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EDITOR'S NOTE:

Turning blessings into bitter waters

Juliana Muniz
Assistant editor



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There I was pointing out their ungratefulness while doing the exact same thing in my life.

I've always been a night person. At least until starting work at Adventist Media, eight weeks ago. Going to bed around midnight and waking up around 8am, though not very healthy, was how I functioned for years.

But with a new commute of 1 hour and 20 minutes each way, from Newcastle to Sydney, I had to change my routine completely. Just like being jet-lagged, this change hit me hard. Especially my mood. I often complained to myself and to God, longing for the day I would finally get used to waking up at 5am and going to bed at 9pm.

One morning, sitting in the kitchen before sunrise, I finally had some spare time, so I decided to catch up on my Bible reading plan while having breakfast. I read Exodus 15, where the song of Moses and Miriam exalts the goodness and great power of God in freeing the Israelites from the Egyptians.

"You blew with Your wind, The sea covered them; They sank like lead in the mighty waters. Who is like You, O Lord, among the gods? Who is like You, glorious in holiness, Fearful in praises, doing wonders?" (Exodus 15:10, 11).

In the same chapter, verse 22, the story's feeling completely changes. We read about the Israelites, the same people who were just freed from their oppressor in the most unusually miraculous way, grumbling over the water in the desert because it was too bitter.

Taking my mug to the sink, I started thinking about how ungrateful the Israelites were. They saw the waters open right in front of them. Columns of fire and clouds guided them. Can you imagine? They saw incredible things and right after, started complaining about bitter water!

How can someone be so ungrateful and faithless like that after seeing the amazing things they saw?

Amid my outrage, God kindly pointed out my own hypocrisy. There I was, pointing out their ungratefulness while doing the exact same thing in my life.

I'll tell you why. How I came to work at Adventist Media is a long and unusual story too. My husband and I left our life in Brazil to be volunteers in Australia in 2019 for one year and possibly more. One year later, we found out that it wasn't possible to renew our volunteer visa, so if we didn't have a work sponsor, we would have to return home.

We looked for other opportunities to stay, but nothing eventuated. Just when we were ready to give up, God sent an opportunity that held us here until it was too late to leave Australia, because of flight cancellations due to COVID-19. That opportunity didn't end up happening. But after a while, I understood it was just a method that God used to keep us here.

While in lockdown, other opportunities arose, and my husband was sponsored, giving me the right to work just as *Record* was looking to hire an assistant editor.

God worked wonders in my life to grant me this opportunity to work at *Record*. It simply required a bit of adjustment but I was too focused on the "bitter water".

When I realised that I was no different from the Israelites, I even tried to defend myself and convince God that I wasn't as "bad" as them. But of course, I ran out of arguments and apologised for being ungrateful.

When telling this story to my husband, he exclaimed, "I'm glad that God speaks to you, because when I do, you don't listen." So what I wish for this year is that we can be more grateful for what God gives us and listen more (to Him and to our spouses).



INSIGHT:

God at work

Glenn Townend
South Pacific Division president

As I sat in the church and listened, I became more and more excited. I was one of the presenters at a church planting event near Newcastle, Australia, joining more than 80 others. My favourite part of the event wasn't the great presentations—that covered having a vision of what God can do in our lives, how to value and reach a person for Jesus, the role of groups and Sabbath school in discipling people—but the group discussions afterwards. That is where I was inspired again.

I heard stories of people inviting university friends over for a meal and discussing the value of religion; of Sabbath school small groups caring for people by weekly phone calls to stay connected; and a prayer group that saw drug addicts find Jesus and a new life. I heard a passion for reaching people who don't know Jesus and a willingness to change to be people-focused. Adventists inviting those seeking spiritual answers to do life with them. This is real disciple-making.

In another meeting, with church leaders in the South Pacific, I heard that while COVID-19 had challenged us to be creative in media with the streaming of worship and evangelism, and had broad reach—these online programs did not lead directly to a growing church. It is really one-on-one or small group personal care that provides the best soil for life transformation. Connections made online must be linked to a person who can support their life journey.

When I visited my hairdresser to keep my thinning and greying hair in line, it was not my usual hairdresser. A young married woman, whose husband was a theology student in the Christian reformed movement, wanted to know about Seventh-day Adventists and I was happy to share with her. As I left she said, "I haven't read my Bible much this week, nor have I prayed as much as I would like but I have been able to share about God with every customer."

Each of these encouraging encounters reminded me that God is at work in our world and our Church. We can follow Paul's advice to the church at Colossae. "Be wise in the way you act towards outsiders, make the most of every opportunity" (Colossians 4:5 NIV). Disciple-making flows from being who you are in Jesus and making that a priority in your lifestyle.

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Sydney Adventist Hospital's Clark Tower.



A patient room in Sydney Adventist Hospital.

Repositioning Adventist HealthCare

📍 Wahroonga, NSW | Record staff

Adventist HealthCare Limited (AHCL), which runs Sydney Adventist Hospital and San Day Surgery Hornsby (in Sydney, New South Wales), has recently undertaken a thorough and considered review of the organisation to enable it to pursue its vision in a more effective way.

"The San has served the community for 118 years, and we are committed to ensuring the continued success and growth of AHCL in order to fulfil its vision: 'To be a thriving faith-based provider of world class care, inspiring hope and wellbeing'," said AHCL CEO Brett Goods.

"To that end, it is essential to have a structure that is fit for purpose; to support our ability to invest in our people and infrastructure and technology; to have the ability to take up new opportunities that arise; to be agile and readily adjust to market changes; and to invest in quality improvement and research."

AHCL has made progress on its operating performance in recent years. Its operational costs, however, remain too high—despite additional rigour around cost management, and concerted efforts to grow new business opportunities.

The hospital's income is reliant on the volume of patients and payments from health funds. Considerable focus and effort has seen AHCL adopt many innovative strategies to provide new patient services and increase patient numbers. Examples include the new Blackouts & Faints Clinic, and "Swaddle"—the Australian-first agreement with HCF health fund to provide no-gap maternity cover from conception to birth.

"Negotiating fair hospital contracts with health funds, as well as improving clinical documentation, are also part of our efforts to make sure AHCL gets paid correctly by health funds for the great service we provide," said Mr Goods.

The COVID-19 pandemic has had an impact on AHCL's finances. In March 2020 the government shutdown of all but emergency surgery in hospitals Australia-wide saw AHCL's operating theatre activity drop to 27 per cent of normal. It took several months before the restrictions eased and operating theatres—the engine-room of the hospi-

tal—returned to normal business.

"We've been grateful to receive COVID-related government assistance over the past 10 months, however this does not cover all of AHCL's COVID-related costs," said Mr Goods. "COVID costs the San an additional \$A400,000 per month on extra cleaning, extra staff training, personal protective equipment (PPE) and the staffing of COVID-screening stations across the organisation. And while the pandemic continues, the government's COVID subsidies to hospitals will cease in March this year.

"Given these contributing factors—including rapid changes in the health-care sector and broader economy—it is important AHCL has the right organisational structure to enable greater access to capital funds to reinvest in all elements of the business to help reach our vision.

"A key contributor to expenditure is labour cost, and AHCL has taken steps to reduce labour costs, starting by reducing the number of executives from six to four, three years ago."

On February 9 AHCL implemented a further strategic adjustment of some roles and reporting lines. The revised structure will affect 35 positions and a number of associated departments.

"Change is difficult, and the new structure will include redundancies, redeployments or reduction of hours in some areas, and additional responsibilities or changes to reporting lines in other areas. Significant effort has been made to ensure patient-care roles are not included in the restructure," said Mr Goods.

"We recognise that changes in structure will significantly affect some individuals and teams and, as the Executive, we grappled with that while trying to stay focused on the needs of the whole organisation, its mission and its vision. We believe the new organisational structure will put AHCL in a better position for a stronger, enduring future, enabling us to progress towards our aspired vision."

The restructure process is expected to take a number of weeks.



Southland Adventist Christian School, Invercargill, New Zealand.

Adventist school opens new premises in NZ

📍 Invercargill, NZ | Juliana Muniz

After nearly four years of planning, design and building, Southland Adventist Christian School, in Invercargill, New Zealand, was officially opened on February 6.

Established in 1955, the school spent the past 53 years at Bainfield Road, before needing to move and expand due to a growth in student registrations.

During the opening dedication ceremony, attendees heard stories from former staff and students, celebrating Adventist education in Invercargill—including a student who attended the first school in 1955, which was located in Esk Street, as well as students who had transitioned to the school on Bainfield Road in 1968.

There were speeches from Owen Saunders (chairman of the board of

trustees), Michael Jones (secretary for the South New Zealand Conference), Pastor Eddie Tupa'i (president of the New Zealand Pacific Union Conference) and Joshua Taylor (principal).

Mr Saunders said it was amazing the new school was built in only 14 months, even with the pandemic's impact.

He also emphasised that the accomplishment wouldn't have been possible without the volunteers and the community's help.

"It has been great to see the excitement of our students and wider school community as we have opened the new school," said Mr Taylor.

"It was a wonderful day for all involved. Thank you to all who attended in support of our school."



The cover of *Just Believe*, written by David Edgren.

Family story brings resurrection power to life

📍 Warburton, Vic | Lauren Webb

When David Edgren set out to write a story that would teach kids about Jesus' resurrection, he thought, *What better way to do it than through the story of a child?* His new book—*Just Believe*, officially launched on February 1—retells the gospel account of Jesus raising the daughter of Jairus, from the perspective of the girl herself.

Published by Signs Publishing, *Just Believe* tells the story of Talitha—the name by which Jesus addressed her, meaning "little girl"—who wants to meet Jesus for a special reason. She is dying and believes Jesus can save her, Mr Edgren explained. But her father, Jairus, a leader in his local synagogue, is concerned about bringing Jesus—who he believes to be a rebel and a Sabbath-breaker—into his home.

"In my mind, this story was always about Talitha until I became a dad, then it became the story of Jairus," said Mr Edgren, who has been working as a school chaplain. "Would I invite someone into my home who I thought was a bad influence?"

Written for six- to 10-year-olds but

offering insights for the whole family, Talitha tells of her father's journey. As he observes Jesus, his mindset shifts from rules to relationships, from legalities to life—and he too comes to believe that Jesus can help Talitha. Talitha receives a new beginning. Following on from themes in Mr Edgren's *The Perfect Lamb*, a similar style of story published in 2013, Jairus comes to understand that through Jesus' own death and resurrection everyone who believes can have a new beginning too.

Open-ended discussion questions at the end of the book help make these themes clear, including about the Sabbath, faith in Jesus and the power of His resurrection.

"The story has great dialogue, dynamic characterisation, with wisdom for both kids and adults," agrees Maryellen Hacko, whose illustrations help bring the story to life. "It's the kind of book people and families can enjoy together."

Just Believe is available from Adventist bookstores in Australia and New Zealand and online at <adventistbookcentre.com.au/just-believe.html>.



NZPUC president Pastor Eddie Tupa'i, NZPUC CFO Kheir Boutros, NNZC president Pastor Bob Larsen, ADRA NZ general manager Keryn McCutcheon and NZPUC general secretary Rosalie McFarlane.

NZPUC conducts business session under unusual conditions

📍 **Auckland, NZ** | Jarrod Stackelroth

COVID-19 disrupted but could not stop the sixth New Zealand Pacific Union Conference constituency meeting on February 14.

Enough delegates from around New Zealand were able to attend the East Auckland City church in person to make an amendment to the constitution allowing Pacific delegates (Cook Islands, New Caledonia, French Polynesia Missions), NZPUC secretary-treasurer Kingsley Wood and SPD delegates Pastor Glenn Townend and Rodney Brady (Australia) to join via Zoom.

The International Dateline meant that the session started Sunday in New Zealand and New Caledonia, while in Wallis and Futuna, Cook Islands, French Polynesia and Pitcairn it was Sabbath afternoon.

"We moved into a time of uplifting praise and worship in both French and English, with reports from our entity leaders of God's blessings in our conferences, missions and Longburn Adventist College in the past five years," said Pastor Eddie Tupa'i, NZPUC president. "They also highlighted challenges and plans for the future."

Halfway through the Sunday session, COVID-19 struck again as New Zealand's prime minister announced increased restrictions to start at midnight, meaning delegates from around NZ had to get home before curfew.

Delegates were able to vote through a new executive committee, with Pastor Tupa'i retained as president and Mr Wood as secretary-treasurer, leaving the rest of the agenda to the executive committee.

"Kingsley and I are grateful for the confidence placed in us," said Pastor Tupa'i. "We are very appreciative to our delegates for their patience, our staff for their adaptability and the SPD leaders for their counsel."

The session that began at 11am local time was finished by 9pm.

"Our theme was "Endurance Inspired by Hope" (1 Thessalonians 1:2,3) which proved to be appropriate with what we faced," said Pastor Tupa'i. "And I am sure we will continue to [face] in these increasingly uncertain times."

making headlines

Adventist physician

Adventist physician Tomasz Karuda was honoured by Poland's Minister of Health for a donation of \$A6.88 million made by him in cooperation with the Dominika Kulczyk Foundation, to the Doctors for Doctors Foundation. The funds were used to purchase almost 60 tons of personal protective equipment for physicians across Poland. —**Daniel Kluska**



Caleb Mission

More than 3000 Adventist volunteers dedicated their summer to serve in the Caleb Mission Project in the Brazilian state of Sergipe. The young people's outreach included caring for people by offering free hair cuts, food distribution and free courses on healthy eating. In addition to social initiatives across the state, every night in January, they coordinated 147 places where they offered lessons on health and Bible studies. —**Luciana Santana**

COVID vaccination clinic

Walla Walla Adventist University, based in the state of Washington, hosted a COVID-19 vaccination clinic on January 18. The vaccinations were administered in the smaller of two lobbies in the university's church. Between 2pm and 7pm, more than 907 residents of the Walla Walla Valley received the shot. —**Kim Strobel**

Life-saving drone

For the first time in regional Australia, custom-made medical drones with a flying range of up to 250km will be trialled for delivery of potentially life-saving medicines in Northern Territory. The project will pave the way for future delivery of critical items such as cold-storage vaccines (COVID-19) in remote communities. —**iMOVE**



Quality service

Save the Children Vanuatu has signed a memorandum of understanding with ADRA and Vanuatu Red Cross Society (VRCS) to ensure high-quality service delivery in response to emergencies in the country. "We are excited to work with Save the Children and combine their expertise with the work ADRA does in the communities," said Richard Greenwell, ADRA director. —**Loop Vanuatu**



Strong Room

In February, Nunawading Christian College (NCC), Victoria, opened a gym for all Years 10-12 students, providing them with a new way to exercise at school. The initial idea for the new space, called Strong Room, came from the NCC students. Now with the gym open and running, the Physical Education department is committed to using it to promote the physical and mental health of the students. —**Nunawading Christian College**



First camp meeting

The Lufa District's first local dialect meeting in Eastern Highlands/Simbu Mission in PNG was hailed a success. The meeting was an initiative of the district's full-time gospel ministers. The intern board was appointed during the event, and Furiri Adventist Church was chosen as the venue for next year. The chairman appointed is John Dora. In the ceremony, a burning flame was officially handed to the interim chairman, symbolising the ministry will begin with God's leading. —**Misek Komiloko**



Teachers' retreat

Before classes resumed for the year, Adventist teachers in Tonga gathered for a retreat at Beulah College from January 20-22. The theme was "moving forward", with Dr Elisapesi Manson as the main facilitator. SPD and TPUM education directors Dr David McClintock and Mele Vaihola presented via Zoom. According to one of the teachers, "It was not only a time to reflect on what we could improve in our schools to make it truly Adventist, but also it was a time for spiritual revival among teachers as we recommit our lives to be more committed Adventist teachers." A similar retreat was held for Adventist teachers in Fiji on January 15-16. —**Conch Shell**



Mum of the Year

Wallsend church (NSW) member Christie Rea, mother of baby Imogen and four other girls, has been named *The Daily Telegraph's* inaugural Mum of the Year and is featured on the February 12 edition's front page. Fourteen-month-old Imogen was diagnosed with a devastating form of brain cancer as a newborn and has been the subject of concerted prayer across the NNSW Conference daily. —**Marta Rutkowska**



Club revived

After several years without Pathfinder activities in their local church, enthusiastic parents and volunteers from Gympie church (Qld) got together to start organising a new Pathfinder club. Funds were raised for uniforms and other costs, by gathering and saving 10 cent recyclables.

Despite the difficulties presented by COVID-19, the new club had their first camp-out at the beginning of April 2020.

In October 2020, the club had another camp themed "Good News Camp", where the Pathfinders reinforced their understanding and sharing of God's Grace as "Medical Missionaries". During the weekend, they were challenged to build a two-rope bridge to cross the waters using only two ratchet straps, two ropes and two canoes.

Hopping into their hand-made boats and planes, and once across the "abyss", as Medical Missionaries they shared songs, care, love, knowledge and successfully won new disciples for Christ in a foreign land.

On December 5, 12 Pathfinders were invested by the district director for the Sunshine Coast, Phillip Thew. Mr Thew, who was himself a Gympie Pathfinder during his youth, shared that, "if not for Pathfinders, I wouldn't spiritually be where I am today".

—Sandra Lee



Induction program

Naha Seventh-day Adventist Primary school in Honiara, Solomon Islands, started the school year with a Sabbath induction program on January 29, not only for the teachers but also for their spouses and families. With the theme "I will go to my family", Pastor George Auna advised the teachers that "to be a quality worker you should start in the family". According to one staff member, "The message was timely and to see the collaboration between pastors, teachers and families was encouraging." Naha has an enrolment of almost 300 students, 40 per cent of whom come from non-Adventist families.—Conch Shell



Pastor Dutlow ordained

Quintin Dutlow (second left), pastor of Macksville and South Kempsey Aboriginal Adventist church, was ordained to ministry on February 13. Having graduated from theology at Avondale in 2016, Pastor Dutlow has a passion for indigenous ministry that was born as he pastored and travelled several townships in the outback. One of the highlights of his ministry is the special bond that he created with the community of Finke (NT), resulting in the opening of the Finke Adventist church. Pastors Adrian Raethel (NNSW president), Abel Iorgulescu (NNSW secretary) and Cranville Tooley (NNSW Ministerial secretary) led the service.—Record Staff

have news to share?

Email info and photos to <news@record.net.au>



426 juniors and teens request Bible studies at Summer Camps

📍 Australian Union Conference | Juliana Muniz



After a long season of isolation and gathering limitations, Summer Camps across Australia brought some relief to hundreds of restrained juniors and teenagers. But with COVID still part of our realities, adjustments and cancellations had to be made to comply with the always-changing restrictions.

Out of the nine conferences in the Australian Union Conference (AUC), one, Greater Sydney Conference, had to cancel their event due to the sudden COVID outbreak in Sydney's northern beaches. The other eight conferences were able to run their Summer Camps, having to walk extra miles to adjust to restrictions.



With all the uncertainty to organise an event during a pandemic, the Conference Youth Departments did everything they could to not miss one of the most important evangelistic opportunities of the Church.

"Summer camps are so important in the life of the junior and teen. We believe that the Holy Spirit does in six days what can sometimes take years to do in their lives. We see so many lifelong decisions for Jesus Christ made at summer camps. All of our youth ministries teams around Australia see the running of summer camps as vital for the Church," says Jeffrey Parker, AUC youth ministries director.



From all the camps run in Australia, more than 426 teens and juniors requested Bible studies and 298 manifested their wish to be baptised. What makes Summer Camps such a unique evangelistic method for the youth is the opportunity to present Jesus in a fun environment where they make lifetime memories. There are also many non-Adventists, which makes it a great opportunity to introduce them to Jesus.



In addition to all the fun activities like abseiling, archery, horse riding and other fun things, the campers also have dedicated times for worship and spiritual talks. Austin Schmitz, a 12-year-old from Newcastle, went this year to his first Summer Camp, in Stuarts Point, NSW. He points out that what makes Summer Camps unique is the spiritual environment.

"I loved all the activities and the fact that we had all our friends there, but we love going there because it's not just a normal camp. It is spiritual focused," says Austin. His brother, 15-year-old Xander, adds that it was very special to have a prayer before every activity.



Retreat to recovery

On their fifth wedding anniversary, Nic and Kerilee Bolto made a pact. Speaking openly about traumatic incidents they'd each experienced, they wanted to create a space where people in similar situations could come to take time out, process, and heal—a retreat, if you will.

Over the next several decades, the couple worked to turn their dream into reality. They secured a plot of land, and hundreds of volunteers extended their time, donations, and talents to build, landscape and style the property. Set against Mt Cathedral in Buxton, a mere 90 minutes from Melbourne, The Retreat is 53 acres of architectural prowess and design perfection. In the few months it's been open, it has been listed in *Vogue Living* as a top destination for the Yarra Valley and recently won the Global Health and Pharma's "Best Life Renewal Project" for Victoria in 2020. But stunning design aside, The Retreat isn't your typical bed and breakfast—it's a ministry.

"For me, The Retreat was a response to the shock death of two of my brothers," says Nic, who attends Wantirna Adventist Church in Melbourne's south east. "Kerilee and I were very aware of how limited services are for people who are reacting to crisis, and often how great the need is. If someone's processing of trauma is not well managed, the consequences can be devastating."

"Originally, it was our idea to have The Retreat be entirely a charity: people who stay, do not pay," adds Kerilee. "But as we went along and we invested more. . . we needed The Retreat to be able to service the debt."

To balance their dream of serving

others with mounting costs, the couple came up with a unique payment system. The property is listed on Airbnb to book as standard accommodation for families or couples looking for a getaway. That money is then divided: part of it goes toward repaying debts, while the rest is paid forward, allowing people who are looking to heal from traumatic experiences to stay for free.

"It was also our intention to always have a host couple onsite to provide light touch pastoral care to those who come to stay, and Nic and I plan to be that couple from early December this year," says Kerilee. "We will vacate for paying customers, only as much as is needed to cover costs."

Paying guests are really pleased to hear the proceeds are going to strengthen our community. And the ministry is already making a difference in the lives of those who stay. The Retreat's first ever guest, Elaine told Nic she hadn't been able to get a full night's sleep since losing her husband in a major family violence incident.

"But my first night at The Retreat, I slept through and woke at 9 o'clock in the morning!" she said. "Being surrounded by nature—and by caring people—has been truly wonderful."

Allowing the effects of nature to aid in the healing process was a driving force when designing The Retreat.

"Bring the outside in" was the brief for the then student architect Joel Wilson, who agreed to take on the project after bumping into Nic on a Melbourne train one morning. Floor to ceiling windows line one side of the building, overlooking the garden, and allowing natural

light to flood through. Each of the five bedrooms, all with ensuites, are swathed in earthy, natural tones, with spacious windows and artwork of local flora and fauna. And in honour of Nic's late mother, a dedicated "bath" room, with a solid stone tub that faces out over the mountains—Kerilee's favourite spot.

But it's the outdoors that truly makes The Retreat a haven. When feet stop crunching the gravel, there is nothing to be heard but the occasional call of a bird. It is calm, it is peaceful, and it's in this silence that Nic and Kerilee believe there is something special.

"God speaks to me very clearly in the wild, so it was intuitive to find a setting that was deep in the outdoors," says Nic, who recalls how he drew closer to God as a Pathfinder hiking in the very mountain ranges where the property now sits.

Through their own unwelcome experiences with trauma, Nic and Kerilee's ministry isn't just a pretty place to stay—it's a reminder that there is hope, a chance to let go, and an invitation to press forward.

"The Retreat is located in a harsh and remote setting that works well as a metaphor for recovery," says Nic. "The region was wiped out in the Black Saturday bushfires, but the natural setting demonstrates how we do recover, however bad the incident."

The author and her family stayed as guests at The Retreat.

Maritza Brunt

Stay-at-home mum, part time journalist, Wantirna Church, Vic.



The many colours of life

Have you ever thought about the similar attributes of flowers and people? Even now, as I write, a smile crosses my face as I visualise different types of flowers.

It never ceases to amaze me the endless variety our Creator has provided for us to enjoy. How decorative is His hand?

Flowers come in all designs, just like people. Colour, size or shape does not determine worth.

A colourful flower bed or vase of flowers can gladden any gloomy day. Bringing a smile to the sick or lonely heart. With wonder the Psalmist exclaimed, "O Lord, how manifold are Your works! In wisdom You have made them all. The earth is full of Your possessions" (Psalm 104:24, NKJV).

Some flowers are border plants, planted around the garden edges marking a clear boundary. Some people guard well the truth of God's word and moral boundaries.

Some flowers like the colder months. How often has a cold response dampened your spirits or our response another's?

Some flowers like the warmer climates. What a dif-

ference a warm or cheerful reply makes, gladdening our hearts and nourishing our soul. "A word fitly spoken is like apples of gold in settings of silver" (Proverbs 25:11, NKJV). Can your imagination visualise the beauty in such a wonder?

Some flowers stand tall at the back of the garden bed—some people stand tall despite much adversity, still others stand tall in the background, humbly fulfilling their allotted tasks cheerfully.

Some flowers have perfume, others don't. How often do we leave a lingering impression like "sweet perfume" by our words or actions, or do we poison the air like an obnoxious weed with a hasty reply?

Weeds! I'm sure you like me have looked at those offending invaders with annoyance and wondered how is it they seem to flourish while other carefully nurtured plants often struggle to survive ?

After a shower of rain, it seems they take great delight in springing up where they are not wanted and choking the life out of that freshly laid garden bed: the one you weeded so painstakingly, the one you planned to mulch in an effort to eliminate those tiresome unwanted garden guests, but never quite got around to.

Roses steal the show at any function...but they also have thorns. Some flowers are flamboyant, they stand out in any vase—some people are hard to miss, they add a touch of "spirit" to life's often mundane activities. I'm sure you can think of a few such people in your own life's journey.

Some flowers are versatile, plant them anywhere in the garden and they flourish—how about us—are we versatile, how adaptable are we to change, or do we droop and wither in changing conditions, moaning at the least little adversity ?

Some flowers are fragile, like the delicate Orchid—many people are left fragile, buffeted by the challenges of painful memories, and need thoughtful care and understanding . . . maybe even a shoulder to cry on.

Sunflowers! Well, what can I say . . . some people just brighten your day no matter what. They just can't help it, their sunshine envelops you like a big cuddly teddy bear.

Like flowers in a garden or vase, we are meant to compliment each other in our variety.

We are all a living representatives of our awesome Creator. We are all different.

Imagine being all the same!

As we touch the lives of others, the challenge for each of us today is to stop and think . . . what are we cultivating in our own life—flowers or weeds ?

By the grace of God let us endeavour to sprinkle petals of kindness on the pathway of others.

Lynn Scarr

Loves her work as a nurse.
Lives at Ocean Shores, NSW..

The 10



Biblical baby names you could try in 2021

It seems that COVID-19 lockdowns have created a baby boom, so if you're expecting a baby this year, we've done some of the hard work for you and found some unique and functional baby names straight from the Bible.

Male

Kenan | "Possession"

A biblical patriarch who lived before the flood, also mentioned in the genealogy of Jesus (Luke 3:37).

Jamin | "Right hand, south wind"

One of the sons of Simeon (Genesis 46:10, Exodus 6:15 and 1 Chronicles 4:24).

Tekoa | "Trumpet"

The son of Hezron and Abijah (1 Chronicles 2:24; 4:5). Also a town in Judah, the dwelling place of a wise woman, mentioned in 2 Samuel 14.

Micah or Micaiah | "Who is like Yahweh?"

Micaiah was a prophet and one of Elijah's four disciples (1 Kings 22:14), not to be confused with Micah, the minor prophet after whom the book is named (Micah 1:1).

Seraiah | "Yahweh is Ruler" or "Soldier of Jehovah"

There are nine Seraiahs in the Bible, including the father of Joab (1 Chronicles 4:13-14) and one of David's scribes (2 Samuel 8:7).

Female

Mahala or Mahalah | "Tender" or "Weary"

There are many Mahala's in the Bible, including the granddaughter of Manasseh (1 Chronicles 7:18) and David's granddaughter (2 Chronicles 11:18).

Adah | "Ornament"

There are two Adah's in the Bible, one the mother of Jabal and Jubal, the other a wife of Esau (Genesis 4:19-20; 36:2).

Atara or Atarah | "Crown"

A descendant of Judah and the second wife of Jerahmeel (1 Chronicles 2:26).

Talitha | "Little girl"

The name Jesus gives to the girl that He resurrects, saying "Talitha cumi" or "Talitha kum" in Aramaic, meaning "Little girl, I say to you, arise!" (Mark 5:41).

Zillah | "Shade" or "Shadow"

The second wife of Lamech, Zillah was the mother of Naamah—the first daughter named in the Bible—and Tubalcain, the founder of ancient crafts (Genesis 4:19-23).

LIVING KINGDOM



What am I worth?

Luke 14:7-14

The lowest seat at the feast

"But when you are invited, take the lowest place, so that when your host comes, he will say to you, 'Friend, move up to a better place.' Then you will be honoured in the presence of all the other guests. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted." Luke 14:10,11

When I was in primary school, I had very low self-esteem. Instead of walking, I would shuffle around with my eyes focused on the ground and my arms pinned across my chest. I never quite believed that my friends actually liked me and was always suspicious that they were mocking me behind my back. I was even too afraid to buy food from the canteen because I didn't want to line up in front of others! But one story from my childhood, in particular, haunts me.

I was perhaps eight years old and all the girls in my class were playing "mums and dads" at lunchtime. When I was asked which character I wanted to play, I chose to be the pet—a dog—rather than the more desired characters, like the mum, dad, children or even grandparents. I didn't want to be the pet, but my reasoning was this: if I chose a role the other girls wanted, they wouldn't want me to play with them or might resent me for choosing the role they wanted. And so I would bark, crawl around on my hands and knees, have a skipping rope tied around me like a leash, and allow people to treat me like an animal.

A lot has changed since that time, thanks to many kind,

insightful, generous and wonderful people in my life. Looking back, I am often shocked by the things I once did to please others. But even now, I sometimes still struggle with my sense of value and worth.

When I first read the parable about "The Lowest Seat at the Feast" in Luke 14:7-14, I was greatly distressed!

In this passage, Jesus has been invited to a pharisee's house for Sabbath lunch and notices the guests choosing the more honourable seats at the table. He then tells a parable of a guest who chooses the seat of honour at a wedding feast, only to be asked to move so a more distinguished guest may have that seat. Humiliated, he then has to take the lowest seat. Jesus tells the crowd that when invited to a feast, they should choose the lowest seat. Then, the host will move them up to a better seat and honour them before everyone.

Choosing the lowest seat . . . every time I would read this parable, all I could think of was my distressing memory of choosing to play the "dog" in the playground and allowing others to just walk all over me. How could Jesus tell His followers to choose the lowest place? Did Jesus really expect me to back-peddle and become like I was before—bowing to the interests of others so as not to disappoint?

For years I didn't properly understand what Jesus meant. But now that I have more life experience and understanding of biblical context under my belt, it is easier to see what Jesus was really getting at. Jesus was invited to the house of a prominent Pharisee for Sabbath lunch. This Pharisee would have surrounded himself with people of high standing, rather than the humble "sinners" and "tax-collectors" Jesus spent

time with. And having been invited to the house of a prominent Pharisee, these guests would have been aware of their high position in society and were likely proud of their status. So when Jesus rebuked the guests, he was addressing their problem with pride more than anything else.

Something I have discovered recently is that pride and self-deprecation are not as dissimilar as one might originally think. Pride is commonly associated with the idea of a puffed-up self-importance and an air of arrogance. While this expression of pride can be a result of a high opinion of self, research has shown¹ that there is a distinction between genuine pride, where a person considers themselves a person of worth, and a more hubristic form of pride, where a person considers themselves superior to others. These two types of pride are very different yet have been semantically grouped together under the same umbrella for generations.

The former identity of pride is positive and even healthy in many circumstances, such as being proud of working hard. The latter hubristic form of pride, however, is where the discomfort lies. Distinct from narcissism and delusions of grandeur, this hubristic form of pride has been linked with feelings of anxiety and insecurity (Tracy et al., 2009). This reveals an uncomfortable notion—pride is insecurity walking around in a nice suit.

When Jesus addresses the guests' problems with pride, He is pointing out their need for God.

Jesus is not challenging these guests to lower their opinion of self by taking the lowest seat. He recognises that their pride is masking the real problem of self-worth and He is instead inviting the guests to have a secure self-worth and identity in God. Once we have this security, it will not matter whether we sit at the highest seat or the lowest seat, because our position does not dictate our value—our Host does.

Just being invited to His table in the first place is an astonishing and incredible gift that we do not deserve! With gratitude and humility we recognise that it is by grace that we have been invited, through faith, and this is not from ourselves, it is the gift of God (adapted from Ephesians 2:8).

Jesus continues the parable in verses 12–14, telling his host, the prominent Pharisee, that when he invites guests to his banquet, he should invite the poor, crippled, lame, and blind—those who cannot repay him.

Here, Jesus is illuminating the intentions of our hearts when we serve others—are we hoping to be blessed or to bless others? To receive recognition for ourselves or to give others recognition? Are we genuinely serving with humility?

Often, self-deprecation is mistaken for humility: dismissing compliments we are incapable of accepting, complimenting others by pointing out our own inabilities, and making jokes out of our insecurities before others can make fun of us. At its heart, self-deprecation can beat at the same rhythm as pride: both can come from a place of low self-worth and insecurity. Pride reveals an over-compensatory response to mask one's insecurities from others, while self-deprecation is the expression of one's wallowing and over-identifying with insecurities.

Masking self-deprecation as "humility" is damaging to our

understanding of what humility truly is and how it should be expressed. Humility, unlike self-deprecation, is not thinking less of ourselves but thinking of ourselves less. It is not loving ourselves less, but loving others more and comes from a place of self-acceptance and security. Our attitude should be the same as that of Jesus Christ, who did not consider equality with God something to be grasped but left everything behind to humbly serve others so as to reveal His desperate, yearning, self-sacrificing love for us (summarised from Philippians 2:5–11).

Jesus offers us life and worth and security through His gift of love—but this gift came at a cost! Rejection by humanity; a life of suffering, loneliness, and misunderstanding; immense burdens and responsibilities; the brutal and unfair punishment of the innocent; excruciating torture at the hands of His fellow men; the shame of the cross—a form of death cursed by God; and ultimate separation from God, crying out "My God, my God, why have you forsaken me?"

We are unworthy of this gift, but in Jesus' eyes we are worth everything.

This is what the Kingdom of Heaven is all about. It is about discovering our worth and value in Jesus and serving Him humbly and wholeheartedly, hoping we might reflect the awesome and radical love of God who pours Himself out for others. Jesus invites us into this beautiful identity in Him where we don't have to mask our own insecurities with pride or self-deprecation. Instead, we will have the confidence to take the lowest seat or place of a servant with humility, knowing that by doing so, others will be blessed.

1. Tracy, JL, Cheng, JT, Robins, RW, & Trzesniewski, KH (2009). "Authentic and hubristic pride: The affective core of self-esteem and narcissism". *Self and Identity*, 8(2-3), 196–213, 209.



Olivia Fairfax

Psychology and law student at Macquarie University, who attends Wahroonga church, Sydney, NSW



Punishing the facts

We're okay with anaesthetics, antiseptics and antibiotics . . . so why not vaccines?

A most fascinating medical discovery—made in recent decades—was the revolutionary idea, promoted by Barry Marshall and Robin Warren, that gastritis and peptic ulcer disease was caused by a bacterium colonising the highly acid stomach. Marshall had offered evidence of the relationship when he quaffed a beaker of the bacterium and had become infected. The medical establishment went into intellectual turmoil with many declaring that the idea promoted was misplaced; it was impossible for bacteria to grow in the stomach. Fortunately, subsequent investigations confirmed their findings and the 2005 Nobel Prize in Physiology or Medicine was awarded to them.¹

The episode illustrates the well-recognised Semmelweis reflex—rejecting new knowledge because it does not conform to current beliefs. Ignaz Semmelweis, a Hungarian physician, noticed in his Vienna hospital that levels of mortality were much higher in some birthing wards. His investigations showed that the dismal mortality rates were preventable. He required students to wash their hands in chlorinated lime before examining their patients—after coming from morgue dissections. Despite obtaining a precipitous reduction in deaths, the medical establishment was generally against the evidence. His health declined on account of the opposition; he became dispirited, was committed to a mental hospital and died of the disease he had valiantly worked to save others from. Joseph Lister's sub-



sequent work led to the acceptance of disinfection for the control of infection.²

The mockery that Edward Jenner was subjected to following his experiments, in which he successfully protected children against the deadly smallpox virus by inoculating them with cowpox, is another indication of the human tendency to punish the facts and the individual. The clergy in particular railed against him, indicating the immorality of trying to stop a disease that had been created by God. Finally, Louis Pasteur's vaccination of a boy bitten by a rabid dog, who faced certain death, advanced vaccine research. The evidence had triumphed over the skeptics.³ Ellen White accepted such evidences given through the advances of science and received vaccination against smallpox and advised her close associates to do likewise.⁴

This raises the question of how facts are established, which has relevance to both history and science. It thus is significant for both faith (as in the fulfilment of prophecy) and health. There are five generally recognised methods of determining "truth." These are rationalism (logical and consistent), empiricism (rationalism plus systematic verification), pragmatism (what works), authority (observations of the wise), and revelation (God's revelation of truth).⁵

Rationalism is the domain of philosophy; pragmatism unfortunately also can be reflected in TV commercials, testimonials, and by placebos; authority figures can be credible or otherwise (eg, Aristotle, Plato). This leaves revelation and empiricism as the best sources of truth. We well remember that White advised to: "Read the best authors on these subjects [laws of life and health] and obey religiously that which your reason tells you is truth."⁶

Some of the early proponents of science, particularly in the areas of infectious diseases and anaesthesiology, established the truth of their assertions by first experimenting on themselves. A few of the great advances made in discovering the cause of various diseases and their control have come

via successes using this approach when followed by more systematic experimentation.⁷ Today the usual practice is to use cell cultures and animals in extensive experimentation before using human volunteers. Even though exceptional outcomes have been achieved and innumerable lives saved through the use of antibiotics and vaccines and untold comfort given through the use of anaesthetics, it is possible occasionally to observe adverse reactions. However, most would not use this as an excuse to avoid using these methods to preserve health. High in their consideration are avoidance of infection and predisposition to chronic diseases and protecting the vulnerable by trying to avoid acting as disease carriers.

The use of anaesthetics, antiseptics, antibiotics, and vaccines has saved the lives of countless millions. Humans accept anaesthetics (most are not natural products) when facing invasive surgery and do not object to surgeons cleaning their hands and using antiseptics (again most are not natural products). Attitudes towards the other saving health aids may differ. For example, a small number of individuals refuse to take antibiotics (many are natural). The reasons offered can be that they wish to rely on their own defences or to limit the chances of bacterial resistance developing, they may hope to enjoy the company of friends during a longer period of convalescence, or they simply disagree with the doctor's opinion and prescription.⁸

The use of vaccines, which saves 2 to 3 million lives of children each year,⁹ can give rise to unusual attitudes. Passive immunisation is accepted readily as a gift from God. Such protection is given to infants by their mothers for around six months, particularly those who are able to drink their mother's milk.¹⁰ Active immunisation can be viewed similarly. It represents a gift of knowledge, allowing the responsiveness of the immune system to be boosted, thereby providing protection against infectious diseases, which came as a consequence of the Fall. Some vaccines represent natural products

(weakened or inactivated pathogens, if we can call disease organisms natural). Vaccine effectiveness is heightened through using additives—not all are synthetic products. Human reactions to this protective gift can range from gratefulness to rejection and in extreme cases to arson and murder of those trying to help a community.¹¹

Our health is a treasure for us to protect and each gift of knowledge is ours to manage wisely as good stewards (Proverbs 2:6). It was Edward Jenner, a devout Christian, and a pioneer of vaccination who said, "I am not surprised that men are not grateful to me; but I wonder that they are not grateful to God for the good which He has made me the instrument of conveying to my fellow creatures."¹²

1. <<https://doi.org/10.1155/2008/459810>>; <[thelancet.com/journals/lancet/article/PIIS0140-6736\(05\)67587-3/fulltext](http://thelancet.com/journals/lancet/article/PIIS0140-6736(05)67587-3/fulltext)>.
2. Encyclopedia Britannica online, Ingaz Semmelweis biography.
3. <npr.org/sections/goatsandsoda/2015/01/07/375598652/a-cow-head-will-not-erupt-from-your-body-if-you-get-a-smallpox-vaccine>; <britannica.com/biography/Louis-Pasteur/Vaccine-development>.
4. DE Robinson, *Selected Messages* (Washington, DC: Review and Herald, 1958), vol 2, p303.
5. <calldrmatt.com/TruthClaims.htm>
6. Ellen White, *Counsels on Health*. (Mountain View, CA: Pacific Press, 1951), p566.
7. <ncbi.nlm.nih.gov/pmc/articles/PMC3298919/>
8. <<https://doi.org/10.1186/s12889-019-6834-x>>.
9. <who.int/features/factfiles/immunization/en/>
10. <ncbi.nlm.nih.gov/pmc/articles/PMC17151993/>
11. *The Guardian*, "Killings of police and polio workers halt vaccine drive in Pakistan", April 30, 2019; *The Guardian*, "Arsonists attack ebola clinics in DRC as climate of distrust grows", February 28, 2019.
12. <en.wikipedia.org/wiki/Edward_Jenner>.

Warren Shipton

Former professor in microbiology (Thailand) and missionary.

Plant-powered protein

Eating more plant foods doesn't mean missing out on protein. In fact, there's a long list of plant foods that pack a protein punch. Swapping out meat for plant protein is particularly good for your heart. It improves cholesterol and other risk factors for heart disease. Plus, eating more plants and less meat is one of the most powerful things you can do to minimise your impact on the environment. Here are five ways to up your plant-based protein:



Spinach and feta cannelloni

This spinach and feta pasta recipe is high in calcium, fibre and protein. It's a healthy, guilt-free meal that suits any occasion.

Ingredients

100g light ricotta cheese
100g reduced-fat feta cheese
250g frozen spinach, thawed and squeezed of excess moisture
¼ cup soy or dairy milk
4 fresh lasagne sheets, cut into thirds
400g can crushed tomatoes
⅓ cup parsley, chopped
¼ cup parmesan cheese, grated

Method

1. Preheat oven to 180°C. Mix together ricotta, feta, spinach and milk. Divide fresh lasagne sheets into 12 portions.
2. Lay a lasagne sheet flat and place a strip of the spinach mixture along a short edge. Roll up to form a sausage. Place seam side down in a large baking dish. Repeat with remaining ingredients.
3. Mix together tomatoes and parsley and pour over rolled pasta. Sprinkle with cheese and bake for 15–20 minutes. Serve with salad.

Tip: The spinach, feta and ricotta mixture used in this recipe is also a great filling for homemade pasta such as ravioli.

Find this recipe and hundreds more online:
sanitarium.com.au/recipes | sanitarium.co.nz/recipes

1. Chickpeas

Legumes such as chickpeas provide some of the most protein per serve, between 10–20g. They're also cheap to buy, low in fat, low GI and a good source of B group vitamins, iron, zinc, folate, calcium and magnesium.

2. Bortolli Beans

Bortolli beans can be picked up at any major supermarket, canned or dried. Their mild nutty flavour and creamy texture make them perfect with Indian flavours and vegetarian recipes. Beans are all packed with plant protein.

3. Nuts

Sprinkling a salad with unsalted nuts is a super easy way to bump up the protein. Among common plant foods, nuts and seeds have the most protein per 100g—just a handful of nuts provides up to six grams of protein.

4. Tofu

Tofu delivers the benefits of soy, including high quality protein, fibre and protective phytoestrogens. Try it firm, smoked or marinated. Just 170g (one serving) delivers around 20g of protein!

5. Barley

Wholegrain barley is a source of plant protein. You can also swap out barley with other wholegrains, such as brown rice or quinoa. The goodness in wholegrains can also help keep your gut happy.

Pioneer Indigenous missionaries

Richard and Jessie Richardson were the first Aboriginal missionaries to Papua in the 1930s.

Richard Richardson, commonly known as Dick, was born about 1910 in a small Indigenous community in the rain forests around Crystal Cascades, west of Cairns, Queensland. His mother was Kitty Courtney. His boyhood and youth were spent at the Mono Mona Mission, further west of his birthplace. At the mission settlement he met Jessie Snider. They married on August 2, 1931. Both were very active in the Sabbath School and Missionary Volunteer Society activities. Dick was taught carpentry and Jessie assisted at the mission elementary school.

When the 1931 Australasian Union Conference Session was held Dick and Jessie were appointed to mission service in Papua. They were the first aboriginal missionaries to go to the Pacific Islands. On November 20 they sailed from Cairns aboard the *SS Montoro*, disembarking at Port Moresby and transferring to a smaller vessel that took them east along the coast to their destination at Aroma Station.

Aroma was still in the early stages of development. Living quarters were primitive. In Jessie's first report from Aroma she wrote of large holes in her home and the west wind blowing sand through them into the rooms. Dick put his initial energies into building a sawmill to provide timber for better buildings. He and Jessie endured their unsatisfactory quarters while he built a home for Elma Wiles, the nurse on the station. Then he erected a home for Ross and Mabel James who were in charge of the station. During these improvements, Dick and Jessie were gradually learning the local language and helping to conduct five branch Sabbath Schools in the vicinity.

The Richardson's adapted quickly to the new culture and conditions. In 1934 they were given the temporary responsibility of a separate mission station, one at the mouth of the Vailala River, while the Fijian national missionary took his furlough. On completion of this assignment they returned to Aroma and remained there until 1939. It was recorded that "their service was greatly appreciated by all and, as pioneers, their name will not be forgotten" (*Record*, June 7, 1967).



Dick and Jessie Richardson on their wedding day with Pastor P. B. Rudge. Photo courtesy of Stephen Piez.

After overseas mission service Dick and Jessie returned to Queensland. Dick accepted the role of farm manager at the Mono Mona Mission, the orchard, vegetable gardens, and cattle ranch coming under his care. At the same time he gave Bible instruction to the students and grew into a respected preacher at the Kuranda church. He passed away peacefully in the Cairns Base Hospital on June 14, 1967, and was laid to rest in the Kuranda Cemetery. Their nine children in order of birth were Leonard Michael, Robert John, Darrell Alfred, Alma May, Allen, Adeline Ann, Christopher Gay, Ernest, and Grethel. Jessie outlived five of her children, passing away in Cairns on December 7, 2002, aged 92.

Dr Milton Hook

Sourced from the Encyclopedia of Seventh-day Adventists .
Visit <encyclopedia.adventist.org>.

HI KIDS!

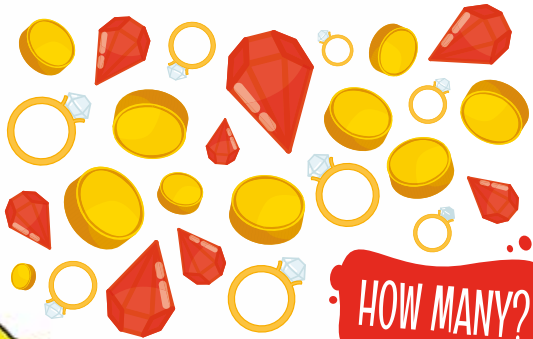
KIDS' SPECIAL

When God wins, we are winners.



GOD WINS AGAIN!

David and his soldiers go to help King Achish fight a battle. The Philistine princes don't want their help, so David and his army return home to Ziklag. When they arrive, they find their city burned and their wives and children gone. They pursue the raiding Amalekites and recover all the captives and much bounty. David shares the bounty with all 600 of his men, even with 200 of them who had not fought in the actual battle because they were too exhausted.



HOW MANY?

Count how many of each jewel and place in the box.

MEMORY VERSE
 "Surely your goodness and love will follow me all the days of my life, and I will dwell in the house of the Lord forever"
 Psalm 23:6

TREASURE MAZE

HELP DAVID FIGHT THROUGH THE MAZE AND TAKE THE TREASURE TO HIS MEN. MAKE A PATH THROUGH THE BOXES THAT HAVE THE SUM OF 7, 11 OR 17.

$\begin{array}{r} 10 \\ + 1 \\ \hline \end{array}$	$\begin{array}{r} 14 \\ + 3 \\ \hline \end{array}$	$\begin{array}{r} 3 \\ + 8 \\ \hline 11 \end{array}$	$\begin{array}{r} 10 \\ + 8 \\ \hline \end{array}$	$\begin{array}{r} 14 \\ + 5 \\ \hline \end{array}$	
$\begin{array}{r} 1 \\ + 6 \\ \hline \end{array}$	$\begin{array}{r} 12 \\ + 2 \\ \hline \end{array}$		$\begin{array}{r} 9 \\ + 3 \\ \hline \end{array}$	$\begin{array}{r} 16 \\ + 1 \\ \hline 17 \end{array}$	
$\begin{array}{r} 5 \\ + 2 \\ \hline \end{array}$	$\begin{array}{r} 6 \\ + 11 \\ \hline \end{array}$	$\begin{array}{r} 12 \\ + 4 \\ \hline \end{array}$	$\begin{array}{r} 3 \\ + 3 \\ \hline \end{array}$	$\begin{array}{r} 6 \\ + 1 \\ \hline \end{array}$	$\begin{array}{r} 15 \\ + 2 \\ \hline \end{array}$
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$\begin{array}{r} 14 \\ + 2 \\ \hline \end{array}$	$\begin{array}{r} 5 \\ + 9 \\ \hline \end{array}$	$\begin{array}{r} 6 \\ + 1 \\ \hline \end{array}$	$\begin{array}{r} 9 \\ + 8 \\ \hline \end{array}$	$\begin{array}{r} 4 \\ + 7 \\ \hline \end{array}$	$\begin{array}{r} 10 \\ + 8 \\ \hline \end{array}$

Go to <http://thetuis.tv/> and find out the latest adventures from the Tui family.



Conversations

Humble leaders

Regarding "New leadership strategy for South Pacific Division" (February 6)—it is our message that drives mission, not the other way around. And our message—the three angels' messages of Revelation 14—has a direct bearing upon the people living in the last days of earth's history. In other words, our message is relevant.

The Bible also shows us that all faithful and successful leaders had one outstanding quality: that of humility.

AE Hobbs, via email

Heaven bound

I refer to "Angel Outside" (February 6). Whilst we can have an open discussion about the theatre as a building (after all, many Seventh-day Adventist evangelistic programs have been held in a theatre), the same discussion cannot be held in relation to movies themselves.

Consider Philippians 4:8 and apply its principles to movies. There would be few, if any, movies a dedicated Christian could view by applying this one verse and yes there are other verses that equally apply.

As God's remnant people living in anticipation of the second coming, I believe we have more pressing matters to deal with; I do not believe that viewing movies is one of them.

We are on a heaven-bound journey and as we consider the "how then shall we live?" may God grant us wisdom to make a wise, scriptural choice as we consider the movies.

Wayne Davey, Qld

Citadel mind

It is good to see the movie issue approached ("Angel outside", February 6) and double standards mentioned. A follow up article with solutions now that the problem has been outlined, would be an understandable next step.

Emphasis on content, and the impact of visual media on the mind, would be helpful. One instinctively recognises much of what is bad and destructive content, even without being told, unless the conscience has been long-time seared. Guidance as the subtleties of media and prayer for guidance to lead us not into temptation. That is, lead us away from sin. The mind is not a rubbish bin that can be emptied at will. Once something goes in, it cannot be eradicated. Guard the mind like a citadel!

Jennifer Philippiadis, Vic

Navigating mayhem

In the February 6 issue of *Adventist Record* the editorial and the article, "Angel outside" featured the concerns of Adventists in the world of mass media. There was a time (1930–50), just before the transition from the dominance of radio to TV, when traditional Christian values were still recognised in society and even reflected in literary and film media.

But that was soon to change.

Christians who maintained high standards about narrative content became confused as to how to decide what was acceptable and what was not. There seemed to

be no direct guidance from church leadership.

As a youth (new to the Church) in the 40s and 50s and committed to the high ideals of Adventism it was not easy navigating your way through the exciting entertainment world. The general rule seemed to be based on "educational" value.

At our church in the early 60s there was a committee responsible for the selection of "suitable" films for our projector and fold-down screen. The "judgmental" projectionist had the unenviable task of "sanitising" the movies. Any questionable display could be blocked out by placing the hand over the lens. Some muffled scowls from the back-seat boys accompanied this move but all in good humour. This was a time when the secular values of modern society began to clash with the traditional Christian values.

At the present time I don't see any committed Christian feeling comfortable watching the type of entertainment we are constantly assaulted with. The psychotic obsession with bedroom scenes, exploding bombs and cars and buildings smashed to smithereens is a monotonous procession of the excess emotion associated with destruction—mayhem!

If Adventists are regularly watching this chaos they should not wonder why their appetite for Bible study and church programmes appear to be passe.

Malcolm Ford, NZ

CORRECTION:

In the February 6 edition, Selwyn Tinworth's obituary was printed with a section of Pastor Clarence O'Neill's obituary inadvertently replicated underneath. *Adventist Record's* editors apologise, without reservation to the family and friends of Mr Tinworth and his obituary has been reprinted accurately in this issue.

where they were studying teaching. After lots of rain it was a beautiful sunny afternoon. The couple have made their home in Adelaide where they have both been appointed as teachers.

Eric Greenwell



SMITH-MARSHALL. Kevin Timothy Smith, son of Brad and Jennifer Smith (Central Coast, NSW), and Emma Caitlin Marshall, daughter of Colin and Catherine Marshall (Central Coast), were married on 10.10.20 at Dark Horse Vineyards, Hunter Valley. The wedding service was a testimony to all of Kevin and Emma's desire to place Jesus Christ front and centre in their lives.

Danny Milenkov

Obituaries

CROSS, William Raymond (Bill), born 3.7.1930 in Christchurch,

NZ; died 6.1.21 in Cooranbong, NSW. In 1952 Bill married his first wife, Peggy Ford, who predeceased him in 2012. In 2013 he married his second wife, Shirley Hankinson. Bill is survived by Shirley; sons, John and Raymond; daughter, Lynelle Campbell; seven grandchildren; and three great-grandchildren. Bill graduated from ministry at Avondale in 1951. He pastored in Tasmania before becoming youth director for the Conference and holding the same position in the SNSW, SA, NQ and finally Victorian conferences. He also pastored in SQ. His major legacy was the design, planning and construction of Camp Howqua in Victoria, as well as initiating the expansion of the Ankara (SA), Riverside (Qld) and the Basin (Vic) youth camps in three separate conferences.

Adrian Raethel, Roger Nixon

EASTWOOD, Frederick John, born 23.3.1933; died 13.10.20 in Norwest Hospital, Sydney, NSW. On 5.5.1963 he married Esme Brydges at North Sydney church. He is survived by his wife; children, Dorothy, Alison and Kayleen; four grandchildren; and two great-grandchildren.

John's working life was spent at Sanitarium, Woolworths and Sharp, but his passion was his volunteer work for Mountain View Adventist College, from its beginning, until he passed away. John was a faithful and dedicated member of Blacktown church. He loved the Lord deeply and continually delighted in His goodness, even as he was battling cancer.

Terry Johnson, Martin Luke, Matthew Pearce



GERSBACH, Pastor Alwyn Heath, born 9.1.1929 in Warburton, Vic; died 23.1.21 in Alton

Lodge, Cooranbong, NSW. In 1952 he married Lois Rae Middlebrook in the Hamilton church, NZ, who predeceased him in 1971. In 1977 he married Valerie Houlston in the Hamilton church, NSW, and she predeceased him in 2008. He is survived by his daughters, Carolyn and Rob Hankins (Wangaratta, Vic) and Glenda and Brett Moore (Moruya, NSW); four grandchildren: two stepsons, David and Kevin (both of Darwin, NT); and five siblings. Alwyn faithfully ministered in five

Weddings



GREENWELL-SMITH-MARSHALL.

Joshua Greenwell-Smith, son of Mark and Alison Greenwell-Smith (Goonellabah, NSW), and Larissa Marshall, daughter of Carolyn Calais (Mount Evelyn, Vic) and Brad Marshall (Windsor, NSW), were married on 15.12.20 at Summergrove Estate chapel, Carool. Joshua and Larissa met at Avondale University College

THIS MONTH *in Signs...*



THE DARK SIDE OF ONLYFANS

As people sell pornographic content on the subscriber-only website for large sums of money, they're also selling themselves short.



THE FINAL DIVIDE

Many around the world struggle to see eye-to-eye on political issues. Who can bring unity?



WHERE DID LIFE COME FROM?

Evolution says life came from nothing. But that ignores a scientific principle—life must come from life.



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conferences in Australia and New Zealand. He also served as mission president in both Samoa and the Cook Islands. Alwyn was a loyal, kind, understanding pastor, a good listener and wise counsellor. His children saw their dad as a loving, caring person and their "spiritual rock".

Roger Nixon, David Judd,
Ross Goldstone, John Maxwell



LITSTER, Dr Wilfred Glynn, born 25.12.1926 in Melbourne, Vic; died 28.1.21 in Avondale

Senior Living, Cooranbong, NSW. On 3.9.1951 he married Elva Dempsey. Glynn is survived by his wife; son, Reg; and daughter, Glenda Jackson. Glynn's 43-year professional career was as an educator. He became headmaster of a number of schools, both primary and secondary in Australasia, and spent a number of years in administrative roles in schools throughout the Pacific Islands before ending his years of service as education director of the PNG Union. Glynn devoted a number of years of his retirement to producing hymn books in the languages of Samoa, Kiribati, Fiji, Tonga, Cook Islands, and Tok Pisin and Koiari (PNG). He also co-authored a book on the history of Sanitarium Health Food Company.

Ross Goldstone

McPHERSON, Susan, born 4.7.1978 in Nambour, Qld; died 16.12.20 in Prince Charles Hospital, Chermside. She is survived by her husband, Ben; children, Klayton, Lynkane, Lylyanna, Edward and Malcom. Sue was vibrant, happy, positive and a loving person who treated everyone with the utmost respect. She was baptised at the Lismore church in 2016 and loved nothing more than studying God's Word and spending time with her family. We look forward to our Lord's return when we will be able to see our loved one again.

Tim Merritt



SWINGLER, Walter Raymond, born 22.7.1922 in Melbourne, Vic; died 11.11.20. On

12.7.1948 he married Patricia Cann, who predeceased him in 2000. He was baptised by Pastor K Love in 1997 in Albury, NSW. Pastor Love regarded them as warm, caring Christians. Wal was a keen fisherman and a gifted

motor mechanic. He served in the mechanised corps and was proud of his army service. Wal was happy to work in the garden in the ADRA Op shop at the Albury church. He was a gentle, caring gentleman with a keen sense of humour.

LR Landers

TINWORTH, Selwyn Lindsay, born 27.3.1925 in Boonah, Qld; died 13.12.20 in Caloundra. On 17.3.1954, he married Rosemary Kean, who predeceased him in 2011. Selwyn was very practical and took great pleasure in helping people. He looked forward to the Lord's soon return.

Scott Wareham



WATERS, Hazel Noreen (nee Trood), born 3.11.1935 in Sydney, NSW; died 2.11.20 in Alstonville.

On 23.12.1957 she married David. Hazel was predeceased by her son-in-law Ross Wootton in 1994. Hazel is survived by her husband (Alstonville); children, Don (Strathpine, Qld), Marilyn Wootton (Greenbank), Colin and Venita (Newcastle, NSW), and Jill (Salisbury, Qld); and grandchildren, Matthew and Michelle. Hazel held many volunteer positions at Tamworth church from 1956 to 1990. Upon retirement, David and Hazel relocated to Lismore where Hazel joined community music groups and served in many roles in the Lismore church, including ABC secretary and church organist.

Keith Jackson, Tim Merritt

Advertising

HE IS RISEN

March 28, March 30, April 1. This compelling, three-part series—set to premiere on <theend.digital>, YouTube and Facebook, just before Easter weekend—will centre on the gospel significance of Jesus' death on the cross for every human being on the planet. This is one of the most important subjects we have to share. Why did Jesus have to die? And why the cross? What does His resurrection mean for us today? This series will share the

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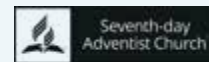
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