the 12th of November 2013 to affirm the Biblical Research Committee recommendations as follows:

1) The Biblical Research Committee of the South Pacific Division does not see any scriptural principle which would be an impediment to women being ordained.

2) The calling of the Holy Spirit needs to be recognised for both men and women. There is a sense of injustice that needs to be addressed.

3) The mission of the Church is the primary determinant of praxis both in the history of the Seventh-day Adventist Church and in its climax as the Holy Spirit is poured out on both men and women during the latter rain.

Further, to continue to encourage and support the empowering of women in fulfilling the gospel commission and being employed in ministry and leadership positions throughout the SPD.

Further, to continue to influence the Church within the SPD and the world Church to recognise and utilise women who have been called, and have accepted the call of God into the gospel ministry, and who are gifted and empowered by the Holy Spirit as evidenced by their fruitfulness in ministry.

Further, to request the GC to reconsider the recommendations made last quinquennium by the divisions' Biblical Research Committees, the TOSC committee, and to review the GC Session 1990 action referring to women's ordination for its context and

its relevance to the missional needs of the Church at this time, and further, and that in the context of the above items, and specifically in relation to the Fundamental Beliefs numbers 6, 7, 14, and 17, to request the GC to place on the GC 2020 Session agenda an action item on the ordination of women in light of the missional needs of some areas of the world Church.

"[Discussion of the] women in ministries report took the longest," said SPD president Pastor Glenn Townend in a statement made to *Adventist Record* that summarised the day's events (watch full video on our website). "It really affirmed women in leadership and ministry within our Division. As a Division we have a high percentage compared to the rest of the world Church of women in leadership and in pastoral ministry, and we can be proud of that, but we want to do better.

"We still believe in women's ordination and we want it discussed. We don't want winners and losers. We actually want the world Church to move on, and we think it can move on, and we want it to move on in a more wholesome way.

"And so, the discussion was not at all threatening or antagonistic. It was really done in good spirits, a lot of interaction. And everyone stood. It was a unanimous vote, and it was a vote taken by standing, and it was just a really wonderful, wonderful time. And so that's basically this day. God bless you."

| RECORD STAFF

Prayers for rain

On October 18, Charlene Luzuk (Northern Australian Conference ADRA director) and I drove out on a dry, dirt road to a homestead west of Charters Towers (Qld) for a drought prayer meeting. The road was really rough and rocky, and dust billowed around the car. Everything was brown. The grass was dead and the trees were dying. It felt like we were in the middle of nowhere.

While we were driving, I was thinking about what the meeting might be like. This was my first time going to a prayer meeting so I wasn't sure what to expect. I felt slightly nervous but my fears soon disappeared.

The people were very welcoming, kind and loving. There were people from different denominations too. As everyone sat outside in the peace and quiet, it felt like God was with us. As the prayers were being lifted up, I kept thinking about how God has helped us in the past and felt hopeful that He would answer these prayers for the people suffering in the drought happening throughout Australia.

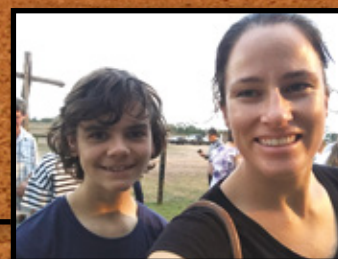
After the time of prayer there was a barbecue where we enjoyed socialising over a meal. ADRA had recently distributed some drought relief assistance in the area and one lovely lady decided to put it towards the event.

We met a lady who owned a very large parcel of land near the place we were meeting. Her area had experienced terrible drought—she had practically no water for a lot of her land. She had been invited to the prayer meeting and felt like God was there to help her and others.

Another man showed us a plaque, which explained the heritage of his piece of farmland. It had been family-owned for five generations and was founded in 1912. All that time, God had looked after their land. He talked about his family and how they took care of the land. I imagined each generation living in prosperity as well as drought. I really hoped that the farm could stay in their family for many more generations to come.

On the drive home, we were quiet and tired, which gave me plenty of time to reflect on this experience and the brave people I had met. God is certainly answering the prayers because we had rain in some places around the country that very night. As I watched the lightning flash in the distance, I knew that God would listen. I know that God answers prayers.

JAKOBE HUMPHRIES 13 YEARS (PICTURED WITH CHARLENE), WRITES FROM TOWNSVILLE, QLD.



Redeeming politics

Over the next few days, I'm planning to be in Canberra as part of Micah Australia's "Voices for Justice" event. Micah Australia is a coalition of many of Australia's Christian justice and development agencies, of which ADRA Australia is a part. "Voices for Justice" brings together about 200 Christians from across the nation to learn, to worship and to speak with Australia's political leaders on issues, including Australian aid, poverty, refugees, modern slavery and climate change, particularly as the policies of the Australian government affect the lives of many of the most vulnerable people around the world.¹

Over the years I have participated in this almost-annual event, it has been one of the best things I have had the opportunity to be part of.

The Bible's call to "do justice" is frequent and urgent. It's what God does (see Psalm 146), it's what God's people do (see Isaiah 58) and it's what "kings" are called to do (see Psalm 101). Politics is not the only way to do this, but it is one legitimate and effective way in which injustice and the concerns of the poor and marginalised can be addressed.

It's too easy to be cynical about politicians, particularly when such an attitude fits so neatly with our own tendencies to apathy. And, of course, politicians often give us ready excuses to feel this way. But when we shrug our shoulders and say, "Well, what do we expect from politicians anyway?" we are surrendering our own responsibilities as people called to participate in and contribute to the collective life and wellbeing of our society—to "speak up for those who cannot speak for themselves; ensure justice for those being crushed" (Proverbs 31:8, NLT).

In paying taxes, voting and otherwise participating in the democratic processes of the nation (see Romans 13:1–7), citizens are participants in the political, social and economic life of the nation, even if apathetically. But, as followers of Jesus, we must fulfil these roles faithfully, intentionally, and with a view to expressing love for neighbour and solidarity with the poor, including those beyond our national boundaries. This is a kind of stewardship.

Most of our politicians are not the noisy and inflammatory caricatures that get too much attention on break-fast television, talkback radio or Sky News. Among our reasons for both cynicism and hope is the reality that most of our politicians become politicians with good intentions. They want to contribute, to serve, and to make our communities, our nations and our world better places.

A standout example comes from Australia's newest Prime Minister. Scott Morrison's first speech to parliament in February 2008 was an inspiring reflection on life, faith and our responsibility to care for the most needy people in the world through Australian aid. He referenced William Wilberforce, Desmond Tutu and Bono, as well as quoting one of the Bible's many calls to justice.² And since then he has overseen our most brutal detention of asylum seekers as immigration minister and the largest cuts in history to Australian aid as treasurer.

As such, speaking with our political leaders can be understood as a ministry of chaplaincy, calling them back to who they would like to be: "To be a chaplain to powerful leaders is not merely to attempt to move or influence them but to minister to them. It is to call them to live up to their divine call, to draw from the centuries of spiritual resources of the church to overcome fear, greed and laziness to do what is right. It is to speak and manifest the truth. Like all chaplains, advocate chaplains pray fervently with and for those in their spiritual care as well as speaking the Word of God into their immediate situation."³

Please join us in praying for our political leaders and for the Christian "Voices for Justice" who will be speaking with them over the next few days. It might change us, it might change our politicians, it might change the world.

1. <micahaustralia.org>.

2. See Scott Morrison, "First Speech": <<https://www.aph.gov.au>>.

3. Alexia Salvatierra and Peter Heltzel, *Faith-Rooted Organizing: Mobilizing the Church in Service to the World* (Downers Grove, IL: InterVarsity Press, 2014), 111.

NATHAN BROWN SIGNS PUBLISHING BOOK EDITOR.





DOING GOOD BY NOT DOING GOOD

In 1948 our dad shifted us from Melbourne (Vic) to Nunimbah (Qld) at the foot of the McPherson Range, north-west of Murwillumbah (NSW). We lived next to the Brindsmead farm. East of us, Bernard Shoo-bridge, our closest neighbour, owned a dairy farm.

It was a Sabbath morning in 1949 and my brother Robert and I were on our way to church at the Brindsmeads' home. Robert was eight and I was 10 years of age.

We saw Bernard at the junction of our bush road and his track. Our non-Adventist friend was anxious and frustrated. He was on his way to the Saturday calf market in Murwillumbah with a full load of calves on his truck. A large tree had fallen across the road and blocked his progress.

"Boys" he pleaded in frustration, "run home and bring back your axe so we can all clear the road."

"The Bible says, and our mum taught us, that today is God's Sabbath so we are on our way to church. We do not chop trees on Sabbath," I kindly informed him.

He was not amused. "But I need to get through so I can sell my calves. It will soon be too late," he replied.

I suggested, "Why don't you take the calves home and we will help you tomorrow to clear the road. Besides, on Wednesday you are sure to get a better price."

Disgruntled, he took our advice and went home. We went off to

church. In 1950, we moved to a new Adventist school at Upper Burringbar, built by W O Edwards, retired editor and book writer at Signs Publishing at Warburton. We never saw Bernie for years.

Fast forward 12 years. As a married Avondale theology student, we visited Murwillumbah church to worship. I met face-to-face with Bernard. He told me how he had followed my childish advice. God had blessed him with twice the price for his calves—much more than what he would have received at the Saturday market with its glut of calves.

The Lord set Bernard into real thinking about God and His Sabbath. God intercepted "Bernie", as we called him, and his direction changed.

Then God sent an evangelist to Murwillumbah to conduct a public series. Bernie saw the advertisements and went along to learn the truth of Scripture. He was convicted, baptised and became a member of our Church.

What a meeting we had that day! What joy for us all! What a large tribe are listed in his obituary.

God be praised. He knows when to act. I have since mused: It is lawful not to do good on the Sabbath on some occasions? Especially when God has His plans and is in control.

GEORGE PORTER RETIRED PASTOR. BERNIE'S OBITUARY WAS IN THE OCTOBER 6 ISSUE OF ADVENTIST RECORD.

DIGGING IN HIS WORD

WITH GARY WEBSTER

HEROD'S PIGS AND CHRISTMAS

Caesar Augustus, a close personal friend of Herod, once said, "I'd rather be Herod's pig than his son." The reason? He'd killed three of his sons, not to mention his uncle, mother-in-law and Mariamne, his favourite wife.

So it comes as no surprise when the Bible records the same Herod, fearing a rival king and inspired by the great dragon, tried with incredible cruelty to kill the Baby Jesus.

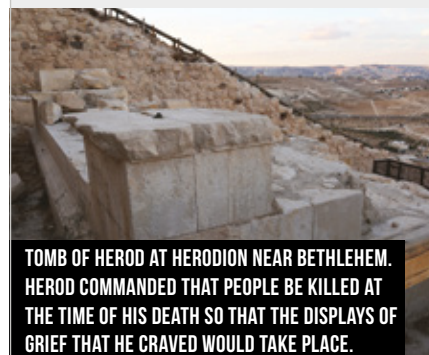
READ Matthew 2:16-18; Revelation 12:4.

Clearly, from its very beginning, the incarnation was a dangerous venture for God. But when you consider the Baby, born after sin had infected and ravaged humanity for thousands of years, and cradled in an unhygienic animal feeding trough in a smelly, dirty barn, was Immanuel, the Almighty Creator from eternity, one can only exclaim "love divine, all loves excelling". What a contrast to haughty Herod!

READ Isaiah 7:14; 9:6; Matthew 1:22,23; John 1:1-3,14; 8:58.

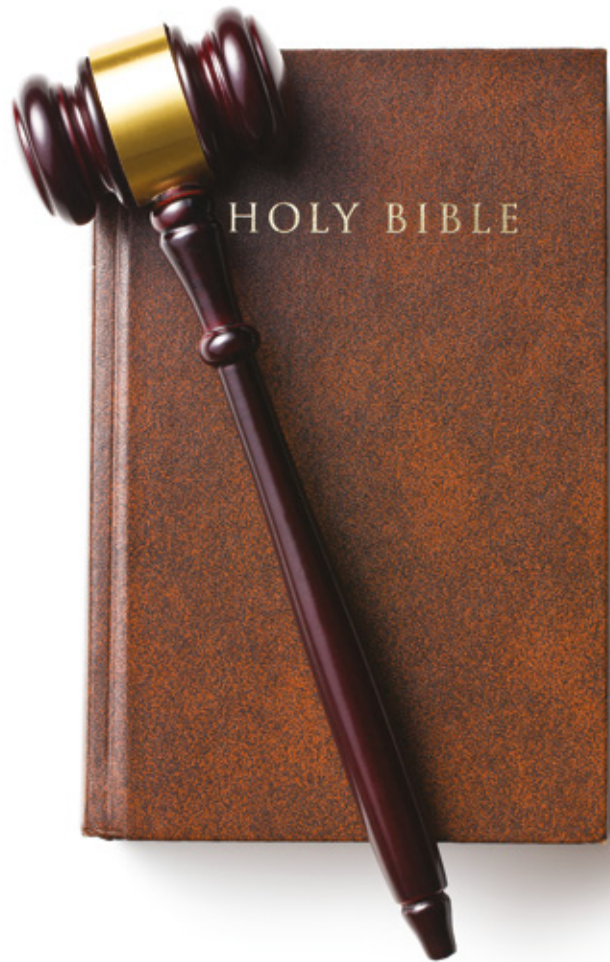
So as Christmas draws near and you begin to rush seemingly endlessly from one event to another, why not make time to contemplate the vast extent of God's incredibly humble love for you. You'll rediscover how infinitely He values you.

READ Jeremiah 31:3; John 12:32,33; Philippians 2:5-8; 1 Peter 1:18-20.



TOMB OF HEROD AT HERODION NEAR BETHLEHEM. HEROD COMMANDED THAT PEOPLE BE KILLED AT THE TIME OF HIS DEATH SO THAT THE DISPLAYS OF GRIEF THAT HE CRAVED WOULD TAKE PLACE.

THE *investigative judgement* AND OUR *assurance*



Assurance of salvation is an issue for Seventh-day Adventists. Why?

Our doctrine of the investigative judgement may have something to do with it. Adventists teach that a cosmic investigative judgement is happening right now. It began in 1844 as the fulfilment of the time prophecy in Daniel 8:14. As the antitypical Day of Atonement, the heavenly sanctuary is being cleansed from our sins with the blood of Christ. In this process our individual records may come up any day to reveal our destiny.

Is the Adventist's personal assurance of salvation undermined by the doctrine of the investigative judgement? This question has haunted Adventists for at least 40 years.

This article addresses pastoral concern regarding the investigative

judgement doctrine, not its biblical accuracy.

Like most Christians, Seventh-day Adventists believe that salvation is not universal. Wondering whether we will be saved is legitimate. Salvation can be lost by the free action of the will.

The theological change necessary to remove any qualms about assurance is not changing the timing, duration or transparency of any judgement, but a change in basic understanding of salvation or free will.

To make salvation altogether independent of free will is the error of determinism. Calvinists believe that God arbitrarily decrees who will be saved and universalists believe everyone will be saved—regardless of individual preferences. Only universalism removes the question of assurance as a Calvinist can never quite be

sure if they are truly predestined for salvation.

The truth of the gospel, on the other hand, provides true assurance. For someone anxious about their salvation, the answer is not keeping the commandments better (legalism) but belief in Christ's righteousness.

The Adventist Church has always taught salvation by grace through faith. Christ is our righteousness. The part we play in our own salvation is to choose whether or not to believe in the good news of Jesus. This is not threatened by the investigative judgement doctrine.

There is a growing realisation that the investigative judgement is the logical outworking of two distinctive beliefs that help explain the uniqueness of Adventism's pre-advent investigative judgement doctrine.

The Adventist understanding of the mortality of the soul and our freedom to choose our salvation make a pre-advent investigative judgement quite sensible. The vast majority of Christianity can't make sense of the timing of a pre-advent investigative judgement given their belief in an immortal soul. Investigation cannot make sense to the determinism of a Calvinist who believes that God unilaterally predestines who will be saved.

Picture a final-year high school student having nightmares about whether her exam scores are good enough to get her into studying medicine. The solution to removing the nightmares is not a change of the method, transparency or timing of the marking process. The solution would have to be one of changing or relaxing the entry requirements to remove the anxiety. The entry requirements could be changed to include accepting her choice to accept the perfect marks of a substitute on her behalf.

The equivalent, in this analogy, of simply removing the investigative judgement doctrine but keeping every other doctrine the same, is to do instantaneous examination by a super-computer in the split-second before university entrance scores are published. It should be obvious that such a change would actually do nothing to prevent the anxious student's nightmares.

You may think an examination is actually irrelevant as "it was all done by the substitute"—analogous to the idea that "it was all done at the cross". But this is burying one's head in the sand: free will means salvation is not universal. There is still a decision to be made as to whether the substitute was accepted and trusted. What if the student plagiarised in the test? Would that be evidence that they actually trusted in the substitute? Wouldn't an examination be helpful to transparently demonstrate trust and fairness?

An investigative judgement teaching devoid of Christ and His righteousness should attract pastoral concern. But

we have established that the doctrine does not automatically undermine assurance.

What benefits does this doctrine bring to one's Christian experience?

The investigative judgement actually resonates with human experience and desires. Our hearts desire fairness, full disclosure. A lot of the critics of the investigative judgement complain that people who have questioned the teaching have been silenced without a proper hearing.

I resonate with the desire for open, transparent dealings with questions, contradictory ideas and the people who hold them. That seems fairer than simply shutting down dissent and excluding dissidents.

God could instantly annihilate all opposition. But the beauty of His character is that He takes time to allow rebellion to demonstrate its true character and results for all to see. He also takes His time in investigation and judgement.

Critics of the investigative judgement doctrine tend to investigate its history and application, and cast judgement on it. Investigation and decision-making are natural and desirable processes in a life blessed with the freedom to choose.

How can the investigative judgement resonate when it is spatially removed from us? Let me go back to the illustration of the high school student and exam marking. Does she have any visibility of the exam-marking process between when it starts and when the university entrance scores are announced? No. Does she care that the process is open, transparent and auditable? Yes; she would be far less satisfied if the marking was done instantaneously by a "black-box" super-computer immediately before scores are announced. Especially if there was a background of accusations about the fairness of the super-computer.

Because Satan has questioned God's fairness, the transparency of God's judgements matters to us

personally, even if our access to that transparency is not until after the decisions are announced.

To the rest of the universe, however, the timing positively needs to be before rewards are handed out. Wouldn't you be concerned if God brought an unrepentant paedophile into your heavenly home? We'd actually want every work to be brought into judgement—whether good or bad—as promised in Ecclesiastes 12:13,14, Revelation 22:12, Romans 2:6 and 2 Corinthians 5:10. Especially since God doesn't ever erase free will or the ability to rebel. Love does not become coerced for the rest of eternity; it just becomes guaranteed because all will see God's transparent goodness in dealing with rebellion.

Judging every work isn't about measuring the number of good and bad deeds against quotas. It is about ensuring that every work of evil is renounced—with Christ's righteousness not only providing covering but also transformation of the heart.

The judgement isn't really even about our behaviour (as we'd all be condemned if it was). It's about whose we are. If we surrender our inadequacy to Jesus, we can't be lost and we are "safe to save".

So assessing each person's level of "safety to save"—and God's fairness in deciding so—is pertinent to ensuring the eternal security of the universe given the eternal persistence of moral freedom.

The investigative judgement powerfully demonstrates God's character of love and freedom. I have greater assurance of both my own salvation and the eternal moral security of the universe, knowing that the judgements of God are not black-box instantaneous decrees but are transparent, deliberative and open.

DANIEL LIVINGSTON ATTENDS NEWCASTLE ADVENTIST CHURCH (NSW) WITH HIS WIFE AND TWO YOUNG CHILDREN. HE WORKS IN ENVIRONMENTAL ENGINEERING.

READY OR NOT . . .

The second coming of Christ

The second coming of Christ is the blessed hope of the Church, the grand climax of the gospel. The Saviour's coming will be literal, personal, visible and worldwide. When He returns, the righteous dead will be resurrected, and together with the righteous living will be glorified and taken to heaven, but the unrighteous will die. The almost complete fulfilment of most lines of prophecy, together with the present condition of the world, indicates that Christ's coming is near. The time of that event has not been revealed, and we are therefore exhorted to be ready at all times. (Matthew 24; Mark 13; Luke 21; John 14:1-3; Acts 1:9-11; 1 Corinthians 15:51-54; 1 Thessalonians 4:13-18; 5:1-6; 2 Thessalonians 1:7-10; 2:8; 2 Timothy 3:1-5; Titus 2:13; Hebrews 9:28; Revelation 1:7; 14:14-20; 19:11-21.)

That must be the church!" Mum said excitedly as my GPS instructed me to make the next turn. It was a sunny Sunday afternoon.

My former pastor was hosting a concert at his current church to raise money for an upcoming Pathfinder camporee. I was keen to support them. Mum and her friend had come along too.

Knowing we were running late, we hurried towards the church. Two young boys stood at the door. They stared at us blankly. There was no offer of a handshake or program, no smile or expression of welcome.

"Can we come in this way?" I asked, wondering if we had come in through the wrong entrance.

The boys looked at each other and then back at us.

"Can we come in this way?" I repeated. If these boys were supposed

to be greeters, they weren't doing a very impressive job so far. Finally the boys stepped aside and let us in.

The church was already filled with people but we managed to find seats.

A man in a suit was at the front, addressing the audience in an unfamiliar language. Expecting a translation into English, we were surprised when none was forthcoming.

Subsequent speakers continued to talk in this unfamiliar language. I wondered why my pastor had asked us along. We had no idea what was going on!

"Which one is your pastor?" my mum asked.

I looked around the crowded room. "I can't see him anywhere."

In hindsight, a few things seemed a little strange to us.

Everyone seemed really dressed up . . . I mean, really dressed up—sparkly

dresses, elaborate hats and stilettos.

"I'm feeling underdressed," Mum's friend whispered. "You should have told us there was a dress code."

"I didn't know there was one," I said in confusion. Everything the pastor had told me suggested the event was casual. He'd mentioned they would be selling \$A10 suppers and auctioning off a jersey—nothing that I'd thought would involve wearing formal dress!

But instead of cultural songs and special items, the speaker at the front seemed to be leading everyone in a long and ceremonial prayer. Every now and again, he would call out what we presumed were names and people would respond with a hearty "Amen".

Everything else seemed to suggest we were in the correct location. We could see the familiar Adventist church sign at the front. There were copies of *Adventist Record* and *Mums At The*

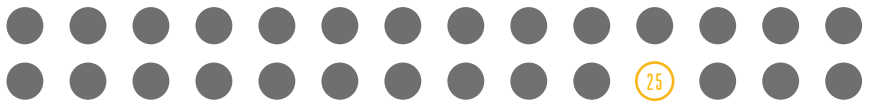


Table magazines in the entry.

We had to be in the right place but we were starting to feel uncomfortable. We didn't see anyone we knew. And it wasn't anything like what we had expected.

If it wasn't for the intervention of one kind woman, we might have remained politely seated for the rest of the afternoon.

Observing our unease, she leaned over. "The service is already finished," she whispered. "They're just taking roll call now."

"The concert is finished?" I repeated, not sure that I'd heard correctly.

"The church service is finished," she repeated, a little more loudly.

I pulled out my phone and showed her the flyer.

"What about this concert?"

She looked at it closely, a frown of confusion spreading across her face.

"No concert here."

"Is this the Adventist church?" my mum broke in.

She shook her head. "We are a Tongan church. We are here until six."

We still weren't sure what was going on. But one thing was increasingly clear: we were not at the fundraising concert.

It was tempting to give up on the concert and drive home. But we were determined to figure out what was going on. Again we looked at the flyer. The details were all correct.

Fortunately we got a message from the pastor just at that moment. Apparently there were two Adventist churches located at the same street address—one building was a fair way behind the other. With new directions,

we were able to find the church we needed to be at.

In 1844, the Millerites were convinced that Jesus' second coming would happen on October 22. They studied the instructions closely and all the signs seemed to be pointing to them being in the right place at the right time. But October 22 came and went without any visible signs of Jesus' return. The day would later be remembered as "The Great Disappointment".

The Millerites did not only have to deal with their own disappointment, but with scorn, taunting and even violence from others. Followers who had given up their homes, farms and possessions for the soon return of Jesus were ridiculed and mocked by others. Millerite churches were burned and vandalised. In Illinois, a mob armed with clubs and knives even attacked a Millerite congregation.

What would you have done? Many chose to "save face" by leaving the movement and returning to the churches they had previously left. Others chose to have nothing to do with Christ at all. But a faithful few were determined to go back to the Scriptures and figure out what had gone wrong. These included the pioneers of what would later become the Seventh-day Adventist Church.

I don't remember many sermons about the second coming when I was younger but the ones I heard must have terrified me. I would have a recurring dream about Jesus returning and my family and I not being ready. One particularly traumatic scene involved me being on an escalator on the way to heaven, calling for my parents because they weren't with me.

Until well into my teens, I swayed between two extremes. The first was fearing that I wouldn't be ready to go to heaven when Jesus came back. I didn't even understand what "being

ready" really meant!

But it's the other extreme that I struggle with more these days. While the gospel does influence many of my life decisions (such as choosing to work for the Church), I tend to think of the second coming as a far-off event that doesn't necessarily impact my life right now. Like the Laodiceans, I can be lukewarm about it—when life is comfortable and going well, it's easy to forget my need for Jesus.

Five months ago, my mum was rushed to intensive care after suffering a serious aneurysm. It wasn't the first time she'd been to hospital—or even the first time she'd had surgery. But it was the first time that I really thought she was going to die.

Mum thought so too. And as tears streamed down our faces, she begged me to keep believing that we would see each other again one day.

When we turn the second coming into a distant event or a message of fear, we forget what it's really about—restoration. Jesus is coming to reunite separated families. He is coming to repair a broken world. And most importantly He is coming to fully restore our relationship with the Father.

Restoration is something to look forward to. But it's also something we can start doing as we wait for Jesus to return. Whether it's listening to a friend, brightening up a colleague's day, praying for someone's marriage or giving someone a hug, there are so many ways in which each of us can bring Jesus' restoration to those around us and share just a little of the hope we've been given.



VANIA CHEW

A producer for *Mums At The Table*, an Adventist Media ministry.



Andrew with fellow LE Sione Mariner.

TAKING THE DEVIL'S MONEY

He took my hand excitedly and began writing on it. "1:15 tomorrow, Daniel. Don't miss it!" I'd known Andrew Kochanski for all of a day at South Queensland Big Camp, but the excitement in his voice told me he had something important to share.

During his presentation the following day, I found myself fascinated by his life journey. Andrew is a literature evangelist (LE) with Jump Start. Historically referred to as a "colporteur", the job involves door-knocking and selling evangelistic books and other print material. The work is often stereotyped as being accomplished by retirees or people "with too much time". Andrew later revealed to me that he was the complete opposite, having forged a successful career in pharmacology, managing a pharmacy in Cooranbong (NSW) for seven years. But his life was unfulfilled.

"Gradually, the work lost its appeal because I was reading during my one-hour lunch breaks . . . I would take an Ellen White book, and I would devour two chapters in an hour. I was so keen; I read *Desire of Ages* as if for the first time," he said.

Rather than experiencing a sudden "eureka" moment, Andrew became compelled over time to devote his

life completely to Jesus. He realised it was more than just words—it was a commitment. "We say, 'Lord, I give you my heart', whatever that is. 'I give you my life', whatever that is. That's nothing. These are words. But when you say 'God, I give you my time, I give you my money, I give you my priorities', we start being specific."

With a stable income on the line, Andrew took a big leap of faith in 2011 and began working part-time for Jump Start. It didn't take long for him to realise he had made the right decision; he eventually quit his job and completely devoted his time to literature evangelism. He has since become the Australian team leader for the program, encountering many soul-winning conversations with people on the street. One experience in particular brought him face to face with the occult.

"This house was unremarkable except there was a five cent coin balanced on the porch handrail. I went over to touch it to see whether it was glued down, because sometimes people play jokes, but it wasn't stuck, it was loose." This peculiar detail stuck with Andrew as he then attempted to sell health and spiritual books to a lady inside the house, to no avail. After

being told that she had no money, Andrew felt moved to leave a book with her regardless.

"The five cent coin flashed into my mind, and so I said, 'I just saw five cents, maybe you can take [the book] and I'll just take the five cents.' And she went silent for a moment before she said, 'No, my daughter has been seeing a clairvoyant. And she has been told that my late husband will come to visit us, and he will leave five cents around the place to just let us know that he has visited.'

"I showed her *The Great Controversy* and said, 'You need to get this book. It shows you the truth about what happens after death.' Praise God she took it and I wrote her a receipt for five cents, and that day I thanked the Lord that the devil had left five cents for that book to go into that home."

DANIEL KUBEREC ASSISTANT EDITOR, SIGNS OF THE TIMES.



WHAT'S THE DIFFERENCE BETWEEN PROBIOTICS AND PREBIOTICS?

You may have heard the terms, but what do they mean and how do they keep you healthy?

Probiotics are live bacteria naturally found in food. When you eat probiotics they make their way down into your gut, where there is an ecosystem of bacteria working to help your body.

This delicate ecosystem is called your gut flora or gut microbiome. Ideally, your gut microbiome should be made up of a wide variety of good bacteria because they all play different roles in keeping you healthy. Eating plenty of plant foods will help ensure you have enough good bacteria.

Fermented foods are a particularly good source of probiotics, including yoghurt (with live cultures), kefir, kimchi, miso and sauerkraut. Probiotics can also be taken as supplements.

So you've consumed probiotics—then what? The good bacteria need to be nurtured and fed to stay alive, multiply and help keep your gut healthy. That's where prebiotics come in.

Prebiotics are fibres that feed the gut bacteria and are important in maintaining a healthy, balanced gut. They lay the groundwork for the probiotics to flourish. If probiotics were the flowers in a garden, prebiotics would be the soil those flowers thrive in.

Prebiotics include fibre-rich foods like wholegrains, beans and legumes, fruits and vegetables. Inulin is another example of a prebiotic. It's a type of soluble fibre that's added to some food products because it improves gut health without changing the taste or texture of food. It's found naturally in high amounts in chicory root, and in smaller amounts in foods like Jerusalem artichokes and onions.

For a healthy, happy gut try to include both probiotics and prebiotics in your diet every day. It can make a big difference to your gut almost immediately, with research showing changing your diet can improve your gut health in just days.

TRY THESE HEALTHY GUT SWAPS



WHITE FOR BROWN

Your gut will thank you when you swap refined grains for wholegrains. Introduce them slowly—try brown rice instead of white rice, or brown, grainy bread instead of white. Wholegrains are packed with nutrients that'll have you feeling great.



MEAT FOR LENTILS

Give your bolognese a veggie twist by using lentils instead of mince. Lentils contain fibre, protein and are lower in saturated fat. An easy and tasty way to get more fibre-packed veggies in your meals.



DIP FOR GUACAMOLE

While chips and dip is tempting, it's also not very gut-friendly. A colourful and zesty home-made guacamole with veggie sticks can still satisfy your crunch cravings and your tastebuds, and is much healthier than its beige counterpart.

Recipe of the Week Sanitarium
Health & Wellbeing



Moroccan chickpea salad

Packed full of prebiotic fibre, protein and iron and low in salt, this nutritious chickpea salad has a unique flavour twist. Enjoy it on its own or as a side to your favourite dish.

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HI KIDS!

KIDS SPACE

NEW TESTAMENT FULFILLS OLD TESTAMENT PROPHECIES

The Old Testament records prophecies of Jesus' birth and life on earth. The New Testament records their fulfilment. For example, Micah 5:2 tells about Jesus' birthplace, and Matthew 2:1 records His birth. Isaiah 53:13-53:12 predicts His life and that one day He will need to suffer to save us. The four Gospels record how all this came true. This helps us to feel confident that God keeps His promises.

GRACE MESSAGE

I know God keeps His promises because Bible prophecies come true.

MEMORY VERSE PUZZLE

FOLLOW THE LINE TO READ THE VERSE

Y O U K N O W T H A T H E G O D P R O M I S E S I T W I L L F U L F I L L

Every promise has been fulfilled."
(Joshua 12:14)

COLOUR ME IN!

PROMISES

What is a promise?
What promises are hard to keep?
What promises has God made to you that He has kept?

KEY

Match the shapes and then colour.



HALLOWEEN CELEBRATION

While visiting friends in an Adventist Senior Living facility, I was amazed to see Halloween being celebrated by people dressed as witches. Halloween celebrates death, including the death of Christian martyrs. But surely celebrating death by satanic symbolism is out of place in a Christian institution? Residents are, of course, free to follow their own conscience and worship as they see fit, but is it right to encourage satanic practices in a Christian environment?

Graeme Brown, NSW

PROUD DIGGER

What a great issue was the November 3 *Record*!

I especially want to congratulate Stephen Ferguson on a well-balanced, practical and theological critique of the spiritual warfare counterfeits that are clandestinely appearing in some of our churches ("28: The day I attended an Exorcism").

There is a true and biblical form of warfare but, sadly, in the vacuum currently present in our literature on the subject, some of our members have turned to unbalanced literature and websites from other religious groups to address this issue. Most of these are based on Calvinistic assumptions, but sometimes even spiritualistic ideas are the basis for the practices they advocate.

They can appear biblical at the outset but can lead practitioners and patients alike down a dangerously unbiblical track. A balanced book I would recommend is *Spirit Baptism and Deliverance* by Dennis Smith or, for a quicker, easier read, *Radical Protection* by Derek

Morris. Finally, I want to mention that I always love Daniel Reynaud's contributions, but the slouch hat you picked for his article's cover photo is adorned with the "skippy badge" on the puggaree. This kangaroo and cross-rifles badge is the insignia of the Royal Australian Regiment, not the AIF, and wasn't introduced as a hat adornment until 1952. Sorry. Proud ex-1RAR Digger here. Blessings!

Daniel Matteo, Tas

DINO DESTRUCTION?

Enjoyed the article "Saved from dinosaur panic" (Feature, October 20). Similar ideas were held by our former church pastor, the late Ben Marshak.

There is however a question: how did the people who carved the images of dinosaurs like the ones at Angkor Wat and the cathedral in England know what they looked like if they were wiped out by the Flood?

Maybe only the huge ones that resulted from man's interference were wiped out, while the original, smaller ones could have been preserved on the Ark,

maybe as juveniles or even eggs, only to die out later as a result of the changes in the climate after the Flood.

Certainly there are numerous dragon legends in the world, notably one in Poland, where I come from.

So it seems that dragons-dinosaurs were alive after the Flood.

Andrew Ostapowicz, NSW

LIVING WITH QUESTIONS

The title "Saved from Dinosaur Panic" (October 20) certainly caught my attention, but disappointed my expectations.

The writer's sincerity is unquestioned but his article seems to build a conclusion based on numerous conjectures. I do not find it obvious that Genesis 1 "is a literal account of history" or indeed a modern scientific statement.

I would rather live with unresolved questions than trying implausibly to answer every dilemma.

A simple reading of the early chapters of Genesis would indicate it's as poetic as Psalm 104 and as parabolic as the story of "The

Rich Man and Lazarus" (Luke 16).

Norman Young, NSW

COMMON GROUND

It gives me great courage to read young Jarrod's editorials.

Re "The great war" (November 17): Then and now, Jesus wants us to bond to each other by looking for our common ground in a loving spirit.

It is the sense that we are better than, more deserving than the remnant elect/chosen ones (rather than Babylon) that results in such disunity and downright animosity—in our Church even! It's encouraging to see rational, thoughtful minds. God bless.

Darlene Douglass, via email

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.

Anniversaries



PARKER. Pastor Ross and Janice (Jan) celebrated their 60th wedding anniversary with their three daughters, sons-in-law, grandchildren and friends on the Sunshine Coast (Qld) on 27.10.18. Reaching this milestone was extra special for Jan and Ross due to health issues. Their secret to a long marriage is placing God first in their lives and serving Him together. A good sense of humour also helps! Family members travelled from interstate to celebrate the happy event. Jan and Ross received congratulatory messages from the Queen, the Governor-General of Australia, the Prime Minister, other dignitaries and friends.



COCK. Robert and Mollie were married on 11.10.1958 in the Archer Street Methodist Church. To this union two children were born: a boy and a girl. They now have five grandchildren: three boys and twin girls. The Landsborough Catering Ladies prepared a 60th anniversary cake. Church members celebrated with the couple at a potluck luncheon.

Wedding



JAKUPEC-MARTIN. James Jakupc, son of Kruno and Val Jakupc (Altona Meadows, Vic), and Kate-Marie Martin, daughter of John and Jeanette Martin (Sunshine Coast, Qld), were married on 30.9.18 in the East Prahran church (Vic). They will make their home in Melbourne, close to where James works as a storeman and Kate-Marie works as a teacher at Gilson College.

Terry Goltz

Obituaries

BEDNAREK, Kazimiera (Kathy) (nee Mazur), born 21.2.1927; died 22.8.18. She was predeceased by her husband Michael in 1983. She is survived by her son Charlie and daughter Krystina Jagiello (both of Sydney, NSW). Kathy was a woman of God. She was born just before the war and survived the death of most of her family to live until nearly 92 years.

Nigel Ackland

BROSSMANN, Annette Pearl (nee Winter), born 28.1.1957 in Ballina, NSW; died 5.12.17 in Lismore. On 19.9.1976 she married John. She is survived by her husband (Goonellabah); children Scott (Lismore), Nathan (Lismore), and Karli and Ben Veal (Tweed Heads); grandchild Mirissa Pearl (Tweed Heads); parents Arthur and Pearl Winter (Brunswick Heads); and siblings Brian (Grafton) and Christine (Ballina). Annette loved God and her family. She shared her love of her Saviour with the community craft groups she attended. She loved reading her Bible and gospel literature, which gave her great faith in her Saviour's soon return and everlasting life. A memorial service was held at Kingscliff church with many church, family and community members celebrating her life.

Joel Slade, Tim Merritt

BURGESS, Donald Reginald, born 16.2.1934 in Goulburn, NSW; died 22.7.18 in Wyong Hospital. In 1956 he married Lorna Harrison. He was predeceased by his children Jennifer and Kenny. In 1994 he married Ruth Turner. He is survived by Ruth; stepchildren Jennifer Schur and Kevin Turner; and four grandchildren. Don was born into a Seventh-day Adventist home and remained faithful to the Church to the end. Before his retirement he ran a successful business in Sydney. Don was known to be industrious and a person of integrity. For several years he faithfully served as the senior deacon of the Avondale Memorial church. He was strong of faith and looked forward to the second coming of Jesus.

Roger Nixon, Lionel Smith

CHAPMAN, Helen Strang, born 15.3.1953 in Invercargill, NZ; died 15.10.18 in a tragic accident. On 15.1.1977 she married Brian in Invercargill. Helen is survived by Brian (Timaru); children Ben and Sonya Chapman (Christchurch), Emma and Nathan Piggott (Invercargill), Jamie and Rebekah (Timaru), Laura and Cam King (Timaru), and Andrew (Timaru); and nine grandchildren. Helen and Brian fostered many children over the past 30 years. Helen was very active in children's and youth ministries, including teaching Bible-in-Schools for the past 17 years and holding other church roles. A large crowd at her funeral was evidence of the appreciation of her loving life.

Stew Presnall



FEHRE, Elaine Edith, born 7.5.1931 in Brisbane, Qld; died 11.10.18 in Timaru, NZ. She was predeceased by her husband Pastor Keith de Ville in 1982. She is survived by her husband Kevin (Temuka); and children Yvonne Stewart (Perth, WA), Mark de Ville (Invercargill, NZ), Paul de Ville (Crescent Head, NSW) and Andrew de Ville (Java); sister Patience (Coffs Harbour) and brother Damien (Woodford, Qld). She helped raise her stepchildren Gail de Ville (Townsville, Qld) and Trevor de Ville (Cardwell). A writer, poet and musician, Elaine was driven by a desire to share the gospel. For 30 years as a pastor's wife she worked as a LE, preacher, a leader of local friendship, youth and Bible studies. In the last decade of her life Elaine was faithfully supported by her husband Kevin as her mobility and independence were challenged. Elaine maintained a steadfast faith and remained true to what she believed.

Paul de Ville, Mebzar Quinto



HALLIDAY, Harold Glen, born 17.6.1936 in Sydney, NSW; died 2.9.18 in Brisbane, Qld. On 19.1.1960 he married Helen Norma Gardner in Bowral (NSW). Harold is survived by his wife; children Russell and Amanda (Newcastle), Linda and Murray Hunter (Melbourne, Vic) and Carolyn and Jacques Calais (Brisbane, Qld); and eight grandchildren. Harold served the Church with distinction in senior leadership roles for 41 years, including as secretary-treasurer of several conferences: NA, Tas, WA, North NSW and South Qld; executive director of ADRA South Pacific; and vice president of ADRA International. He was a visionary, innovative and wise leader. A loving husband, father and grandfather, he was a faithful man of God.

Joe Webb

JACKSON, Matthew (Matt) Aldren, born 25.5.1988 in Adelaide, SA; died 5.10.18 in Adelaide. On 2.9.18 he married Susanna Frigo, but sadly their life together was cut short when Matt lost his battle with leukaemia. He is survived by his wife; parents Alan and Sandra Jackson; brother Brett and sister Sarah. The tributes presented showed how much Matt was loved by both family and friends, and all now eagerly await the Master's call on resurrection morning.

Allan Croft

JOHANSON-FISH, Bobbie-Mae, born 1.5.1936 in Singapore; died 4.7.18 in Lake Macquarie, NSW. She was married to Vivian Fish. She was predeceased by her siblings Eric, Lyn and Jim. She is survived by her husband; children and partners John and Anna, Darlene, Robert and Therese, and Cheryl-Lyn and Geoff; 13 grandchildren; 13 great-grandchildren; and sister Beth. In 1966 Bobbie-Mae moved from Warburton to Cooranbong. She attended the Memorial church for 52 years where she shared her musical talents as a member of the choir. She found beauty in her garden and in people, especially those passing through difficult experiences. A devoted friend to many, Bobbie-Mae loved and was loved by her church and extended families.

Ross Goldstone

LOWN, Natalie Adelene (nee Trood), born 11.3.1925 in Abbotsford, NSW; died 21.8.18 in Kurri Kurri. On 24.8.1953 she married William Lown, who predeceased her. She was also predeceased by her son Ian. Natalie is survived by her sons Kenneth (Newcastle) and Ronald (Kurri Kurri); and sister Hazel Waters (Alstonville). She held many offices in Kurri Kurri church, where she had been a loved and valued member since 1949.

Wilfred Pascoe, Ken Love, Braedan Entermann

TAYLOR, John Nicholas, born 26.2.1958; died 16.9.18 in Grafton, NSW. John is survived by his two sons Andrew and Lachlan, both of Sydney (NSW). He joined the Church after boarding with Michelle Hoy during a difficult transition in his life. The experience brought him in contact with the caring community at Redcliffe church (Qld) and Jesus became John's even better best Friend. He was baptised with his spiritual sister, Kirinda Miller, by Pastor Mike Brownhill at Suttons Beach on 31.10.09. He loved his sons and his Lord.

Ian Baskin



WAINMAN, Coralee (nee Sperring), born 6.3.1912 in Adelaide, SA; died 20.9.18 in Alton Lodge, Cooranbong, NSW. Coralee was married to Franklyn Wainman at Hamilton church on 19.6.1935 by Pastor Reuben Hare. She was predeceased by her husband in 1971. She was also predeceased by her daughter Gloria Kench in 1985. She is survived by her daughter Judy

Jackson and her husband Perry (Cooranbong); grandsons Tony and Kim Kench (Tamarama), and Michael and Kim (Gladesville); and great-grandsons Douglas, Joshua and Oliver. Franklyn and Coralee ran Wainman's Garage on the corner of Freemans Drive and Alton Road, Cooranbong, for more than 30 years, where she worked in the office and served customers. Her love for Jesus was shown in the life she lived, her lifelong support of the Avondale Memorial church, and Sabbath services on Hope Channel and 3ABN in her later years.

Sid Griffith

WELLS, Gwendolynn Catherine (nee Heads), born 11.4.1926 in Invercargill, NZ; died 4.6.18. In 1953 she married Jack Stewart Wells, who predeceased her in 2008. She is survived by her children Beth, Stewart, Stephen, Margaret and Janet; grandchildren; and two great-grandchildren. Gwen was a stalwart of the Adventist faith, having been baptised with Jack into the Church in 1967. As a very active member of the Nelson church, she ran the 5-Day Stop Smoking programs and presented vegetarian cooking classes long before these were fashionable issues.

Gwen worked for many years at Nelson Public Hospital: in the intensive care unit and later in the pharmacy. After retiring, she enjoyed farming life and eventually settled in Hanmer Springs before moving to Culverden where she died at home after a brief illness.

Margaret Wells

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Finally . . .

If the Lord Jesus Christ has washed you in His own blood and forgiven you all your sins, how dare you refuse to forgive yourself? - Francis McNutt

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