



R

Chloe's battle

Finding hope in old
stories ¹⁸

Fiji churches open after five
months ⁵



Seventh-day
Adventist Church™

South Pacific

WE ARE SEVENTH-DAY ADVENTISTS!

Let your light shine



FREE
BRANDED RESOURCES
AVAILABLE



STATIONERY



SIGNAGE



TEMPLATES
AND MORE!

DOWNLOAD NOW: identity.adventistchurch.com



EDITOR'S NOTE:

The great divide

Maryellen Hacko
Assistant Editor

“

If not addressed quickly, this disconnect between belief and practice may create irreparable damage between liberals and conservatives, Christians and non-Christians, and drive people away in droves.

During my time at *Adventist Record*, I've noticed a problem brewing at the core of our denomination. You may think I'm referring to the women's ordination debate, growing tensions around sexuality, or the loss of Adventist "identity". These are salient dilemmas, but I believe they're only symptoms of a deeper issue: A widespread disconnect between Adventist belief and practice.

We hold beautiful theology about Sabbath rest (Mark 2:27,28), yet spend our Sabbaths burnt out by countless jobs at church. We believe in spreading the good news of the three angels' messages (Revelation 14:6,7) yet are riddled with fear and conspiracy surrounding end times. We believe that people should come to God as they are (Psalm 51:16,17) but wear fancy clothes to church and ban certain "sinners" from taking part. We preach that all people are equal in Christ (Galatians 3:28), yet don't ordain women.

This disconnect between belief and practice goes hand-in-hand with the ever-increasing conservative-liberal divide, and it causes dispute and inaction. Rather than defending the vulnerable (Isaiah 1:17), we sit behind screens arguing that marching for human trafficking wastes time that could be spent spreading the gospel. Rather than nurturing young people to use their talents (Proverbs 22:6; Matthew 25:14-30), we argue about drums and "satanic" music, dashing the Spirit-led dreams of upcoming musicians.

If not addressed quickly, this disconnect between belief and practice may create irreparable damage between liberals and conservatives, Christians and non-Christians, and drive people away in droves. I don't say this to discourage or complain, but to highlight the problem. Now, I want to propose a solution.

If you've dabbled in psychology or cognitive behavioural therapy (CBT), you will know that a person's thoughts influence their feelings, and in turn, their behaviour. Repeated behaviours build habits. Collective habits build culture. And completing the cycle, the culture a person is raised in impacts their thoughts.

Usually manifesting as self-talk, thoughts like "That person isn't keeping the Sabbath properly", or conversely, "Those Adventists are Pharisees", are informed by the liberal or conservative culture a person grew up in. In turn, these thoughts create current culture by clouding hermeneutics and moral compasses—and so the disconnect, division and inaction continues. We need to break this cycle. This starts with personal reflection.

The more I grow in my relationship with Christ, the more I'm convinced that our core responsibility as Christians is to renew our minds (Romans 12:2); to partner with the Holy Spirit and examine whether thoughts are truly biblical, or merely informed by our cultural context; to let go of the prideful notion that our perspective is right, all the time.

Look at Jesus. He abolished the conservative-liberal divide. He healed on the Sabbath (Mark 3:1-6), stood up for women (John 8:1-11), yet knew the Bible inside out, preached in the synagogue, prayed without ceasing. He followed the Holy Spirit, even if it meant rejecting the collective cultural-religious blueprint. He challenged the toxic thoughts that underpinned the Pharisees' understanding of scripture, replacing fear with love and freedom for all.

Here's the hard-hitting reality: the disconnect between belief and practice exists because we uphold an ideology over personal transformation with God. We would rather reject or upset people in order to uphold our often biblically-unsupported, cultural flavour of Christianity, than extend agape love. Even the greatest commandment to love God and our neighbour may be impossible unless we address our prejudices, biases and negative self-talk.

My friends, this is the last editorial I will write for *Record*, so I wanted to leave you with my greatest, heartfelt plea for our Church before I go. It's been an honour to work here and meet many wonderful Adventists across the South Pacific. I am grateful for our Church! But having the unique privilege of a bird's-eye view, I've also met too many Adventists who are burnt out, lukewarm or hurting. I believe it's because we've allowed our collective Church culture to overshadow our theology and prevent the Holy Spirit working in and through us. It's time to renew our minds and be unified. Let's bring on the second coming!



INSIGHT:

God's hand

Kevin Petrie
Avondale University vice-chancellor

Despite the disappointment of a semester where our teaching program had to transition online, we have seen God's hand clearly visible in our journey this year. In the first part of 2021, a change in higher education provider categories resulted in the opportunity to apply to become an Australian university. We were subsequently excited to receive word in July that we had been successful and that the journey commenced decades ago had resulted in the unique opportunity to be Australia's first Protestant university.

The biggest encouragement of all, however, is when we see transformational change in the lives of our students. Our stated purpose at Avondale is to "transform lives through Christ-centred higher education", and it is within this endeavour that we find our greatest satisfaction.

Earlier this year we received a letter from a recently graduated nursing student, reminding us of this primacy. As an international student who came to Avondale with many learning needs, staff continued to pour in the necessary support. Though without a faith background, the influence of the staff and students led him to believe in God and he wrote to tell us of his commitment to follow Christ and of his recent baptism.

In looking at stories of transformation it can be tempting to view the process as a singular act, bringing instant change to a life. Typically however, it is a gradual journey that takes the heart by stealth rather than by storm. Little acts, faithfully and consistently performed. That is the exciting part of each new day, the privilege of working alongside Christ—every email, each conversation, even the next meeting—a fresh opportunity.

It is the stories of transformation that become an important link in our search for meaning and purpose. They serve as a bridge, connecting the mundane with moments of transcendence. A realisation that every act is part of a larger purpose and that in this context nothing is ever really unimportant. "Therefore if anyone is in Christ, he is a new creature; the old things have passed away; the new has come" (2 Corinthians 5:17).

AsianAID
Give Hope TODAY

We love Adventist education!

Children are returning to our schools in India, Bangladesh & Nepal. To help them flourish in faith & future prospects visit;

www.asianaid.org.au

ADRA Fiji helps 43,000 during pandemic

📍 Suva, Fiji | Record staff

ADRA Fiji has helped more than 43,000 people during the second outbreak of COVID-19 in the country.

ADRA's goals have been to reduce suffering, maintain human dignity and assist in the containment of COVID-19. It has been working closely with the National Disaster Management Office, the divisional commissioners and the Ministry of Health.

Assistance has been provided through a range of initiatives including distribution of food kits, financial support, hygiene packs and agricultural kits, and raising awareness of healthy eating and COVID-19 resilience. The focus has been on vulnerable groups such as women, the elderly and people with disabilities.

"In urban centres where the impact of COVID-19 is severe, the need for food has been high as more job losses are experienced in the central and western divisions," said ADRA Fiji communications officer Losalini Bolatagici.

"ADRA Fiji has been working closely with community leaders, district officers and government ministries to identify those in need of food and they have been assisted with our food kits which contain basic food items.

"Those in containment zones were also assisted. ADRA Fiji also reached as far as the interior of Naitasiri, Yasawa

Island and the Lau Group to provide assistance."

Ms Bolatagici said cash assistance continues to be given to people to address their immediate needs.

"This gives them the freedom to address the needs of their choice whether it is food, medicine, bills or transportation costs."

ADRA has also assisted the government by providing 100 beds for COVID-19 patients and 200 PPE packs, and has been supporting health and vaccination awareness campaigns. Its work in the community was recently recognised by the head of another local non-government organisation.

"As I move around informal communities engaging with the vulnerable, ADRA has been there. It is encouraging to see the tenets of the Adventist Church being brought to practical application and representative influence through their efforts," said Operation Foundation executive director Peter Schultz.

"It is evident from my interactions that the ADRA team see their responsibility not only to their projects, but also to the wider community in which they engage and operate. In this particular season, ADRA is a valuable resource and contributor towards Fiji and its future."

Fiji churches open after five months

📍 Suva, Fiji | John Tausere

Thousands of Fijians returned to church on Sabbath, October 9, after five months of churches being closed due to the COVID-19 lockdown.

Church members committed the Sabbath to giving praise to God that churches had reopened throughout Fiji.

Vaccination rates in Fiji reached 75 per cent towards the end of September, allowing for restrictions to ease. On October 4, the government announced that houses of worship and most workplaces were allowed to open to 70 per cent capacity for double-dosed adults.

Many urban churches, now used to worshipping via Zoom, continue to use

technology to offer a hybrid-church experience—catering for those who are not yet fully vaccinated.

Fiji Mission communication director Joni Vatuvatu shared on the My Mission—Fiji Mission of Seventh-day Adventists Facebook page that while some members remained at home, church elders ensured that virtual fellowship was organised so that no-one was left behind.

Churches are now waiting for approval to conduct baptisms. Many continued with online evangelism and Bible studies during lockdown, and new interests are eager to get baptised.



Distribution of food kits has been one of ADRA's key initiatives. (Photo credit: ADRA Fiji, Facebook)



Members of Suva Central Seventh-day Adventist Church are ready to welcome worshippers on Sabbath morning.



Tenakoga teacher Chareen Simbe in one of the burnt-out buildings.

Concert fundraiser for fire-damaged school

📍 Honiara, Solomon Islands | Tracey Bridcutt

A fundraising concert on October 3 has raised more than \$SBD122,500 (\$A20,930) for Tenakoga Adventist High School in Solomon Islands.

The funds will go towards rebuilding classrooms that were gutted by a devastating fire on September 2. The fire destroyed science labs, forms 4 and 5 classrooms, and the social science, English, maths and science departments.

"We lost chairs, desks, and the teachers lost a lot of resources and by this I mean textbooks and students' work that needed to be handed in to the Ministry of Education that would be part of their exams," Tenakoga teacher Chareen Simbe shared in a new fundraising video.

"Inside our science office we also lost a lot of our science equipment. We have nothing left in our science department."

Burns Creek Adventist High School

has opened its doors to Tenakoga students to use its science lab so they can complete and redo some practical work. Betikama Adventist College is also providing support.

Despite the shock and sadness caused by the fire, students and staff are remaining optimistic and putting the situation in God's hands.

"As I stand amongst the remains of what used to be a centre of influence for our students, the painting here reminds us that even at our lowest point God is still there and I know He will use the school, our friends, the church, the community to help rebuild Tenakoga again," Ms Simbe said in the video.

Anyone who would like to support the school at this time is asked to contact the Solomon Islands Mission: <sim@adventist.org.sb> or Pastor Ray Eaton: <rayeaton@adventist.org.au>.



Each patient is treated with unique, individualised care.

Sydney Adventist Hospital ranked among world's best

📍 Wahroonga, NSW | Record staff

Sydney Adventist Hospital has been listed amongst *Newsweek's* World's Best Specialised Hospitals 2021 report in the area of oncology—the core of which is the San Integrated Cancer Centre.

The *Newsweek* ranking features the top 250 hospitals for cardiology and oncology, the top 150 for cardiac surgery and paediatrics, and the top 125 each in endocrinology, gastroenterology, orthopaedics, neurology, neurosurgery and pulmonology.

The research included 25 countries and was conducted by market research company Statista in partnership with *Newsweek*. Data was gathered from three sources: recommendations by doctors via an online survey from the 25 countries, publicly available patient satisfaction survey results, and publicly available medical KPIs on hospitals.

Associate Professor Gavin Marx, clinical director at the San Integrated Cancer Centre, said the hospital is delighted with the news.

"Over many years, we have

developed a high-volume cancer service at the San that incorporates the use of advanced technology with an extremely empathetic approach that treats each patient with unique, individualised care," he said.

Key elements of the integrated and multidisciplinary centre include state-of-the-art imaging, a full range of high-quality surgical and reconstructive services, comprehensive medical oncology services, expert onsite cancer genetics and extensive cancer support services. The co-located Icon Cancer Centre provides the latest in radiation therapy technology and techniques for all cancer types.

To provide patients with novel medical therapies, the centre's Clinical Trials Unit participates in international trials in breast, colorectal, prostate, melanoma and other cancers.

The hospital is also known for its highly engaged patient navigators, who support patients at every point during their time with the San.



Points of Light recipient Pelenise Alofa and Dr Patrick Pikacha, who has received the National Leadership in Environmental Sustainability and Conservation Award.

Adventists recognised for environmental achievements

📍 Wahrenonga, NSW | Tracey Bridcutt

Two Seventh-day Adventists, Pelenise Alofa and Dr Patrick Pikacha, have received international recognition for their significant environmental achievements in the South Pacific.

Ms Alofa, from Kiribati, has been honoured with a Commonwealth Points of Light award by the UK Prime Minister’s office for her work helping communities respond to climate change and raising awareness at an international level.

“In 2008 I started advocating to the world to save Kiribati and the Pacific from the impacts of climate change,” she said. “I am not a scientist, but I do live, see and feel the impacts of climate change.”

“As Christians we need to care for our environment, resources and the people. If the world is not sure about climate change, what’s more important is to help people live a sustainable and happy life.”

Originally from Fiji, Ms Alofa studied at Vatuvonu Adventist High School and Fulton College. She attended Pacific Adventist University (PAU) in Papua New Guinea and Avondale University in Australia. She also taught at PAU and has worked at the University of the South Pacific.

For more than 13 years she has run the Kiribati Climate Action Network as a volunteer. The network helps communities develop and build freshwater tanks and shelters, and provides vocational training to better prepare people for potential migration in response to rising sea levels.

Vertebrate ecologist and field biologist Dr Patrick Pikacha has been honoured with the National Leadership in Environmental Sustainability and Conservation Award by the Secretariat of the Pacific Regional Environment Programme (SPREP).

Dr Pikacha is a senior lecturer in ecology in the School of Science and Technology at PAU. Prior to that he was associate lecturer in International Programs with the School of Biological Sciences at the University of Queensland, Australia.

“I’ve been working with community conservation organisations in Solomon Islands for more than 20 years,” said Dr Pikacha, who attends Koiari Park English Church. “I have a passion for community resource management initiatives that help maintain ecosystems and services, whilst meeting human needs.”

making headlines

Evangelistic film

The Seventh-day Adventist Church in Puerto Rico recently showed its first major evangelistic film at four of the largest drive-in theatres across the island. Filmed entirely in Puerto Rico, the film, called *Spin*, took the island by storm after radio, television, print and social media announced its showtimes, church leaders said.—*Adventist Review*



Adventist square

Poland’s second-largest city, Krakow, has named a public square after Michał Belina-Czechowski—the first Adventist missionary to Europe—as part of the 100th-anniversary celebrations of the Adventist Church in the city. The city mayor, parliament members and church leaders attended the ribbon-cutting ceremony.—*Adventist Review*

Reducing smoking

Removing branding from cigarette packs in Canada significantly lowered the appeal of cigarettes, according to a new study from the International Tobacco Control (ITC) Project, at the University of Waterloo. This policy—known as plain packaging—aims to eliminate the tobacco industry’s use of attractive pack designs to make cigarettes appealing, especially to youth.—*University of Waterloo*

Cancer breakthrough

New research from Edith Cowan University (WA) shows that bed and rest might not be the best treatment for people suffering from cancer. ECU researchers have discovered the proteins created by the body when exercising—called myokines—can suppress tumour growth and even help actively fight cancerous cells.—*ECU*



Family of God

Ocean Shores Adventist Church (NSW) recently had an extra reason to celebrate, welcoming baby Kingsley into God's family. Pastor Tema Pologa led the dedication service and blessing upon Kingsley and his family. At the ceremony, parents Bruce and Marlena publicly committed to guiding their little boy's footsteps in the ways of God. Closing the special moment, all church members stood and pledged to support Kingsley on his life's journey.—Lyn Scarr



Friendship Day

Victor Harbor ADRA Op-Shop in South Australia held a high tea in honour of International Friendship Day on September 23. The event was originally planned for August 1 but had to be postponed until late September due to COVID-19 restrictions. "The event was designed to facilitate the meeting together of single people to provide a space where friendships could be initiated or nurtured at no cost to them," said Dawn Peterson, the Op Shop manager.—ADRA Australia



Grow the kingdom

Following one week of evangelism at Ringi in Solomon Islands, 47 people made the decision to be baptised. Themed "Truth for Today", the presentations were conducted by Solomon Islands Mission (SIM) secretary Pastor David Filo. He highlighted that the 47 baptisms add to the 50,000 Adventist membership in the SIM. Western sub-region director Pastor Clifton Mark said that these baptisms also add to the 700 conducted since January in the western region.

—Derald Michael



Planting and building churches

Twenty-six people were baptised after the first evangelistic meetings held on Araki Island, Vanuatu, from August 15 to 28. The meetings were an initiative of the Enra Basket ministry, started in 2020 by Franklyn William and his wife Rose, church members from Santo Island. A constructor by trade, Mr William and his family started the ministry in Jarova Island by distributing food, ministering and praying with people affected by Cyclone Harold. After a few months of dedicated work, Enra Basket ministry built and dedicated the Jarova Adventist church. In early 2021, the ministry started Bible readings in Araki, a small island with no Adventist presence. Interest grew quickly, and on August 26, during the evangelistic meetings, the Salalapa church (pictured) was dedicated.—Lui Yarakei



Baptisms in Logan

Five people were baptised following two weeks of evangelism at Logan City Samoan Adventist Church (Qld) from September 12 to 25. Organised by the personal ministries department, church member Sosaiete Lautasi presented the message with support from the church's pastor Samuelu Afamasaga. The evening meetings ran from Sunday to Friday and had an equal number of church and community members in attendance. The meetings were also streamed online.

—Georgina Paletaoga



Disciple-making focus

Hundreds of people from around the Western Highlands Mission in Papua New Guinea came together for discipleship training in Togoba, Hagen, recently. The 708 participants were challenged to get back to the fundamental work of the Seventh-day Adventist Church: to make disciples.

The training was facilitated by Pastor Miller Kuso, Sabbath school and personal ministries director for the Papua New Guinea Union Mission (PNGUM), who spoke about Christ's "I will Go" vision in discipleship, and PNGUM youth director Pastor Misikaram Guguna, whose presentation was focused on the *Multiplying Disciples Conversation Guide 1*, a resource created by the South Pacific Division (SPD).

SPD discipleship strategy leader Pastor Danny Phillip presented two discipleship sessions, which encouraged participants with the message that they are key discipleship assets of the kingdom, called to multiply disciples and give glory to God.

Western Highlands Mission Sabbath school and personal ministries director, Pastor Frank Mino, thanked the SPD and Union leaders for providing the training.

"This discipleship training was the best church workshop ever presented in Western Highlands Mission," he said.

The training concluded with the official launch of the Tok Pidgin World Changers Bible, led by Pastor Philip.—**Record staff**

have news to share?

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



Pastors appreciated

Celebrating Pastors' Appreciation Sabbath, the Portoroki Seventh-day Adventist Church in Vanuatu held a special program to recognise four pastors on October 9. Organised by the worship committee, the program acknowledged Portoroki pastor Alex Jacob, associate pastor Andric Tanghwa, Mission president Pastor Charlie Jimmy, and Sanma district pastor David George. All four pastors and their families were presented with gifts. During the program the church reflected on their ministries from college to their current appointments, showing photographs of their progress over the years.—**Vanuatu Mission Facebook page**



Reaching Goilala

Fifteen missionaries have been commissioned to spread the gospel in Goilala, one of the new work areas in the Central Papua Conference (CPC) of the Adventist Church in Papua New Guinea. This rural part of the country, known for its rugged terrain, poses a challenging environment for missionaries to enter, travel and work. Led by CPC secretary Pastor Rex Koi, a team of six pastors visited the area from August 24 to 26 to conduct the first Adventist baptisms in the area. The baptisms were the result of the work of 15 volunteer missionaries and a two-week evangelistic meeting conducted by lay preacher Francis Tokai. After the baptisms, the 15 volunteer missionaries were commissioned to take the gospel to unentered places in the Goilala area.—**McValen Kaminie**



On Ellen White and Vaccines

At this time, COVID and lockdowns again dominate our news headlines, and impact a huge number of people in the South Pacific. Associated with this is the question of vaccines, especially as they are promoted by governments as a road back to normality. Some have opposed vaccines, believing that Ellen White was against them, while others claim that it is related to faith and loyalty to God. Let's address that.

Ellen White and Drugs

First, it is well known that Ellen White was opposed to "poisonous drugs". In 1865, after reflecting on the treatment offered by a "physician", she wrote, "More deaths have been caused by drug-taking than from all other causes combined . . . Multitudes of physicians, and multitudes of drugs, have cursed the inhabitants of the earth, and have carried thousands and tens of thousands to untimely graves."¹

Here it is essential to understand the context in which she made those statements. The following were regarded as medicines in 19th century America: mercury, opium, arsenic and strychnine. Further, there were potions (called compounds at the time) that could have a mix of any ingredients, including, though not limited to, the following: worms, vegetable syrup, powders, vipers' flesh, mercurial precipitates, human perspiration, and human or animal excreta. If the compounder made a mistake, he'd keep the potion for later use!²

Little wonder that in 1860 Dr Oliver Wendell Holmes wrote: "if the whole *materia medica*, as now used, could be sunk to the bottom of the sea, it would be all the better for mankind—and all the worse for the fishes."³ This should explain Ellen White's use of the term drugs.

Second, to be a doctor then required a three-year apprenticeship to a doctor, the quality of which was

dependent upon the skill of the physician. Mid-19th century medical schools were being urged to extend their training to six-month courses, but there was no regulation. By 1885 most offered a two-year course, largely repeating what was in the first year. Thus, it is evident that medicine was very much developing during this period.

Third, Ellen White was the driving force behind the Adventist emphasis on health. It was her visionary outlook that drove health institutions being set up, and she stated that "the medical school at Loma Linda is to be of the highest order".⁴ She desired graduates should be so trained that they would have "superior skill, fitted to stand upon the highest eminence".⁵ It was necessary to aim for the best.

Ellen White and Vaccines

Ellen White makes no statements on the matter of vaccinations. Here her pen is silent. There are, however, records of some interactions by those who worked with her on this matter. The principles here should be helpful to readers' decision making.

Elder DE Robinson, one of her secretaries, wrote in answer to a question on June 12, 1931, of an outbreak of smallpox in her area while she was living. He points out that "she herself was vaccinated, and urged her helpers, those connected with her, to be vaccinated. In taking this step, Sister White recognised the fact that it has been proven that vaccination either renders one immune from smallpox or greatly lightens its effects if one does come down with it."⁶

Another illustration is given by WC White who recalled an incident while they were in Australia. A returned missionary had lost his firstborn son to malaria in the islands, having refused advice to administer quinine based on his understanding of Ellen White's counsel. He asked her, "'Would I have sinned to give the boy quinine when I knew of no other way to check malaria and when the prospect was that he would die without it?' In reply she said, 'No, we are expected to do the best we can.'"⁷ This aligns with the following counsel from her: "'God wants us all to have common sense, and He wants us to reason from common sense. Circumstances alter conditions. Circumstances change the relation of things."⁸

In 1911, Ellen White writes to her son Edson, that she had been treated with X-ray. "For several weeks I took treatment with the X-ray for the black spot that was on my forehead. In all I took 23 treatments, and these succeeded in entirely removing the mark. For this I am very grateful."⁹ This indicates that Ellen White was not against the developing practice of modern medicine; nor was she against the legitimate use of vaccines.

Vaccines and Loyalty to God

But what of the claims in some quarters that there is somehow a connection to faith and loyalty to God? The book of Revelation addresses matters to do with the end, and squarely in the middle of the book is the matter of a life choice which all must make. That choice has to do with being on one of two sides in the great controversy between God and Satan. It has to do with worship and loyalty to God (Revelation 14:7), or Satan, represented by the beast powers (Revelation

13:15). The current situation does not involve worship and loyalty to God. It is difficult to see any religious element in it at all. It does have the potential to touch on matters of personal freedom, but this is not the same as matters of worship and practice of religious belief.¹⁰

In fact, here we have an excellent example of deciding what the Scriptures say. Prior to the Reformation, the church determined what Scripture said. Protestant Christians believe that authority lies within Scripture. But what happens when they disagree among themselves about its meaning? Who decides what is correct? Is it the individual or the faith community? Both parties will claim they have grounded their claims in Scripture. Yet, in reality, we interpret Scripture, and the history of Christianity shows the disagreement there is on its meaning.

This highlights the question of how the rights of individuals and the community intersect. This occurs in the Christian community when doctrinal issues arise, and their community holds them to account for what it sees as aberrations. Those disciplined will claim that their religious liberty has been infringed as a result. Those individuals are ultimately free to practice and believe what they wish, based on their consciences, but usually separate from their original community.

The same applies in this current context. Each person has the right to choose whether they will be vaccinated or not, but they need to consider the greater good of the whole community. It's not an easy decision for some, and they need to be allowed room to dialogue about their reservations.

1. Ellen White, *Selected Messages: From the Writings of Ellen G. White*, vol 2 (Washington, DC: Review and Herald 1958), 450.
2. For a full description see Mervyn G Hardinge, *A Physician Explains Ellen White's Counsel on Drugs, Herbs, and Natural Remedies* (Hagerstown, MD.: Review and Herald, 2001), 43-58.
3. Howard Markel, "Why you can thank Oliver Wendell Holmes Sr for doctors washing their hands," PBS News Hour, August 28, 2020, <www.pbs.org/newshour/health/why-you-can-thank-oliver-wendell-holmes-sr-for-doctors-washing-their-hands>. Accessed Sept 27, 2021.
4. Ellen White, *Counsels to Parents, Teachers, and Students Regarding Christian Education* (Mountain View, CA.: Pacific Press 1913), 480.
5. White, *Counsels to Parents, Teachers, and Students*, 470.
6. See Merlin D Burt, "Some Observations for Seventh-day Adventists on Ellen White and Vaccines", <whiteestate.org/about/issues/vaccinations/>. Burt cites several other examples.
7. White, *Selected Messages*, 2: 181,82 Footnote.
8. White, *Selected Messages: From the Writings of Ellen G. White.*, vol 3 (Washington, DC: Review and Herald 1980), 217.
9. White, *Selected Messages*, 2: 303.
10. For a biblical/theological reflection see <adventistreview.org/church-news/story16732-vaccination-a-biblical-and-theological-reflection>.

Mark Pearce
Director Ellen G White/SDA Research
Centre.



Nourish bowl

👤 Serves 1 🕒 Prep 15 🕒 Cook 15

Nourish bowls are a fabulous on-the-go healthy option for any meal of the day. Great for using leftovers in the fridge, they are nutrient rich, flavour packed and super easy to put together. A complete nourishing comfort food to fill your belly and soul.

Ingredients

Grains (½ cup cooked per bowl)

barley quinoa
brown rice couscous

Protein (1 egg or 1 cup per bowl)

tofu, sliced egg
legumes e.g. chickpeas, black beans

Vegetables (2-3 cups per bowl)

roasted: pumpkin, beetroot
raw: carrot, zucchini (courgette), tomato
pickled: sauerkraut
steamed: broccolini, corn

Healthy fat (topping)

½ small avocado
Sprinkle of nuts/seeds e.g. chia seeds, sesame seeds, pinenuts
Drizzle of tahini, hummus or extra virgin olive oil

Method

1. To assemble each bowl, place ½ cup of chosen grain in bowl.
2. Place protein of choice over grain.
3. Arrange a mixture of roasted, raw and pickled vegetables around the bowl.
4. Top with avocado, sprinkling of nuts/seeds and a drizzle of extra virgin olive oil.

Tips

Nourish bowls allow you to use your imagination, taste buds and what you have in the fridge to create a balanced bowl of protein, carbohydrates, greens, other vegetables and healthy fats.

Nutritional Information (per serving)

ENERGY	CALORIES	PROTEIN	FAT	SATURATES	CARBOHYDRATE
2297k	549	18g	25.2g	5g	55.3g
SUGARS	FIBRE	CALCIUM	SODIUM	IRON	POTASSIUM
11.1g	14g	170mg	212mg	4mg	1065mg



Recipe of the Week

Subscribe to receive delicious plant-based recipes straight to your inbox:
sanitarium.com.au/subscribe or sanitarium.co.nz/subscribe

📌 /sanitariumaustralia or /sanitariumnz

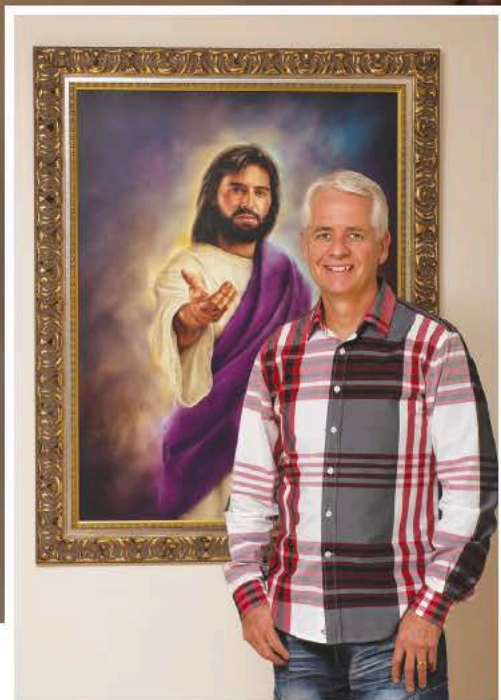


PHIL MCKAY

fine artist

the
creative
corner

with Maryellen Hacko



From art exhibitions to Bible study guides, fine artist Phil McKay has seen his work used in a wide variety of contexts to share the good news of Jesus.

"I guess I would describe my style as a modern take on traditional Bible imagery," he says. "I want my artwork to be a powerful and dramatic visual representation of the Bible and what it conveys to the reader."

A member of Port Macquarie Seventh-day Adventist Church, Phil is a full-time artist who creates his masterpieces from his home studio on Australia's sunny east coast.

"Fortunately, I have been able to make a career out of my artwork. I call [my studio] my 'Roman cave', as I am an avid collector of Roman antiquities, and my studio doubles as a museum," he explains.

Although Phil has been painting the gospel for about 12 years now, his style and subject matter have evolved over time.

"As early as I can remember I have always been creating art in one form or another, so pursuing fine art as a career was inevitable," he says. "Over

my career I have tried my hand at many crafts. Some of those include sign-writing, screen printing, automotive airbrushing, making replica artefacts and museum quality Roman swords."

Drawing inspiration from the great Renaissance masters and with a vast collection of Roman antiquities, Phil says that for a period of time, he painted a lot of dark-themed images.

"For obvious reasons it never sat well with me," he confesses. "It was very lucrative and I was very good at it, making a name in the custom car/bike industry. God blesses us with gifts, but I was glorifying the devil rather than the Lord."

Deciding to leave that world behind, Phil prayed for guidance and asked that God would allow him to use his talents to spread the gospel. "The very next day I had work painting images for a Bible study," Phil explains, and he has been painting the gospel ever since.

"Most of my images are used in some form to visualise the gospel and its teachings," he continues. "Whether that be with Powerpoint presentations, Bible study guides, sermons, digital and social media. Researching the context of each image and coming up with a

composition has definitely brought me closer to God.

"I learn something new and special every time I paint a new image. I am a visual person, so seeing a text or story from the Bible visually makes it come alive for me, and I hope it does the same for someone viewing my artwork."

When Phil is not painting, he enjoys pursuing his Roman passion—making swords, or researching, expanding and cataloguing his collection of Roman antiquities.

"I am planning on getting my Roman collection into schools and colleges/universities here in Australia for educational purposes. I want to share it and educate people who are interested," he says.

As for his professional practice, Phil says that he is currently working on two picture rolls for Signs Publishing—one on discipleship, and one on the Bible from Genesis to Revelation.

"[It's] a wonderful project to be involved with," he says. "They will be available in both a traditional and digital format, and will be an exciting and beneficial resource for spreading the gospel for any pastor or Bible worker."

To see Phil's stunning collection of work, visit <philmkay.com>.

LIVING



Being Christian ninjas

Luke 17:7-10

Master and his servant

“Suppose one of you has a servant ploughing or looking after the sheep. Will he say to the servant when he comes in from the field, ‘Come along now and sit down to eat’? Won’t he rather say, ‘Prepare my supper, get yourself ready and wait on me while I eat and drink; after that you may eat and drink’? Will he thank the servant because he did what he was told to do? So you also, when you have done everything you were told to do, should say, ‘We are unworthy servants; we have only done our duty’” (Luke 17:7-10).

I have spent about nine years being an administrative assistant and personal assistant to teams and managers at various companies. It is an assistant’s job to help the team or manager be successful. We do all the small and large tasks that our colleagues or managers don’t have time to do and make sure the cogs keep turning.

If you look at the job description for an assistant, it can seem daunting because there is so much listed under “duties”—the assistant helps with anything and everything. There is one saying that I love: “administrative assistant—only because full-time multi-tasking ninja is not an actual job title”.

I must admit, I loved being an assistant, I enjoyed the varied work and the pleasure of seeing the team or manager achieve their goals. Although at times it was stressful and there were some early mornings and late nights, I found joy in checking off my to-do list and completing tasks.

Even though I loved what I did, sometimes I would feel like I was underappreciated. Yes, I was doing my job and getting paid for it, but I wanted some praise. I was helping the team or manager be successful, but I felt like I was being ignored or that others were being praised above me.

Humility is not my strongest suit and as a human I tend to think I deserve much more than I really do.

Over the years I have had to eat some humble pie and really assess myself to see if my feelings were substantiated. Most of the time they were not. It was just me being prideful, thinking that I deserved more when I was just doing my job.

My struggle with humility doesn’t stop at work—it also goes into my personal life, especially in my walk with God. Although I know in my mind that we are saved through faith and not by our own works (Ephesians 2:8,9) there are times I feel smug knowing I have followed the Word of God. Sometimes this bubbles over into me believing that I deserve more because I am such a “good Christian”. I want to be praised or be rewarded instantly for a job well done.

Jesus told a parable about this human condition in Luke 17:7-10. “The master and his servant” is not a parable that is well known, and we do not see it



in children's books, but it has an important message.

The parable talks about servants, their duty to their master and how they are expected to be treated. In Jesus' time, and throughout the Bible, servants were common. The word slave could often be used instead of servant. You could be a servant if you were born to parents who were servants; servants were often captured during war; and sometimes people sold themselves into servanthood, if it would give them a better life or to pay off debts.

Throughout the Bible, God calls the people of Israel His servants; writers refer to themselves as servants of God; and some major characters, such as Joseph, Esther and Nehemiah, were actual servants or slaves.

Essentially, a servant belongs to their master and must do what they are told, without complaint, most times without payment and definitely without gratitude from their master. It is their duty as a servant to obey.

This short parable that Jesus told would have made perfect sense to the disciples as it was a common practice in those days. A servant was not there to be heard or praised, they were there to work and do the master's bidding.

Unfortunately, in 2021, there are some places around the world where slaves and servants still exist. However, the consensus is that freedom is a human right, and most people would disagree with depriving someone of their liberty.

While some people today work as live-in nannies or butlers, or in some cultures, young people may live and serve another family to go to school or to build connections, there are still freedoms to leave or make their own decisions.

For most of us, the concept of being a servant is very far removed. The majority of people living today would agree that people cannot belong to us, and we do not belong to anyone. We are free, we do what we want and expect to be rewarded when we follow the rules.

But when we make a decision to be followers of God, we are giving ourselves to Him—we

don't just give Him our



time or money but our whole self. We become His servants and He is our Master. In Romans 6:22, Paul says that when we decide to follow God, we are set free from sin, but we become slaves to God.

It can be a difficult notion for us who have lived free lives, but even Jesus called Himself God's servant. In Mark 10:45 Jesus said He came not to be served but to serve. 2 Corinthians 8:9 says Jesus was rich but became poor for us. Paul sums it up well in Philippians 2:5-8, where He says even though Jesus was equal to God, He took on the form of a servant and became a human: "he humbled himself and became obedient to the point of death".

Every time I read these verses I pause in awe, because it puts into perspective how I think I should be treated versus how Jesus chose to be treated. Jesus, the Son of God, the Alpha and the Omega, the King of Kings and Lord of All, humbled Himself and chose to be a servant of God.

Jesus told the parable of "the master and his servant" to show us how we should be living as Christians. We are God's servants and shouldn't expect to be thanked or treated better just because we are doing what He asks.

In the Bible, God has given us a job description that as Christians we are to follow; it is our duty. He has told us to love our neighbours (Matthew 22:39), love our enemies (Matthew 5:44), turn the other cheek (Matthew 5:39), do not judge (Matthew 7:1), do not be greedy (Luke 12:15), to look after the poor, cripple, lame and blind (Luke 14:13), make disciples and baptise people (Matthew 28:19), watch our tongues, be slow to speak and slow to anger (James 1:19,26) and to be kind and tenderhearted (Ephesians 4:32).

This list contains only a few of all the things the Bible shows us to help us be better people, better Christians and to show God's love to the world.

At times it can seem like a big task, and it feels like we have to be Christian ninjas to do all that God asks of us. When we work hard to go against our human nature and obey God, often we feel like we should be rewarded instantly. But as servants of God, we are just doing our job.

In Romans 6:22, when Paul says that we become slaves to God, that is not the end of the sentence. He goes on to say that our reward is eternal life, which is the ultimate reward we could ask for.

As we go about our daily lives let us humble ourselves as Jesus did and be servants of God, remembering that our reward is not immediate, but we will certainly receive the best reward in the life to come.

Lorraine Atchia

Communications officer, Australian Union Conference.





MY PROMISE BROKEN AND

God's Promises Kept

As a child my daughter Michelle loved Enid Blyton's series *The Secret Seven* and *The Famous Five*. One bedtime as I read to her we came within a few chapters of the end of the book. She begged me to read on, but I insisted that it was time for her to be tucked in and to go to sleep. "Promise me you'll read the rest of the chapters tomorrow night," she pleaded. "I promise," I said with a smile. Next evening there was a faculty meeting that was prolonged and went on until dark. Michelle was sound asleep when I got home. Next morning as I was eating my breakfast a very irate child confronted me: "You didn't keep your promise; you lied," she blurted out.

"I didn't lie," I explained, "I was unable to keep my promise due to other circumstances." Unpersuaded by my subtle distinction, she emphatically repeated her charge. "You broke your promise, you lied," she said and stomped off. I went to work that morning with a heavy heart and regretting that I had not left the faculty meeting earlier. Michelle has forgotten this incident and now, with three children of her own, was quick to forgive me when I recently shared with her how her dad had once disappointed her childhood trust in him.

The God who Cannot Lie

Mercifully, God's promises are more trustworthy than mine. "Because God wanted to make the unchanging nature of his purpose very clear to the heirs of what was promised, he confirmed it with an oath. God did this so that, by two unchangeable things [the promise and the oath] in which it

is impossible for God to lie, we may be greatly encouraged" (Hebrews 6:17,18, NIV)¹. So God keeps His word. Or if you like, He remembers His covenant, that is, His sworn promise. That's what a covenant is—a sworn oath or promise.

Notice the parallels in the following passages (*italics added*): "Thus he has shown the mercy *promised* to our ancestors, and has remembered his *holy covenant*, the *oath* that he *swore* to our ancestor Abraham" (Luke 1:72–75); "the *covenant* that he made with Abraham, his *sworn promise* to Isaac, which he confirmed to Jacob as a statute, to Israel as an *everlasting covenant*, saying, 'To you I will give the land of Canaan as your portion for an inheritance'" (Psalm 105:9–11).

God's Promises to Abraham

God made four promises to the childless and aged Abram and Sarai. First, that they would have their own son, and so Isaac was born, and more than that God "brought him [Abram] outside and said, 'Look toward heaven and count the stars, if you are able to count them'. Then he said to him, 'So shall your descendants [seed] be'" (Genesis 15:5). That's God's promise, and then came the result: "But the Israelites were fruitful and prolific [in Goshen, Egypt]; they multiplied and grew exceedingly strong, so that the land was filled with them" (Exodus 1:7). "The LORD your God has multiplied you, so that today you are as numerous as the stars of heaven" (Deuteronomy 1:10). Thus God kept His promise, for He is the God who cannot lie.

Secondly, God promised Abram that "all the land [of



Canaan] that you see I will give to you and to your offspring [seed] forever" (Genesis 13:15). Abram trusted God's promise of an heir (Genesis 15:6), but now he wavered at the assurance that he and his seed would possess the land of Canaan. It was then that God confirmed His promise with a binding covenant. "On that day the LORD made a covenant with Abram, saying, 'To your descendants [seed] I give this land, from the river of Egypt to the great river, the river Euphrates . . .'" (Genesis 15:18–21).²

It took several centuries but finally the promise was realised: "Thus the LORD gave to Israel all the land that he swore to their ancestors that he would give them; and having taken possession of it, they settled there" (Joshua 21:43). Hence again God kept His promise, for He is the God who cannot lie.

Thirdly, God promised Abraham "to be God to you and to your offspring [seed] after you" (Genesis 17:7); "I will take you as my people, and I will be your God" (Exodus 6:7); "I will walk among you, and be your God, and you will be my people" (Leviticus 26:12). Patrick Miller notes that this promise of a special relationship between God and Israel is the "heart of the covenant".³ And it too came to pass: "Keep silence and hear, O Israel! This very day you have become the people of the LORD your God" (Deuteronomy 27:9); "yet the LORD set his heart in love on your ancestors alone and chose you, their descendants [seed] after them, out of all the peoples, *as it is today*" (Deuteronomy 10:15; 29:12–13, italics added). So once more God kept His promise, for He is the God who cannot lie.

Fourthly, God promised Abraham that through him and his seed all nations would be blessed: "in you all the families of the earth shall be blessed" (Genesis 12.3; Acts 3:25); "all the nations of the earth shall be blessed in him" [Abraham]" (Genesis 18.18); "and through your [Abraham and Isaac] offspring [seed] all nations on earth will be blessed" (22:18; 26:4 NIV); "all the families of the earth shall be blessed in you [Jacob] and in your offspring [seed]" (Genesis 28:14).

It is this fourth element of God's promise to Abraham that attracts Paul in Galatians. "The promises were spoken to Abraham and to his seed," Paul argues. "Scripture," he notes "does not say 'and to seeds', meaning many people, but 'and to your seed', meaning one person, who is Christ" (Galatians 3:16 NIV). Of course "seed" is a collective singular referring to the whole nation, as is clear from the images used, that is, "stars of heaven", "sand of the seashore" and "dust of the earth". Paul is ignoring the context of Genesis 17, which uses "seed" six times, and concentrates on the word "seed" itself, which allows him to apply the term to Jesus.

"And the scripture, foreseeing that God would justify the Gentiles by faith, declared the gospel beforehand to Abraham, saying, 'All the Gentiles shall be blessed in you' (Galatians 3.8)." Note that the "gospel" here focuses on the inclusion of the Gentiles into the people of God. "So in Christ Jesus you are *all children of God* through faith, for *all* of you who were baptised into Christ have clothed yourselves with Christ. There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are *all one* in Christ Jesus.

If you belong to Christ, then you are *Abraham's seed*, and *heirs according to the promise*" (Galatians 3:26–29 NIV, italics added). "Here there is no Gentile or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all" (Colossians 3:11 NIV). This inclusiveness is a crucial part of Paul's gospel and yet we still struggle to accept it.

Christ died a cursed death in order that in Him "the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith" (Galatians 3:14). This was not revealed to past generations but is now made known "that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus" (Ephesians 3:6). This blessing of the Gentiles or nations is a crucial part of God's promise to Abraham and his seed—and the Sinai law, "which came four hundred thirty years later, does not annul a covenant previously ratified by God, so as to nullify the promise" (Galatians 3:17). The Abrahamic-Mosaic covenants separated Jew from Gentile, but the gospel of Christ unites them and thus fulfils the fourth promise that all the nations would be blessed in his seed, for He is the God that cannot lie.

Every year on Australia Day (January 26) thousands of foreign-born and speaking persons are granted Australian citizenship with all the privileges and responsibilities therein pertaining. This is an incredible gift that is undeserved and unearned. Nevertheless, to honour the gift, each recipient must observe the laws of the land. However, being an Australian citizen requires an ethos that cannot be defined by law, indeed goes beyond the law. So it is with the gift of being welcomed into the kingdom of God. The fruits of the Spirit are not against the law, but nor are they limited by it: "the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control. There is no law [Mosaic or otherwise] against such things" (Galatians 5:22,23).

So "is the law then against the promises of God? Certainly not!" (Galatians 3:21 NRSV slightly modified); but neither is the law identical with nor able to implement the promise. If the law could give life, then being right with God would have been through the law, but that is the preserve of Christ alone: "For in him every one of *God's promises* is a 'Yes'. For this reason it is through him that we say the 'Amen', to the glory of God" (2 Corinthians 1:20, italics added).

Next issue (November 6) will contain part two.

1. All references are from the New Revised Standard Version unless indicated otherwise.
2. The language is a traditional exaggeration (1 Kings 4:21). It is somewhat like the proverbial "from Dan to Beersheba" or our "Lock, Stock and Barrel."
3. Patrick Miller, "Divine Command and Beyond: The Ethics of the Commandments" in William P Brown (ed), *The Ten Commandments: The Reciprocity of Faithfulness* (Louisville: Westminster John Knox, 2004) 16.

Dr Norman Young
adjunct professor at Avondale University.

Chloe's BATTLE

Chloe traced her finger along the key. Just a few more minutes. A few more minutes alone, and then she would go inside.

Selfish.

Self-preservation.

Either one worked. She simply wanted to be by herself for a little longer, before she went inside to babysit her brother, cook dinner while her mum lay sick in bed, and wonder when, or if, her policeman dad would come home.

Selfish was probably the best fit.

Chloe ran back down the stairs leading up to her house, then out the back to the cabin her dad had built on their acreage. It was her place of refuge. A place to run to whenever she was overwhelmed . . . whenever her brother threw a tantrum, whenever the meal she cooked didn't meet her mum's dietary requirements or whenever her dad was hours late.

She thrust the door open, her tense posture immediately softening as her eyes fell on the couch pushed up against the back wall.

Perfect.

Selfish.

She collapsed into the comforting arms of the couch.

Perfect.

Selfish.

But she had to.

It hurt to see the boredom in her brother's eyes. It hurt more to listen to her mum's groans of pain. It hurt even more to see the bruise on her dad's eye when he came home.

She had to because she was scared. She was worried. She was at her wit's end.

She forced herself to stand up and walk out to the back porch. Hopefully some fresh air would snap this selfishness out of her.

She began pacing the back porch—one wooden floorboard at a time. She

reached out to touch a wooden beam. She traced her finger along a crack in the wood. The beams held up the cabin. They supported the whole building.

Who was supporting her? It seemed everyone else relied on her. Her little brother to put a Band-Aid on his knee. Her mum to remind her to take her medication. Her dad to keep her brother under control and her mum well.

"We need you, Deborah."

Chloe spun around so fast several splinters stuck into her hand. Her eyes narrowed at the two people conversing in front of her. Then at the wooden beams holding up a scratchy piece of material to form a tent. Then at her own . . . dress? It was something out of the Bible stories she read her brother at night, which were supposed to calm him down, but only upset him when Daniel was thrown to the lions and Jonah was swallowed by a whale. He seemed to miss the ending.

And Deborah? Wasn't she the lady whose story came after the man who was so fat that when a sword plunged into him, his fat covered the hilt?

She took a few steps back.

The man repeated his words. "We need you." Hadn't her dad said those exact words to her a few weeks ago? "We need you, Chloe."

"I will come with you to battle. Don't doubt that." The lady, Deborah, nodded.

And what had her response been? "Oh, I, uh, I'll try to help out."

"But because of your lack of faith," Deborah continued. "You won't be the one who secures the fight."

Lack of faith. In what? Himself? Chloe certainly had a lack of faith in her own self. She couldn't stop her brother fighting with her over whether he had a rest time. She couldn't win her mum's fight with her illness. She couldn't stop all the "bad men", as her brother called them, fighting with her dad.



She needed someone to "go to battle" with her. Someone brave like Deborah. But right now it seemed she was that person for everybody else.

It was only when the conversation between Deborah and . . . was it Barak? . . . ended and the questions in her head went unanswered that she realised she was holding a sword.

No, no, no. She was not going to fight in a battle. She was already tired of fighting her family's battle.

The clash of swords below caught her attention. Was she on a hill now? She turned around. The tent was gone. She stood there for a moment, staring at the now vacant spot. Had she somehow been transported from beside the tent in a peaceful camping area to a violent battlefield?

"Little girl, go home. And put that sword back where you found it." A man on a horse rode past her, obviously not compassionate enough to listen to her cries.

"If I knew where home was! And I need this sword! I can't fight on my own. And I'm not a little girl." Chloe rolled her



eyes, then turned around to walk away. After watching children's shows with her brother for the past year, the battle was awfully disturbing.

And there was the tent again. She turned back around. The soldiers were gone. A peaceful grassy plain with tents dotting the landscape lay in front of her.

Chloe shook her head. *Teleportation didn't exist today, let alone back in Bible times.* She would figure it out later. Right now, she wanted to watch what was happening.

A woman stood at the open flap of the tent. A man lay inside. The woman glanced down, then yanked a tent peg out of the ground.

Oh. That was Jael. Maybe she didn't want to watch what was happening.

She squeezed her eyes shut, one hand clenching her sword and the other the nearest tree. She waited in that position for a few minutes. Surely the act would be finished by then. She opened one eye.

The tent was gone again.

Instead of a tree, she was holding onto a wooden beam of the cabin. Her

other hand, in place of a sword, held a piece of paper.

Dear Chloe, it read.

Thank you for being so compliant. Taking someone back several thousand years isn't always easy. I'm sorry if the battle and the tent peg were too much.

Battles can come in all different shapes and sizes. Battles with swords, guns or words, just to name a few.

Your brother is battling the absence of his parents. Your mum is battling against disease. Your father is battling against, well, evil.

You are battling against all of the above.

Your family all have someone that fights their battle with them. So do you. Actually, you have someone that fights your battle for you.

Barak relied on Deborah to fight the battle. And then Jael to win the battle.

But you know what? They weren't the ones who won the battle. It was really in the hands of someone else. Deborah trusted in Someone Else, and that gave her the courage to fight.

Someone Else can give you the

courage to fight, too. Someone Else can fight the battle for you. You can rely on Someone Else to support you.

*Love,
The Captain*

PS. Thank you for looking after your family, even though it's a hard battle.

PPS. Try reading the story of Ruth next. Naomi felt completely alone. She assumes she would have to face her struggles alone. But she didn't. She had God by her side. She had Ruth, too. God is always there for support but having someone physically beside you helps.

You have that in your father, Chloe. It may be hard to see, but there is always someone that will stand by you in your struggles. You aren't the one thing holding your family up. See the wooden beams that support the cabin? There's more than one of them. They never have to support the whole structure on their own.

Chloe stared at the wooden beams. Before, she had only seen one of them, but now, she realised there were multiple structures supporting the cabin. No-one was working alone.

She folded the letter and slid it into her pocket. She was sure she would feel alone again. The stories of Ruth and Deborah would remind her that she wasn't fighting her battle alone.

She walked back through the cabin, briefly glancing at the couch she had collapsed on. It was selfish. But it had been perfect. The letter in her pocket gave her the courage to walk through the door and up to her house.

Her brother needed her to fight his battle. Her mother needed her to fight her battle. Her father needed her to fight his battle.

She needed them to fight her battle.

She needed Someone. To fight all their battles.

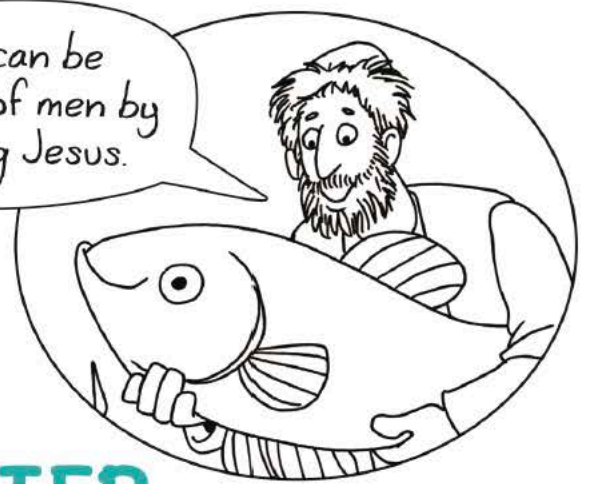
Megan Southon

Year 9 student at Tweed Valley Adventist College (NSW) who enjoys reading, writing and camping with her family. She won the Young Christian Teen Writer Award for 2021

HI KIDS!

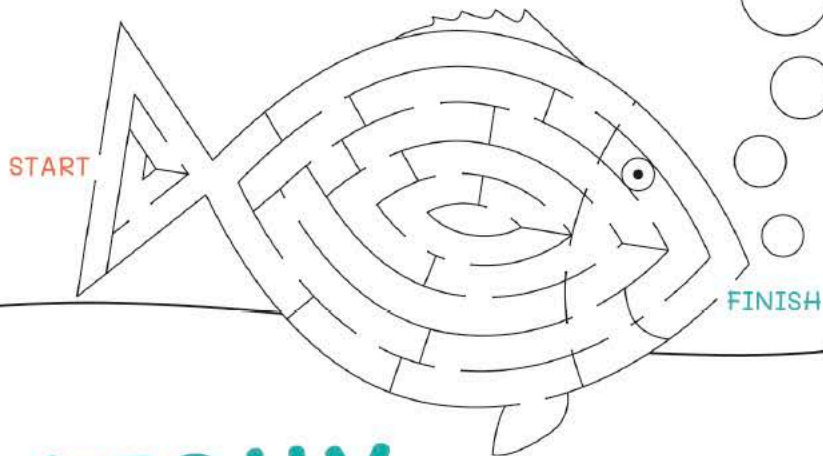
KIDS SPACE

You can be fishers of men by sharing Jesus.



JESUS CALLS SIMON PETER

Jesus gets into Simon Peter's fishing boat to preach. When Jesus finishes teaching the crowd of people, He encourages Simon to go out to fish. Simon isn't interested as he hadn't caught anything the night before. But he obeys Jesus and not long after he casts the nets, they are bursting with fish! Simon falls at Jesus' feet. Jesus invites Simon to be His disciple.



What is your favourite fish?

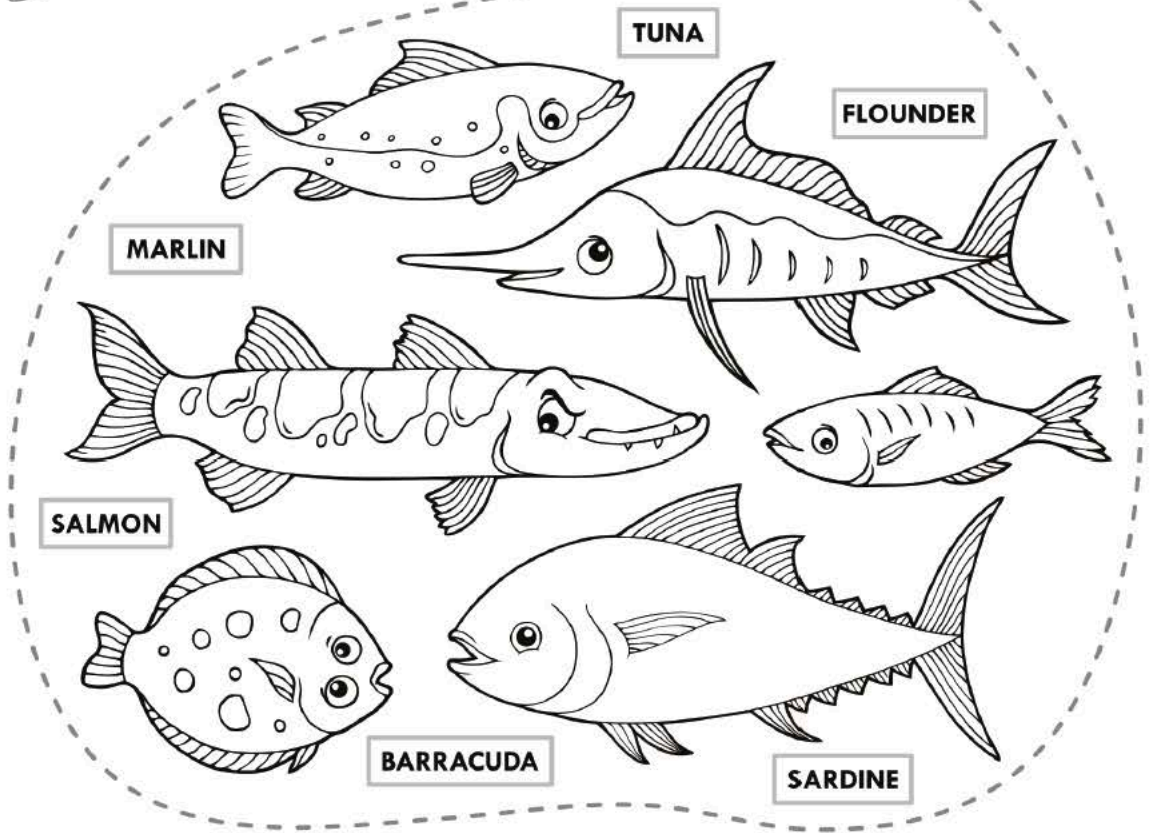
FISHY FUN!

CONNECT EACH FISH TO THEIR NAME & COLOUR THEM IN!

HINT: SOMEONE WHO LOVES TO FISH COULD HELP YOU.

Memory Verse

"Jesus called out to them, 'Come, follow me, and I will show you how to fish for people!'"
Matthew 4:19.





Conversations

God's judgement

It was very concerning reading the letters "Less Dividing" and "Free Gift" (September 18). Both have the connotation that God must fit into our way of living; not allowing God to change us back into His image or character.

Due to the fall, we all must be born again to enter heaven (John 3:3)—a complete change in lifestyle through a miracle of God's grace and power. It is always our choice. Salvation is always individually between us and God—not "us and them" (Philippians 2:12).

God's "judgement" is to discern, decide and distinguish who will make up "His jewels" (Malachi 3:16-18), and separate wheat from tares etc; a work that only He can do. God never condemns anyone for sinning—the law does. Jesus came to seek and save the lost from sin (John 3:17-19; Matthew 1:21).

As a righteous Judge, God must administer His law. As a loving Father, it is a work He does not relish (2 Peter 3:9). If the Father had to place the sword of justice on His only begotten Son, our Substitute (Isaiah 53:4) for our sins and rebellion, it reveals the immutability

of the law and the necessity of our obedience to it, or Christ died in vain for us.

Isaiah 8:20 says "to the law and the testimony, if they speak not according to this word, it is because there is no light in them". There is no need to associate with people who have knowingly despised and rejected God's law. You can't receive light from darkness or counterfeit Christianity. The devil is doing all he can to love us into hell by association (2 Corinthians 6:14-18; Revelation 18:1-5).

Our obedience is not the "basis" of salvation, but just as importantly, obedience is the "condition" to be saved. The work God has given us to do is to warn people of the consequences of disobedience (eternal death) and bring them back to His law because of our love for them, and leave the judging to Him (Revelation 14:6-12).

Eric Hort, WA

Living water

Thank you for the excellent article "The gift of water" (September 18).

It may be of interest to add that the best sources cite the source of water carried to the temple as the

spring Gihon rather than Siloam. The water ran from Gihon via an aqueduct to Siloam. Gihon was thus the source of water untouched by human hand. The aqueduct, and thus Siloam, was contaminated by human usage (Isaiah 7:3).

The Hebrew *mayim chaim*, "living water", refers to water in the form of rain or flowing from a natural spring, which has come directly from God, not carried by human hands or stored in cisterns. The water pouring ceremony at the temple had, after the exile, become an established part of the feast of tabernacles. This adds special meaning to Jesus' statement on the last day of the feast: "If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him" (John 37,38).

We make many informed and thoughtful statements but it is only as we believe in Jesus, with all that implies, and so drink the water Jesus supplies that from us will flow living water uncontaminated by human misconceptions, opinions and biases.

Bill Johnson, NSW

RELIGIOUS FREEDOM

PRAAYER GATHERING

12th November 2021
7:00pm - 8:30pm (AEDT)
Online

REGISTER TODAY
<https://forms.office.com/r/8vtNGZUgsY>

7 FEB TO 7 MAY 2022

An immersive, 3 month
discipleship program

excited!

ARISE AUSTRALIA 2022

Located at Kingscliff SDA Church
For more info visit - ariseaustralia.org
Inquiries - info@ariseaustralia.org

ARISE

Are you a Communications expert with 10+ years' experience?

Does communications strategy and creating engaging content get you excited?

Do you want to work in a culture where you will be valued and supported?

Sanitarium Health Food Company is seeking an Internal Communications Strategist to be part of the Corporate Communications Team based at Berkeley Vale in NSW.

If you have a Communications or Journalism Degree, a proven track record around communication strategy development, internal communication initiatives and stakeholder management we would love to hear from you. You will be working with key business stakeholders to build communications programs that enhance our employee experience and inspire engagement with our culture and purpose.

WANT TO FIND OUT MORE?

For the full Job Advertisement and appointment criteria please visit www.careers.sanitarium.com.au.



APPLICATIONS CLOSE 26 NOVEMBER 2021

Obituaries



CLEVERLY, Janene Merle, born 23.11.1934 in Te Kopuru, NZ; died 11.6.21 in Sydney

Adventist Hospital, NSW. She was predeceased by her brothers, Clifford, Maxwell and Stanley; and sister, Una Waddington. She is survived by her children, Jeanette (Perth, WA), Harry (Coffs Harbour, NSW), Maxine (Hamilton, NZ), Sheree (Cambridge) and Lenore (Sydney, NSW); their spouses and partners; and many grandchildren, great-grandchildren and great-great-grandchildren. Janene dedicated much of her working life to the South Pacific Division in Wairoa after moving to Sydney in 1982. Janene now rests. No more pain and heartache. Just a long-awaited sleep until the Saviour comes to take her home.

DE LANGE, Llewellyn Seymour, born 12.12.1944 in Pietermaritzburg, South Africa; died 21.7.21 in Canossa Hospital, Brisbane, Qld. On 16.12.1969 he married Jennifer Ann. Welly is survived by his wife (Brisbane); children, Nolan, Richelle, Matt and Shelley; and grandchildren, Lachlan, Jorja, Thorne and Tait. He was a loving husband, father and friend to many. He emigrated from South Africa in 1991 and worked hard as a formwork carpenter to care for his family. He loved listening to music and interacting with his dearly loved grandchildren. He attended Inala church until COVID-19 hit in March 2020. He loved his Lord and was anointed in hospital by Pastor Bob Possingham in June 2021.

Bob Possingham, Milijan Popovic



LOWE, Alexander William, born 21.5.1928 in Newcastle, NSW; died 13.9.21 in

Gosford Hospital, Central Coast. On 17.9.1951 he married Phyllis Jensen, who predeceased him in 2015. Alec is survived by his children, Kevin and Chris Lowe (Mandurah, WA), Margaret and Charles Mackey (Rossmoyne) and Wendy and Maurice Pratt (Terrigal, NSW); brother, Ian

Lowe (Cooranbong); nine grandchildren; and 11 great-grandchildren. Alec taught at Avondale Primary, started the school at Wollongong, taught at Port Macquarie and Hamilton school in Newcastle, started the school at Mt Gravatt in Brisbane (now known as Brisbane Adventist College) and finally served at Wairoa Adventist School. For the last 23 years, not only was he a full-time teacher, he was also the school principal.

Miroslav Stilincovic

Advertising

HERBERTON, QLD PROPERTY

Three bedroom, two bath with reverse cycle air-conditioning, open plan design, laundry, double garage and Faith FM

Positions Vacant

ASSISTANT EDITOR, ADVENTIST MEDIA WAHROONGA, NSW

We are looking for an assistant editor to join our *Adventist Record* team to assist in coordinating, creating and posting content to our web and social media platforms. We're not necessarily seeking a digital expert, but someone with an eagerness to learn and who is passionate about social media. Writing articles for *Record* and other Adventist Media publications is also part of the role. The successful candidate will need good communication skills, have a positive attitude, strong work ethic, the ability to meet deadlines and work in a small, friendly team. Experience of 1-2 years in a similar role is desirable but recent graduates in social media, journalism, communication or other related field are also encouraged to apply. Flexible working opportunities available. Please contact Joy Carey at <corpserv@adventistmedia.org.au> to ask for the position description and application details. The appointing body reserves the right to fill this position at its discretion and to close applications early. Only those who have a legal right to work in Australia should apply. **Applications close November 1, 2021.**

MANAGER, ADVENT PARK MAIDA VALE, WA

The Western Australian Conference is looking for a dynamic, dependable and proactive individual who is passionate about the Church's camping ministry. This position is full time and based at our camp facility at Maida Vale. The camp manager will be responsible for maintaining all buildings and equipment, keeping grounds clean and tidy and overseeing all activities that take place on site. This self-motivated individual will ably navigate competing deadlines with a pleasant demeanour and ideally has previous experience in a similar role. This varied role requires excellent customer service skills, strong organisational skills and a hands-on attitude. To apply, please email a cover letter addressing the selection criteria, your CV/resume, three work-related referees and the contact information of your Seventh-day Adventist Church pastor, to Wilhelmina Williams at <wilhelminawilliams@adventist.org.au>. Only those who have current Australian work rights will be considered for this position. The appointing body reserves the right to fill this position at its discretion. **Applications close November 22, 2021.**

transmitter on 1950 square metres. Many varieties of fruit trees and shrubs. Quiet location in beautiful Herberton, Qld. Suit Seventh-day Adventist family. \$A385,000 ono. Also, two bedroom, one bath cottage, open plan, timber shed on 360 square metres in the centre of Herberton. Property has polished timber floors, is fully renovated and would suit small family or investor. \$A245,000 ono. For enquiries phone 0421 641 547.

KINGAROY ANNIVERSARY, QLD

Kingaroy church invites all past members to celebrate its 75 year anniversary, happening at 10am on November 20, 2021. Please RSVP either by emailing <kingasdadul-letin@gmail.com> or by text to 0428752421.



abn 59 093 117 689
vol 126 no 21

Consulting editor
Glenn Townend

Editor
Jarrod Stackelroth

Assistant editors
Maryellen Hacko
Juliana Muniz

Copyeditor
Tracey Bridcutt

Graphic designer
Theodora Pau'u

Living Kingdom illustrations
Maryellen Hacko

Noticeboard
Julie Laws

Letters
editor@record.net.au

News & photos
news@record.net.au

Noticeboard
ads@record.net.au

Subscriptions
subscriptions@record.net.au
+ 61 (03) 5965 6300
Mailed within Australia and
New Zealand
\$A60.00; \$NZ90.00
Other prices on application

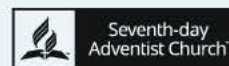
Website
record.adventistchurch.com

Mailing address
Adventist Media
Locked Bag 1115
Wahroonga NSW 2076
Australia
+ 61 (02) 9847 2222


Cover credit
Getty Images

Next issue
Adventist Record,
November 6

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



South Pacific



“ The Avondale Seminary is a supportive, energetic and academic place of study where you are given many opportunities to experience working in churches and other environments. ”

Daniel Peterson

Bachelor of Ministry and Theology student

You can study ministry and theology for your personal growth, or to train for full-time ministry.

NOW TAKING APPLICATIONS FOR 2022

Course guide



visit study.avondale.edu.au/min_theo
email study@avondale.edu.au

Avondale University Ltd
CRICOS Provider No.: 02731D | RTO: 91191 | TEQSA: PRV12015 | ABN: 53 108 186 401