

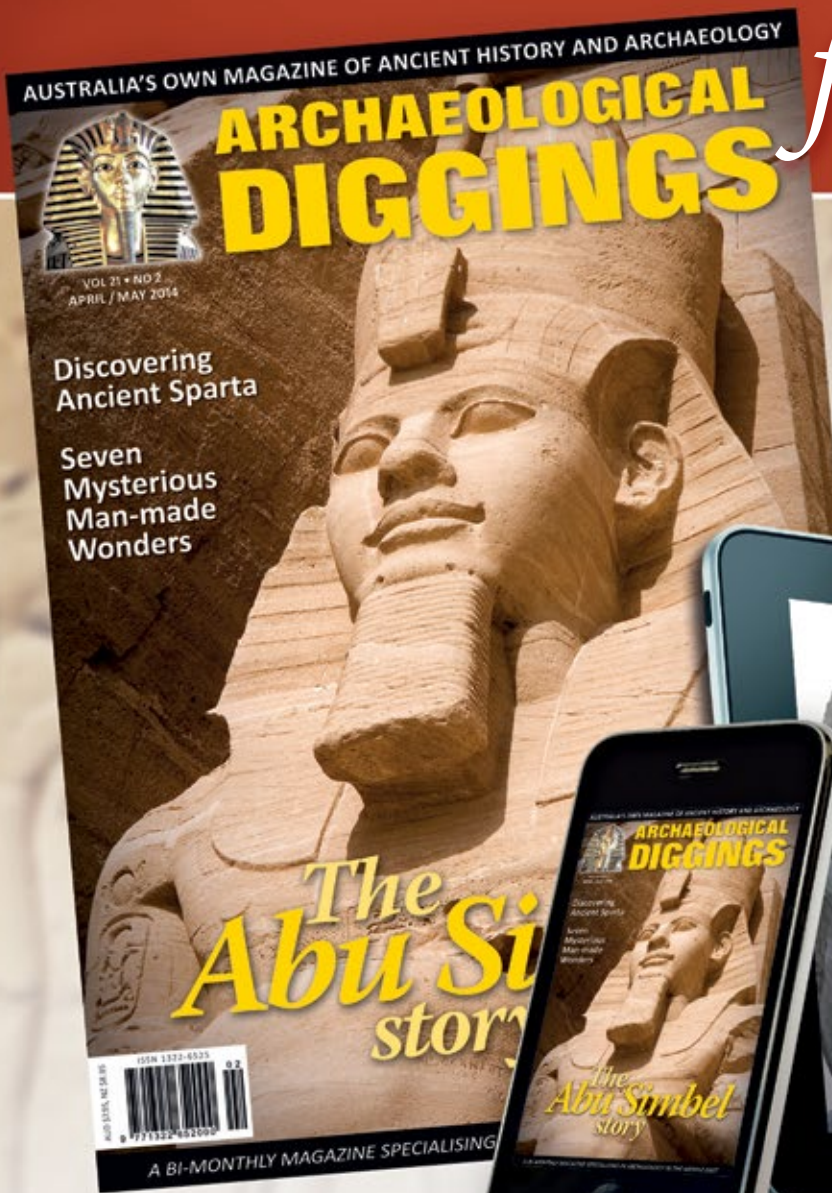


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iThirst Camporee moves to Toowoomba

Wahroonga, New South Wales

After overwhelming expressions of interest in attending January 2015's iThirst Pathfinder Camporee, Adventist Youth leaders have announced a change of venue to the much larger Toowoomba Showgrounds, approximately two hours west of Brisbane.

When more than 11,000 Pathfinders and their leaders from Australia, New Zealand and around the South Pacific region said they planned to attend the event at Stuarts Point, NSW, camporee organisers initially responded by announcing strict quotas that would have halved the number of Pathfinders in attendance. Meanwhile a scramble began

behind the scenes to find an alternative venue that would come closer to catering for the unexpected surge in interest.

"The change means so many more young people will get to experience camporee," said Litiana Turner, associate director of

Adventist Youth Ministries for the South Pacific Division (SPD). "I really take my hat off to our volunteers, who have already done so much planning and prep work for our activities. Now they have to start some things again, but once the decision was made everyone supported it."

A camporee bringing together Pathfinders from around the SPD only happens once every eight years, making it a once-in-a-lifetime event for many Pathfinders. The Toowoomba venue is closer for people attending from the Pacific, many of whom have to fly through Brisbane and will be staying in Caboolture before and after the event.

"This decision was thought through very carefully and we believe God led in the decision," said Dr Nick Kross, director of Adventist Youth. —Kent Kingston



Pathfinders from all over the Pacific will attend iThirst Pathfinder Camporee.

20 prisoners baptised in PNG

Rabaul, East New Britain, Papua New Guinea

One of 20 inmates baptised from Kerevat Prison Camp recently was led into the water by the man whose brother he had murdered.



Dominic (left) holds towel while John is baptised by Pastor Yambe.



20 prisoners prepare for baptism.

Dominic Soke and his family forgave John Tomugal for the murder of their brother and invited him to accept Christ, which he did, baptised with 19 others by Pastors Peter Yambe and Lua Bobore earlier this month.

An inmate whose wife looks after Mr Tomugal's children while he is in prison, heard about the baptism and travelled to the prison so she could be baptised also. —Jarrod Stackelroth/Peter Yambe

Church celebrates centenary

Narrogin, Western Australia

The Narrogin Adventist congregation held a special day to mark the church's centenary.

The Furnival Street building was constructed from rocks carted from a Cuballing Road property 100 years ago. In the lead-up to the church's birthday on March 18, a new room was installed with the help of a number of local business-people, who donated time and funds to the project.

As part of the celebration, a 1936 vintage Ford was driven to the church by Narrogin man Ted Borgas, the same type of vehicle in which his family drove to the church from High-bury some 70 years ago.

The back room was used as a school from 1915 to 1925, and student records were on display for the day, along with other memorabilia.

Church clerk Jan Laver said the day was one to remember, with about 70 people attending.

"It was a really lovely day and it was because so many people from the community made it so," she said.

—Narrogin Observer



1938 Ford in front of Narrogin church.



Value

James Standish

He lives in Omaha, Nebraska. He drives an old car. He bought his home in 1958 and has stayed there ever since. He's even married to a woman his own age. None of which would be so surprising, if you didn't know that Warren Buffett is among the richest people on earth. How rich? Estimates vary, but somewhere close to the \$65 billion mark.

He built his immense fortune following a simple philosophy of "value investing" that was coined in the 1920s. The core of the idea is you don't buy the most popular stocks at any given time. Rather, you look for stocks that have low price to earnings ratios. You look for stocks in stodgy industries that are undervalued. You carefully analyse the fundamentals of the business. And you don't play the short game; you buy and hold. Because in the long run, the fundamentals always trump the flash in the pans.

I thought of Warren Buffett as I met with Adventist educators recently. You see, something strange has happened in Adventist education. And the numbers tell the story.

Two decades ago we had 75 schools in Australia. Today we have 48. Bad news. The number of students in our system nationwide, however, has actually increased during the same period from 7350 to more than 12,300 students. Great news. But it's the final number that has me stunned. As the total number of students in our system has *increased* more than 67 per cent, the number of students from Adventist homes that attend Australian Adventist schools has actually *decreased* 17 per cent—from around 4700 Adventist students down to 3900 nationwide.¹

Which makes me wonder why. The national census showed our numbers growing healthily in Australia with a strong contingent of young families. The census numbers are confirmed by the strong growth in tithe in Australia. So where are the Adventist students?

Talking with educators, it appears many Adventist families today choose not to send their children to Adventist schools. But why would some Adventists be turning away from our education system, just as everyone else is turning to it?

Doing my own informal survey, I've heard three things. First, some of us desire an education that's a little more elitist. For others, our own Adventist education experience

wasn't great. And, finally, all of us know kids who went to Adventist schools who didn't stay with the Church, and kids who went to non-Adventist schools who did. So we ask, why invest in Adventist education?

Like Warren Buffett, it's worth doing a little analysis before deciding.

Let's start with elitist institutions. I talked to an Adventist who attended Knox Grammar and another who attended Sydney Grammar—two of the most prestigious schools in Australia. Both said they felt isolated and socially excluded at school because they didn't do Saturday sports, and one found that as he got older he was excluded because he didn't drink. But wasn't it worth it for the academic leg up? "I left an Adventist high school where I was academically neck-and-neck with a couple of other kids," one told me. "When we finished high school, we compared scores. We ended up where we had started before I left—neck-and-neck."

And while individual experiences in the past varied, our children do not go to school in the past. They go now. Non-Adventists like what they see in today's Adventist schools. We will too, if we view Adventist schools with open minds.

Finally, there is nothing of greater value than children growing into active, committed Christians. Dr David Trim states, based on his review of research, "there is clear evidence that those who have not gone through denominational education are disproportionately more likely to become inactive or leave [the Adventist Church]."² Want committed kids? Commit to Adventist education.

Warren Buffett built a fortune by seeing value. Not in hype or headlines but in the core nature of the organisations he invests in. When it comes to education, we should follow his model. I have. And I cannot overstate how thankful I am for the love, care, inspiration and excellent instruction my children receive in Adventist schools.

That is value!

1. Numbers supplied by Lyndon Chapman, Associate National Director, Adventist Schools Australia.

2. <http://dmadventists.org/leaddavao2014/GlobalDataPicture.pdf>

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"Charissa Fong works in the Discovery Centre and will be helping mark the new lessons."

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The (other) lost son

Vania Chew

"God saved me from it all—booze, pot and heroin. I'm not the man I used to be and it's all because of Him."

"Praise God!" "Amen, brother!"

Words of affirmation echoed around the room as the young man took his seat.

The teenage girl sitting next to him began to squirm. She knew what was coming, and she cringed as expectant eyes turned her way.

"Don't be afraid to share," the youth leader encouraged, mistaking the girl's hesitation for shyness. "We all want to hear your testimony."

"I grew up in the Church," the girl mumbled in response. "I don't have a testimony."

There was an awkward silence before the youth leader coughed uncomfortably and moved on.

In this teenage girl's mind, a missionary who moved to Africa and converted the local villagers had a testimony. A girl who had been physically abused and found healing through Christ had a testimony. And a heroin addict who battled through withdrawal symptoms had a testimony.

She, on the other hand, was a "second-generation Adventist" who had family worship every night and went to church every Sabbath.

There was nothing exciting or remarkable about her life, she reasoned. She definitely didn't have a testimony.

It turns out this is a common viewpoint for kids who grow up as second, third and even fourth-generation Adventists. We'll happily talk about our families, jobs and hobbies. Yet when it comes to sharing our testimonies, we suddenly feel self-conscious and look around for the nearest exit. We don't think we have one or feel it's worth sharing.

"When I hear great testimonies from other people, I feel jealous," one young person confessed to me. "I wish I had a cool story like theirs."

"I've never left the Church—why would anyone be interested in my story?" another person wonders.

But this thinking can be dangerous.

I'm reminded of the story of the prodigal son. When we study that parable, we tend to focus on the younger son. The one who left home and spent his money on pleasurable pursuits, only to wind up derelict, destitute and desperate. We often overlook the older son who stayed faithfully at home, yet he was just as important to his father and needed his father's grace and love too.

Romans 3:23 tells us we are all sinners who have fallen short of God's glory.

It doesn't matter whether you were raised an Adventist or learned about Jesus recently. We need to go through the same process of coming to Christ and committing our lives to Him. Our relationship with Him becomes our testimony.

The teenage girl needed a Saviour as much as that young man.

And the testimony she thought she didn't have?

You've just finished reading it.

Vania Chew is PR/editorial assistant for Adventist Record.

This is a global thing

As you read these words, churches all over our Division are reaching out in an unprecedented way to neighbours and friends, inviting them to become disciples of Jesus and join the Seventh-day Adventist Church family.

Hundreds of comprehensive evangelistic strategies and events have been swung into action as our Church participates in this year of evangelism. This is a global thing. It's probably the largest single global evangelistic emphasis in the history of our Church. Mission to the Cities is part of it. We plan to make sure we have a significant presence in every city of a million or more . . . and that's just the beginning. In many of our conferences and missions scores of initiatives are happening right now.

If you are sitting there reading this and saying to yourself, "I do not know anything about this," I wonder where you have been hiding. "Revival and Reformation" initiatives have been preparing for this. "777" has been preparing for this. "Tell the World" has been preparing for this.

And so what are you and your church doing? Is it just business as usual? If it is, you do not need to wonder any longer just why your church may be fading away. Please take a look at other places where the Church is vibrant and growing!

And for those of you who are fully involved, God bless you. There's no greater joy than seeing people accepting Christ as Lord and Saviour and becoming members of His Church family.



Dr Barry Oliver is president of the South Pacific Division of the Seventh-day Adventist Church.



Not amused

The latest television offering from comedian and mimic Chris Lilley, Jonah from Tonga, is proving controversial, with the Uniting Church's Tongan National Conference in Australia saying the series is negative and culturally insensitive. Church leaders say the image of a foul-mouthed, aggressive teenager is the exact opposite of the Church's youth. —*Uniting Church of Australia*



High level allies

In a meeting with Pope Francis, United Nations Secretary-General Ban Ki-moon has called for the Catholic Church to work closely with the UN to promote a life of dignity for people around the world. Mr Ban said the Pope has shown compassion, cooperation and courage at a testing time for the human family. —*UN News*



Ultimate sacrifice

As Syria's civil war grinds on, horrifying reports are emerging of captured combatants, and even civilians, being summarily executed or tortured—even crucified. Local Christians say rebel groups in Syria have crucified, or otherwise tortured and killed, a number of Christians who refused to change their religion. —*Front Page Mag*



Location, location

For several years, motorists crossing Sydney Harbour's iconic bridge, have been witness to a three-word sermon, "One Way, Jesus". Apartment tenant Owen McAloon says his sign is his way of saying thank you to God, who he believes helped him find his apartment, when he was one step away from homelessness. —*The Guardian*



Opportunity

There are signs that Communist Vietnam's policies are softening, with the first foreign speaker since 1975 being allowed to preach at Adventist evangelistic meetings. General Conference president Pastor Ted Wilson spoke in Ho Chi Minh City during meetings that concluded with the baptism of 35 people. —*ANN*



Targeted attack

Mainstream media reports of the kidnapping of up to 300 Nigerian schoolgirls have largely failed to mention that the school targeted by Islamist terror group Boko Haram, is in one of a few remaining Christian enclaves in Nigeria's north. Around 90 per cent of the kidnapped girls are from Christian families. —*Breaking Christian News*



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We want to thank you!!!

Where? Wahoonga Church

When? Sabbath, June 14, 2014 at 9.30 & 11.00 am, and 2.00 pm (exciting afternoon program)

Who is Invited?

You, who have worked as a Colporteur or a Literature Evangelist

You, who have an interest in God's Last Day Work

You, who love the Lord and have an interest in Soul Winning

Why Should You Come?

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- * A Reunion Day to Remember!
- * Hear Powerful Colporteurs/Literature Evangelists' Stories!
- * A Great Day of Fellowship!

Coming
Ready or Not!
Annual Literature Ministry
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Mamarapha College changing lives

Perth, Western Australia

A record number of students graduated from Mamarapha College in Perth in 2013.

The number of graduates surpassed the previous record by 20 per cent. Among those graduating were two Advanced Diploma graduates—Sandra Kelly and Andrea Warren. Ms Kelly has since been appointed as an intern at the Western Australian Conference, while also serving as a chaplain at Karalundi and pastor at Meekatharra.

“Going to Mamarapha College has enabled me to minister out in the communities to Aboriginal and non-Aboriginal folk—to get out there and do the work,” she said.

Serving as a first-year pastoral intern can be difficult. However, Ms Kelly said the experience has been very fulfilling. “The joy of doing ministry is something that comes from within,” she said.

Last year’s graduation was also significant as it marked the end of college founder Pastor Gordon Stafford’s tenure

as principal. During his 18 years at Mamarapha, Pastor Stafford has touched countless lives, including those of more than 350 students.

Reflecting on his time at the college, Pastor Stafford was quick to deflect all praise to God. “Only let me be a nail upon the wall, holding Thy picture in its place,” he said, quoting a poem by Mildred Hill.

Pastor David Fletcher has been appointed the new principal.

Since opening in 1997, Mamarapha has been at the forefront of the Church’s mission to Aboriginal and Torres Strait Islander people. A special offering will be collected on June 14 to support the ministry of the college.—*David Fletcher*



Sandra Kelly and Pastor Stafford.

Expo promotes healthy lifestyle on secular campus

Sydney, Australia

More than 60 students participated in an Adventist-conducted health expo on March 20 at Macquarie University. The event was run by Adventist Students On Campus (ASOC)—a student club with chapters at several campuses including Melbourne University, Monash, and the University of Technology, Sydney (UTS).

The expo consisted of eight NEWSTART booths, each emphasising a different health principle such as the importance of rest, nutrition and exercise.

“Students were really keen to learn about how they could have a healthier lifestyle,” said outreach coordinator Na Shen. “It’s a privilege to be able to share the health message with them. One student tried a hot footbath after I told her about hydrotherapy. She said she really felt the benefits afterwards.”

After visiting the booths that focused on physical health, participants had the option of discussing spiritual matters with Pastor Daniel Przybylko, pastor of 3am church, at the final booth.

“Students were more open to discussing spiritual things after we had discussed physical lifestyle changes,” noted expo volunteer Leslie Castro. “One girl expressed interest in visiting our cell group and church. There is a reason that the health message is called the right arm of the gospel.” —*Vania Chew*



ASOC volunteer Orian Ka talks with a student.

Young people make waves in Fiji

Viti Levu, Fiji

The World Changers project continues to make waves around the Pacific with 134 World Changers baptised on April 19 at three locations across Fiji.

The events were planned by Adventist Students Association leaders, in conjunction with local pastors, Front Line ministries and the Fiji Mission Youth department. Pastor Leone Tabuna said he was “very impressed with the plans made by the students”.

Trans-Pacific Union Youth director, Pastor Maveni Kaufononga, hosted the Northern Region World Changers Baptism at Vatuvonu Adventist school, SPD Associate Youth director Litiana Turner hosted the Western Region confer-

ence at Lautoka where another 31 were baptised, while Dr Kross hosted the Eastern Region conference at Wainibokasi village where 72 people were baptised.

The new converts were handed World Changers Bible kits and challenged to become the next wave of World Changers for Jesus Christ. There are other baptism events planned for later this year.—*Nick Kross*



Baptisms at the Wainibokasi meeting.

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Living Well health course launched

Wahroonga, New South Wales

The Discovery Centre has launched *Living Well*, described as “the best health correspondence course in the Adventist Church”.

The free 13-part course covers nutrition, weight loss, cancer prevention and other aspects of wholistic health, all carefully checked by researchers for accuracy.

Discovery Centre director, Pastor Lyle Southwell, is enthusiastic about the

appeal of *Living Well*, saying that a one-month trial of the letterbox cards produced 360 requests for the course; more than double the number of responses for all the rest of the Discovery Centre’s courses combined. “We build relationships with people so they can build a relationship with Jesus,” he said, citing the statistic that 44 per cent of students who complete a Discovery health or lifestyle course go on to enrol in a Bible course as well.

Paul Rankin, coordinator for the Complete Health Improvement Program (CHIP) for the South Pacific Division (SPD), rejected the suggestion that *Living Well* is a competitor for CHIP. “This is based on the same principles as CHIP but it’s put in an accessible format for the community,” he said. Whereas CHIP is a paid program, involving medical checks and the positive motivation of a group atmosphere, *Living Well* is a free course that individuals can work through at their own pace, in the privacy of their home.

“As community interest in health has increased, Adventist interest has decreased,” Mr Rankin said. “Our aim is to get as many Adventists as possible signed up to the *Living Well* course.”

Living Well was developed by the Discovery Centre in collaboration with health experts from Sanitarium, Avondale College, the Sydney Adventist Hospital’s Australasian Research Institute and SPD. Representatives from each of these entities were present at the May 7 launch, held at the Adventist Media Network building in Wahroonga, as well as senior church leaders from the General Conference and across the region.

“The Adventist Church should be a leading provider of health solutions for the community,” said Sanitarium Health & Wellbeing CEO Kevin Jackson, who expressed a desire to collaborate on similar projects in the future. “We forget how well we know some of these basic health principles—we take it for granted. Others aren’t so aware.” —Kent Kingston

For more information, visit adventistmedia.org.au.



Some contributors to the health course.

REVIVED BY HIS WORD

May 31—June 7, 2014

READING THROUGH THE BIBLE TOGETHER
ONE CHAPTER A DAY

May 31 – Jer. 30	June 1 – Jer. 31 2 – Jer. 32	3 – Jer. 33 4 – Jer. 34 5 – Jer. 35	6 – Jer. 36 7 – Jer. 37
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50 years at LAA

by Linden Chuang

Earlier this month I attended Lilydale Adventist Academy's (LAA) 50th anniversary. Much has changed at the school since I graduated in 2005—the facilities, personnel, and even the name (now Edinburgh College). Yet as I strolled about the campus for the first time in more than eight years, one thought stuck out in my mind—"it's good to be home".

Clearly I wasn't alone in this mindset. Why else would 1200 people—primarily past students and their families—from across Australia and overseas gather in the Eastern suburbs of Melbourne on a cold, wet weekend in May?

"The opportunity to celebrate the Academy's past was enjoyed by many former students," said Edinburgh College (EC) principal Dr Malcolm Coulson. "We were very pleased with the support offered by many who attended and for their confidence that the Academy ethos will be retained under our new name."

"My wife and I wouldn't have missed it for the world," said former school principal Ross Reid during his Sabbath morning address. "No matter where we go, LAA will always be home."

Mr Reid, a student at LAA when the school first opened its doors in 1964, is one of two former students to serve as principal of the school. The other, Dr David McClintock, was also in attendance.

Another special guest was Dr Don Hansen. On Sabbath morning, the former teacher and preceptor shared some light-hearted stories from LAA's first year—a time he aptly describes as "the great awakening".

For LAA alumni, however, the highlight of the weekend was the formation of a massed choir on Saturday afternoon. Ex-students from the '60s to the '00s stood side-by-side singing classics such as "Ezekiel Saw The Wheel" and "God Is Able". And what LAA choir performance would be complete without Paul Woodward—aka Mr Woody—leading the way?

"[It was the] highlight of my day!" said Nat Thomas on Facebook. "Was just as fun singing today as it was way back when. Beautiful songs, beautiful words. Thanks Mr Woody & team for your many years of service & blessing others through the universal language of music."

"We've always said we're in the business of making positive memories for young people," said Mr Woodward, who spent the best part of three decades at the helm of LAA's performing arts program.

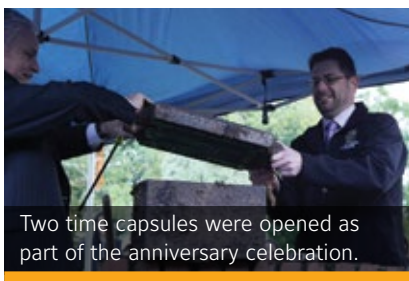
That's really what this school is all about. Whether it's a choir and band tour around Australia, a billycart grand prix or a mission trip to Vanuatu, LAA makes memories that last.

What's my best memory? There are plenty to choose from, but two events stick out in particular: Festival Of Faith 2001—during which I made my first public stand for Christ—and Graduation 2003—the time of my baptism.

EC Communications director David Jones said more than 300 people had been baptised at the school over the years—that's 300 people the school has helped nurture into a saving relationship with Jesus.

The past 50 years, however, haven't come without pain. While the school community has endured some extremely difficult times, at the heart of the EC philosophy is a sincere desire to change lives for the better.

"We want to get the message out that while we've changed names, the ethos of the school is still the same," Mr Jones said. "Jesus Christ is still number one."



Two time capsules were opened as part of the anniversary celebration.



The three loves of John Henry Newman

by Barry Harker

BE CAREFUL, HE IS TRYING TO REINTRODUCE religion," declared an Australian education academic. We were conversing at a Philosophy of Education Society of Australia conference at the University of Sydney. I had introduced the name of Roger Trigg into the conversation, prompting the immediate warning. It was clear that Trigg was off limits and the conversation turned to other things.

What did this academic find so distasteful about Roger Trigg's work? Trigg, an English philosopher, questions the possibility of providing a rational justification for a commitment to rationality.¹ His work undermines the notion that rationality is an autonomous, neutral, detached or objective enterprise. The visceral reaction to Trigg's name underscored the implications of Trigg's work for the rationalist worldview.

Long ago, Jesus gave us the understanding necessary to explain how the rational mind works in accordance with the heart's desires. This came to light during the healing of

the man sick with palsy².

The healing, and forgiveness that came with it, left the Pharisees "dumb with amazement and overwhelmed with defeat".³ Tragically, the stronger the rational evidence that Jesus had power to forgive sins on earth, the more firmly entrenched they became in unbelief. They left Peter's house to invent new schemes for silencing Jesus.⁴ The mind is indeed the servant of desire.

Tragically, the stronger the rational evidence that Jesus had the power to forgive sins on earth, the more firmly entrenched they became in unbelief.

A modern example of the power of desire to overwhelm evidence is the life of the nineteenth century leader of the Oxford Movement, John Henry Newman, and later Cardinal Newman. When Newman left the Church of England in 1843, those who remained in the Oxford Movement were known as Anglo-Catholics. I have a special interest in the Oxford Movement as my grandfather spent some of his formative years in an Anglo-Catholic convent south of London before becoming a Seventh-day Adventist in New Zealand in 1893.

Newman had three great loves that changed his life



Seven signs of Christ's return

Sign 3: Supernatural signs and wonders

The third of the Bible's seven sure signs of Christ's return are the miracles, signs and wonders that take place around the world before His second coming.

a. In the end times Satan and his angels perform miracles to deceive and destroy people. These signs and wonders come from both the Sea Beast (the Church of Rome) and especially the Land Beast (American led apostate Protestantism). Miracles associated with apparitions of Mary are taking place on a global scale within the Church of Rome today, and the Charismatic Protestant signs and wonders movement that began in the US early in the last century is the fastest growing movement within Christianity today.

Read Revelation 16:13,14,16; 13:12-14 .

b. Jesus even predicted that such miracles will almost deceive His closest followers. He therefore gave the fruit and obedience tests to detect the false. Be assured in the end times God will not pour out His Spirit on Christians who claim His Ten Commandments, that define His will, ended at the cross (especially the Sabbath). Neither will His Spirit be poured on proud, immoral, materialistic Christians. Yet today miracles pour forth primarily from those opposed to God's Sabbath, and at least 30 scandals involving sex or the embezzlement of church funds occurred among big name televangelist/signs and wonders personalities between 1970 and 2011.

Read Matthew 24:24.

c. So how can we avoid being deceived ourselves and help others not to be deceived? Paul, speaking of these very things that will take place before Christ's return, put it succinctly—we must love the truth. When any truth comes to you and I from God we must embrace it with love. There is only one way to do that: to have a trust-love relationship with the One who is the truth—Jesus.

Read 2 Thessalonians 2:9,10; John 15:9,10.

Pastor Gary Webster is director of the Institute of Public Evangelism.

forever and that led to a Catholic revival in England. The first was his love of paganism. On a visit to Messina in 1833, Newman wrote a sonnet that contains these words: "Why wedded to the Lord, still yearns my heart/Towards these scenes of ancient heathen fame?"⁵

Newman's second great love was tradition. He wrote in 1833: "Surely the Sacred Volume was never intended, and is not adapted, to teach us our Creed."⁶ Not long after this, "Newman discovered, very much to his astonishment, that the early Fathers of the Church looked upon the Bible as the only Rule of Faith."⁷ Author

Walter Walsh provides several allusions to this unwelcome discovery in Newman's letters, including this one to Froude dated August 9, 1835: "By the bye, I am surprised more and more to see how the Fathers insist on the Scriptures as the Rule of Faith, even in proving the most subtle parts of the doctrine of the Incarnation."⁸

It was not enough to check Newman's sympathy with Rome, which was his third great love. In his *Apologia Pro Vita Sua*, Newman confessed: ". . . yet I had a secret longing love of Rome, the Mother of English Christianity, and I had a true devotion to the Virgin Mary."⁹ This referred to the period around 1842. On September 1, 1843, Newman wrote to the Reverend J B Mozley: "The truth then is, I am not a good son enough of the Church of England to feel I can in good conscience hold preferment under her. I love the church of Rome too well."¹⁰ Newman's mind had lost the capacity to evaluate evidence.

Paganism, tradition and love of Rome prevailed and Newman left the Church of England, reviving the ailing fortunes of the Roman Catholic Church in England. The Church of England was also changed forever. In 1891, a year after Newman's death, a Catholic priest in Manchester wrote: "At this hour five thousand Church of England clergymen are preaching from as many Protestant pulpits the Catholic faith (not, indeed, as faith) to Catholicising congregations, much more effectively, with less suspicion and more acceptance than we can ever hope to do."¹¹

Newman's story is a dramatic example of undisciplined spiritual desire and its consequences, but Scripture has a message for all of us when it comes to our hearts. "Keep thy heart with all diligence; for out of it are the issues of life."¹² "For as he thinketh in his heart, so is he."¹³ If we want our minds to work for our best individual and corporate interests, we need to keep our hearts with all diligence. Our only safety is in conforming to God's word. ➤

1. Trigg, R. (1973). Reason and Commitment. Cambridge: Cambridge University Press.

2. Matthew 9:1-6; Mark 2:1-12; and Luke 5:17-26.

3. Desire of Ages, p 270.

4. Desire of Ages, pp 270, 271.

5. "John Henry Newman," Encarta.

6. Ariens of the Fourth Century, p 50, cited in Walsh, W. The Secret History of the Oxford Movement (3rd Edition), London, Swan Sonnenschein & Co., Ltd. 1898, p 3.

7. Walsh, p 268.

8. Newman's Letters, Vol. II., p 124, in Walsh, p 268.

9. Apologia Pro Vita Sua, p 165, Edition 1889, in Walsh pp 283, 284 (Emphasis by Walsh).

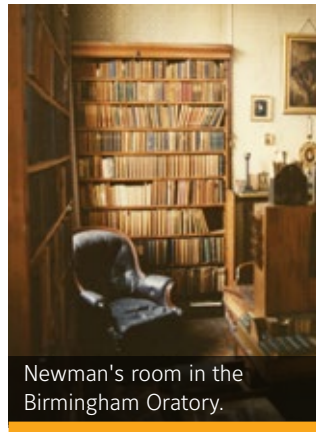
10. Newman's Letters, Vol. II., p 423, in Walsh, p 294.

11. Irish Ecclesiastical Record, July 1891, p 644, in Walsh, p 360.

12. Proverbs 4:23, KJV.

13. Proverbs 23:7, KJV, First part.

Barry Harker has extensive experience in teaching, educational administration and staff development. He has a PhD in philosophy of education and has authored three books.



Newman's room in the Birmingham Oratory.



102 years young

Members of the Victoria Point Retirement Village church (Qld) enjoyed a high day of joy and praise on Sabbath, April 12, when they celebrated the 102nd birthday of Pastor Bill Baines. There were four generations sharing that birthday: Keryn Byrne, Pastor Baines, Kelly Wasaka and baby Narevel Wasaka. —*Pastor Graham Allen*

Glow lights up Funafuti

Members of the Funafuti church, Tuvalu, received Giving Light to Our World (GLOW) tracts from Trans-Pacific Union Mission president, Pastor Glenn Townend, during his recent visit. On the same weekend, church members spent 30 minutes distributing "Steps to Health" GLOW tracts to those who lived near the church. They were surprised that no-one rejected the literature and it was so easy to give away. —*TPUM newsletter*

Fijian teachers worship together

Seventy-five teachers from the Fijian Adventist Teachers Association (FATA) met at Vatuvonu in April for spiritual and professional development. Representatives from the South Pacific Division and the Trans-Pacific Union Mission spoke. The teachers prayed, sang, shared joys and challenges, and visited a nearby island together. —*TPUM newsletter*

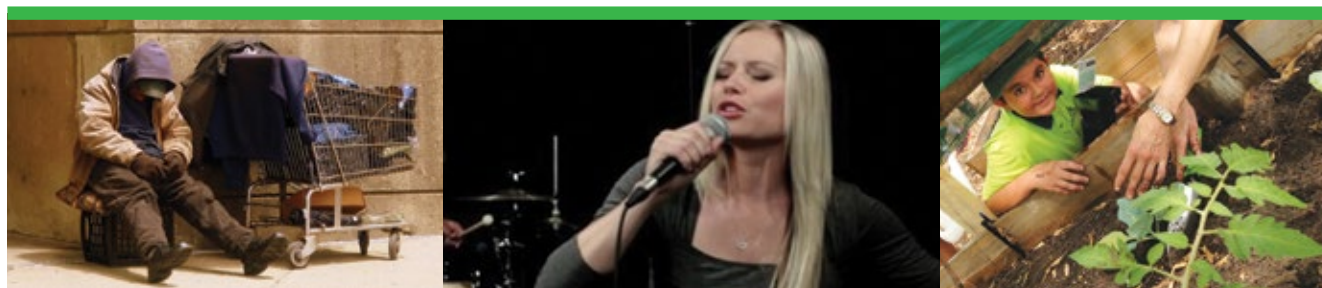


Children disciplined in Tonga

"Every Child a Disciple of Jesus" was the theme of a children's expo held in Vavau and Tongatapu Islands, Tonga, in April. Trans-Pacific Union Mission Children's Ministry director, Pastor Mike Sikuri, was accompanied by South Pacific Division Children's Ministries director Julie Weslake and Dr Saustin Mfune, the General Conference's Associate Children's Ministry director. More than 700 people, mainly parents and local church Children's Ministry leaders, participated in the practical workshops. —*TPUM newsletter*

Bibles for women in prison

Operation Food for Life (OFFL) volunteers regularly provide food and worship to inmates at the Bomana Women's Prison, near Port Moresby, Papua New Guinea. In May, OFFL gave the women 60 much-needed Bibles—part of a consignment organised by South Pacific Division Youth director, Pastor Nick Kross. In response, a group from the prison sang a song, "Thank you God", to the volunteers for their ongoing love and encouragement. —*Dennis Perry*



Budget blow

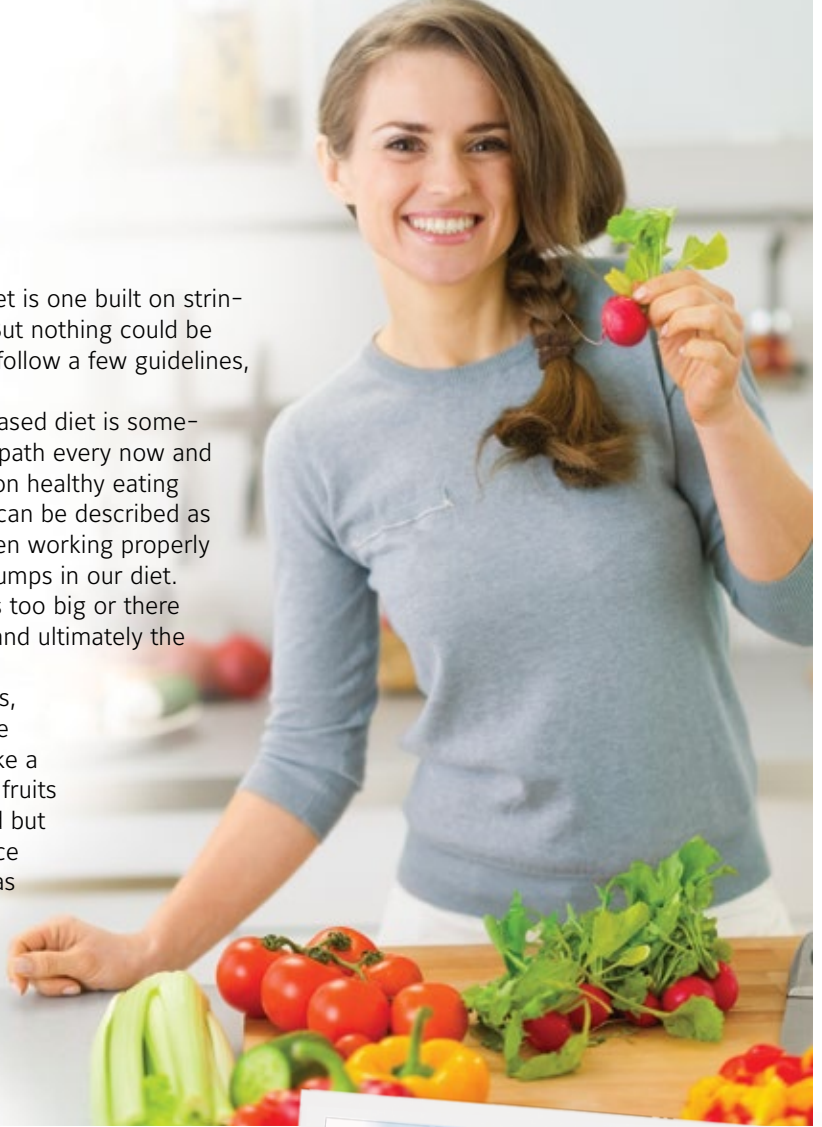
ADRA Australia has expressed concern that Australia's federal budget, released earlier this month, will increase inequality for the country and region after the government announced it would make a \$A3.1 billion cut to foreign aid, on top of the \$A4.5 billion announced last September. —*Braden Blyde*

Canadian singer on tour

Acclaimed singer Naomi Striemer recently shared her testimony and gave concerts at Chatswood Adventist Church (Sydney) and Avondale Memorial (NSW) as part of her tour of New Zealand and Australia. "God has just opened the door and He has brought in opportunities," she says. —*Vania Chew/Sight*

Garden party for Vanuatu

Peter and Carol, grandparents of Macquarie College (NSW) student Zac Sneddon, opened their private garden to the public to help fundraise for a Year 12 service trip to Olwi Village, Vanuatu. Visitors paid a gold coin donation and could purchase lunch, homemade crafts and afternoon tea. —*Nicki Clark*



Bumps in the road

It's often mistakenly believed that a healthy diet is one built on stringent rule-following and committed deprivation. But nothing could be further from the truth. While a healthy diet does follow a few guidelines, it's not an all or nothing proposition.

While following a healthy, whole food, plant-based diet is something we can all strive towards, wavering off this path every now and again should not be seen as a reason to give up on healthy eating altogether. In some ways, our body's physiology can be described as like a shock absorber for our dietary choices: when working properly it can help minimise the shock of missteps and bumps in our diet. But also, just like a shock absorber, if the bump is too big or there are just too many bumps, the effects will be felt and ultimately the shock absorber can be worn out.

If we think of things like highly processed foods, animal products and refined sugar as bumps to be avoided, the good news is that healthy choices like a diet full of wholegrains, legumes, vegetables and fruits are not only like driving along a nice smooth road but also like a good mechanic performing maintenance on the shock absorber to make sure it can work as efficiently as possible if needed.

Every now and again we'll go over a bump or pothole on our road to good health, but that doesn't mean we're on the wrong road. By following a healthy diet, we can absorb the odd bump and confidently continue on our way.

Baked stuffed potatoes

Preparation time: 10 minutes Cooking time: 15 minutes Serves: 4

4 medium potatoes, cut in half

¼ cup red lentils

1 celery stick, diced

1 carrot, finely diced

1 cup reduced-salt vegetable stock

¼ cup So Good Regular

¼ cup cashew nuts, toasted and roughly chopped

1. Pre-heat the oven to 200°C. Wrap each potato in foil and bake for 15 minutes or until cooked through.
2. Place lentils, carrot, celery and stock in a small saucepan and bring to the boil. Reduce heat, cover and cook for 10 minutes.
3. Scoop out flesh of potatoes leaving a hole for filling. Mix potato with lentil mixture and So Good then return to potatoes.
4. Sprinkle with cashews and serve with a green salad.

NUTRITION INFORMATION PER SERVE: 670kJ (160cal). Protein 5g. Fat 6g. Carbohydrate 22g. Sodium 159mg. Potassium 663mg. Calcium 37mg. Fibre 3g.



Call and arrange to speak to one of our qualified nutritionists at Sanitarium Lifestyle Medicine Services on 1800 673 392 (in Australia) or 0800 100 257 (in New Zealand). Alternatively, email us at nutrition@sanitarium.com.au (Australia) or nutrition@sanitarium.co.nz (New Zealand). For more great recipes and health articles visit our website www.sanitarium.com.au or www.sanitarium.co.nz

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SERVICES



Why don't Adventists wear blue tassels?

by Stephen Ferguson

WHY DON'T ADVENTISTS EAT PORK? MOST OF us cite Leviticus—about animals with divided hooves and chewing cuds. However, the Bible has a range of laws Christians don't tend to follow these days. There are commands about wearing blue tassels (Numbers 15:38), cutting the hair at the sides of our heads (Leviticus 19:27), avoiding mixed fabrics (Leviticus 19:19) and calling to worship with a trumpet (Psalms 81:3). How do we pick and choose?

Which law is which?

When Jesus said God's law was eternal (Matthew 5:18) what law did He mean exactly? Are blue tassels included? While Paul writes much on the law, his writings can be confused because he uses the term law (translated from the Greek *nomos*) in a variety of ways.¹ Peter notes that Paul's writings contain "some things hard to understand, which untaught and unstable people twist..." (2 Peter 3:15-17). So does the Christian New Testament oppose the Jewish Old Testament? This question caused the first major crisis of Christianity, exemplified by the dispute about circumcision in Acts 15. In fact, we still fight about this today and it fundamentally distinguishes Adventists from other Christians.

The "traditional" Christian approach

The "traditional" Christian approach divides the OT Law into three.² As explained by Roy Gane of Andrews University: "A common approach is to regard moral laws as timeless and universal principles governing relationships with

God and with other human beings. Ceremonial laws were applicable only to the Israelite ritual system. Civil laws were applicable only to ancient Israelite life under their government, especially under the theocracy."³

All major denominations uphold this traditional approach, including Roman Catholics,⁴ Anglicans⁵ and the Uniting Church.⁶ Therefore, what divides us is not the test but its application.

Adventists keep the Sabbath because we say it forms part of the eternal moral law enshrined in the Ten Commandments (Exodus 20:8-11) and is found in sinless Eden⁷ and the New Earth (Isaiah 66:22, 23). Likewise, our health message corresponds to civil-law principles still applicable today—as human bodies don't fundamentally change.⁸

The "Noah-Alien" principle in Acts 15

The problem with this traditional approach is it's an artificial construct not explicitly found in Scripture.⁹ The apostles in Acts 15 probably viewed this issue differently.

First, verses 1, 2, 10 and 19 confirm Gentiles do not have to keep all 613 customs prescribed by Moses. That explains circumcision and blue tassels.

However, in verse 20 James still imposes four unusual commands on Gentiles: "to abstain from eating food offered to idols, from sexual immorality, from eating the meat of strangled animals and from consuming blood". So why these four? Why not refer Gentiles to the Ten Commandments? And why does James think this so important that he repeats it twice: in Acts 15:29 and 21:25?

Bible scholars believe the four commands correspond to those OT commands applicable to *Ger toshav*—"Righteous Gentiles" or "Resident Aliens". Remember David's man Uriah the Hittite?

Unlike wearing blue tassels, the OT says these four commands apply to Jews and *Ger toshav* alike.¹⁰ In this way Acts 15, "fully upholds the law of Moses by requiring of Gentile Christians obedience to the four commandments which the Law itself imposes on them".¹¹

A similar approach is found in the covenant of Noah.¹² Both historically¹³ and today,¹⁴ Jews do not expect Gentiles to undergo circumcision or convert to Judaism but simply follow Noachide commands given to all humanity after the Flood.

Lastly, as to why the apostles listed only four commands, these aren't all the rules applying to *Ger toshav* but probably a then-popular summary.¹⁵ The NT itself attests Gentiles were already attending the synagogue (Acts 18:4). Verse 21 suggests the apostles didn't invent something new but merely reaffirmed what the law itself required, as had been preached in synagogues on the Sabbath day for generations.

What about the Sabbath?

It must be one of the greatest ironies of Christian history that the only commandment of the Decalogue that explicitly says it does apply to Gentiles is the Sabbath—to the alien within your gates (Exodus 20:10). The NT also demonstrates Sabbath-keeping wasn't contentious like circumcision because Righteous Gentiles were already keeping it.¹⁶

What about biblical food rules?

It's also interesting, for most Christians who think biblical food principles don't apply, that three of the four commands in Acts 15:20 relate to food. From an Adventist perspective, we don't just abstain from unclean meat because it's a command found in the Bible—so is wearing blue tassels.

Rather, God commanded Noah to take seven pairs of clean animals onto the ark for sacrifice and eating.¹⁷ Similarly, other food rules are not just for Jews but specifically stated as applying to *Ger toshav*.

History proves it

History supports the Adventist position. Fourth century historian Scholasticus confirmed Christians continued to celebrate communion on the Sabbath, at least outside Alexandria and Rome.¹⁸

Concerning food rules, second century historian Eusebius defended the charge against Christians being cannibals (misunderstanding the Lord's Supper) by explaining: "How would such men eat children, when they are not allowed to eat the blood even of irrational animals."¹⁹

The Eden-Heaven principle in Matthew 19

Finally, we should observe the apostles in Acts 15:1, 28 were only dealing with the "essentials"—the minimum. Jesus confirms in Matthew 19:8 that there is also an ideal

to strive for, alluding to the sinless state "in the beginning". Similarly, whilst celibacy is a heavenly ideal, Jesus admits not all can embrace it (Matthew 19:10).

Vegetarianism

We see this distinction between "minimum" and "ideal" in the example of vegetarianism. While vegetarianism is clearly ideal, alluding to our original pre-Fall diet (Genesis 2:9) as well as post-resurrection condition when wolf lies down with lamb, (Isaiah 11:6) eating meat is not a sin—as even Jesus ate meat (Luke 24:42). Thus, the Seventh-day Adventist Church is right in viewing unclean meat as "minimum" while seeing vegetarianism, like celibacy, as merely "ideal".

Conclusion

It's important to stress that Peter in Acts 15:11 confirms salvation is by grace alone—not works (Acts 15:11). So this isn't about legalism

but the proper response of love when people turn to God (Acts 15:19).

While God desires we show love by avoiding cruel butchering, such as eating animals strangled to death, or better still becoming vegetarians, God doesn't expect us to wear blue tassels. It's important we Adventists have a sound basis for our "distinctives"; otherwise we'll have to wear those tassels and stop cutting the hair at the sides of our heads. R

**Whilst
vegetarianism is
clearly ideal . .
. eating meat is
not a sin—as even
Jesus ate meat
(Luke 24:42).**

1. Sometimes meaning the entire OT (Rom 3:19; Gal 5:3); the first five books of the Bible or Torah (Rom. 3:21); the Ten Commandments (Rom. 7:7); or even legalism (Col. 2:14).
2. Sometimes divided into two (moral and ceremonial), and sometimes into four (where civil laws and health laws are put into separate categories).
3. Roy Gane, *The Role of God's Moral Law, Including Sabbath*, in the "New Covenant" (Michigan: Andrews University, 2003), 7, published on the General Conference Biblical Research Institute website.
4. Thomas Aquinas, *Summa Theologica*, I-II, q.100.
5. *Thirty-Nine Articles of Religion*, 1563, II, q.7.
6. *Westminster Confessions of Faith*, 1643, q.19.1-19.4
7. Thus, it cannot form part of the ceremonial law, which were shadows introduced after sin to point towards the future life, death and resurrection of Jesus: Gen. 2:1-2.
8. Gane, 19, p.8.
9. *Ibid.*
10. No idolatry in Lev. 17:10; no blood in 17:10-12,14; nothing strangled in 17:13 and no sexual immorality in 18:6-26.
11. RJ Bauckham, "James and the Jerusalem Church," in *The Book of Acts in its Palestinian Setting* (Grand Rapids: Eerdmans, 1995), 179, 470.
12. Genesis 9:1-17.
13. Rambam Maimonides, *Laws of Kings and Wars*, 8:9-10:12.
14. Rabbi Moshe Weiner, *The Divine Code* (Brooklyn: Merkos Linyon Chinuch, 2010).
15. T. Callan, *The Background of the Apostolic Decree* (Acts 15:20, 29; 21:25) (CBQ 55, 1993): 284-97.
16. Acts 13:42, 15:21, 17:1-4, 10-12, 16-17 and 18:4.
17. Genesis 7:2; 8:20.
18. Socrates, *Ecclesiastical History* 5, 22; NPNF 2nd, II, p 132.
19. Eusebius, *Eccl. Hist.* 5.1.26, 4th Century.

Stephen Ferguson is a lawyer from Perth, Western Australia, and a member of Livingston Adventist church.



Doing hard time

by James Standish

WHEN I FIRST SAW PASTOR BEN TAVAO, THE first thing I noticed was his biceps. They verge on monumental. This is definitely not the guy you'd want to challenge to an arm wrestle—or a fight. But it wasn't always that way.

Ben arrived in Melbourne from New Zealand with his family when he was 12. And it was not a happy landing.

"Back then, there weren't many brown faces around. At my school, there was just me and one other guy. Many of the white kids couldn't accept someone like me. They called me the 'n-word', 'blackie' and all sorts of other slang to provoke me. I felt I had to fight to survive."

Ben wasn't the only one picked on. If you emigrated from Chile, Greece, Italy or Vietnam it was open season at the public school.

"So, we started hanging out together. Looking out for each other. When you feel everyone is against you—when

everyone actually is against you—you do what you can to protect yourself."

Between the overt racism, the fights and the difficulties of trying to fit into a culture that seemed very different, something had to give. By the time Ben finished ninth grade, he was finished with school. But that wasn't a problem. He already had a job. On the streets of Melbourne. Running with a gang of guys doing petty crime and dealing drugs.

"We were low-level drug runners. Just pawns for the big guys. We had our regular run of clients, and we got the drugs from the big guys to them and took our cut. In a way, it all seemed pretty normal," Ben remembers.

What kind of drugs were they running?

"All the usual ones," Ben says calmly. "You know—ganja (marijuana), eckies (ecstasy), heroin."

It may have seemed like the normal thing to do at the

time, but there was nothing pedestrian about what happened next.

"I woke up one morning and my house was like a scene from a TV show. But not in a good way! There were cop cars everywhere, a helicopter overhead, and within a few minutes I was down on the ground with cuffs on. There's nothing cool about that, let me tell you!"

Ben was busted, and soon after began his sentence for drug dealing.

"Life in prison was really tough. It was eat or be eaten. I was attacked by a really big guy early on. It was at brekky. I stabbed him with the bread and butter knife I'd gotten in the cafeteria. It was terrifying because you always had to watch your back. But it was in prison that I had an encounter with God that I will never forget and I believe that it was in prison that God had put me on a journey to set me free."

When Ben got out of prison, he began drifting again until he met a breathtakingly beautiful young woman.

"I'm not sure what she saw in me," he admits. "I suppose she saw me as a project to improve!"

They decided to get Ben out of the city and go fruit picking in NSW. It was during their fruit picking adventure they met a young Samoan Adventist elder. He was really excited about his church. Ben had heard of the Adventist Church before but was never interested because of his Presbyterian upbringing.

"The elder was on about the Sabbath and all these things. Then he gave me a book about a national Sunday law. It all seemed really odd. But then I read the book and my eyes were opened," he recalls.

One thing led to another and soon Ben and Gabby were settled in Griffith, attending the Griffith Adventist Church. Ben got a position working full time at a job centre.

"It was a great position. The church was so supportive. We were young and very much in love. Life was good," he says.



But then something happened. Pastor Aaron Jeffries told Ben that he had what it took to be a minister. Ben and Gabby prayed about it.

"Trust me, I wasn't looking for a new career. I was happy. Things were going so much better than I ever expected they would. But we felt so strongly impressed," Ben says.

Studying theology at Avondale turned out to be an eye-opening experience.

"I expected everyone to

be on fire for God. But I soon found out that Avondale is not heaven on earth. It's full of real people who sometimes are there for the right reasons, sometimes not; sometimes making good decisions, sometimes not. I was naive to expect anything different. But it still took some time to get used to the reality," he reflects.



When Ben graduated, he was one of only six theology graduates to be offered a position. Maybe it helped that he graduated with the Bill Marr Institute of Public

Evangelism Prize. His name is on the Avondale honour board for the class of 2008. "This was a great honour for me," he says. "Imagine—I only had a ninth grade education."

At Ben's ordination, Glenn Townend, who was then the Western Australian Conference president, said word had reached him regarding Ben's passion for Jesus.

"It was Glenn who invited me to Western Australia. I had never been to Western Australia and I didn't know anyone here. But we were like, 'If that's where God wants us, then we'll go. We've now been in Western Australia for five years. It has just been an amazing experience."

God is using Ben and Gabby in a mighty way. They have planted a church and have plans to plant another this year. Their other established church has grown from 40 members to 96 within a few months, and they have a lot of plans for further growth.

Right now, Ben and Gabby, and their team at Cannington Adventist Church, are praying for \$2 million in two years so they can expand. They have a big vision to evangelise their local community and bring as many souls to Jesus as they can.

They are also both extremely musical; leading worship with a power and enthusiasm that's infectious.

"It has been a long road from where I started to where I am now," chuckles Ben. "I am so thankful Jesus saw me and invited me to serve Him. I praise His name. I honour Him. And He gets every bit of credit for anything good that has happened." R

James Standish is editor of Adventist Record.

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OPINION

Julian Archer

"Jesus saves. I spend."

I recently saw this slogan on a t-shirt and it got me thinking. Was Jesus a saver or a spender? He was the epitome of generosity—a big giver. But I can't find any references to Him being a big spender—even though He had 24/7 ATM access to the resources of the universe.

Even when He "showed off" His unlimited wealth by generously creating a meal for 5000-plus people out of thin air, He still wasn't wasteful. He asked His disciples to collect the leftovers—not just the whole loaves and whole fish, but every last "fragment". And what was His reason?

"... so that nothing is wasted"
(John 6:12 NLT).

Did you catch that? Jesus saved 12 baskets of scraps immediately after proving that He could instantaneously provide so much food that wasting 12,000 baskets wouldn't have been an issue.

How easy it is, when God has blessed us abundantly, day after day, year after year, to start to be wasteful or overspend in some areas of our lives—often without even knowing it.

We spend, spend, spend on our homes, vehicles, holidays, recreation and overall lifestyles.

Jesus saves. Shouldn't I save too?

Julian Archer is the author of Help! I've Been Blessed!, and writes from Queensland's Sunshine Coast.



OPINION POLL

**Whose testimony most
inspires you?**

- My parent/relative
- A high profile Christian
- A pastor/teacher
- A friend

Visit <record.net.au> to vote.



LETTERS

RELIGION AND CULTURE

Samuel Pitapapa, Qld

In my experiences, religion has been used as a vehicle to transport culture.

In the 1970s, the head of our Adventist high school used his finger to measure the length of the hair of male students. Those who had long hair were ordered to cut their hair before the next class. We students thought the requirement was a Bible teaching and part of the gospel of Jesus. However, we later learned that such practices were based on the culture of the head of the high school. The head of the school was from a different culture.

Religion in the Adventist institution was used to deliver culture to my people in the Pacific, in addition to the gospel of Jesus.

Our head also recommended boys tuck our shirts into our trousers. We were made to religiously follow the rule. We thought the practice was part of the gospel of Jesus and important for our salvation. Later we realised that the practice was a cultural practice and the way to dress in another culture—the culture of the head of our high school.

Religion was used as a vehicle to deliver that culture, in addition to the gospel of Jesus, to my island in the Pacific.

I see again that another culture is being delivered to us in the Pacific. There is no biblical evidence, no biblical principle and no biblical texts to support the ordination of women as elders or pastors. The practice is a cultural phenomenon.

The cultural practice of women's ordination as elder and pastor fails to understand the differences of equality of human value and the diversity of roles in the Bible. The equality

is the equality of human worth and not equality of roles. The Bible teaches diversity of roles and such principles existed even before the establishment of the nation of Israel.

Religion and Adventist institutions should be used as a vehicle to deliver the gospel of Jesus, but not as a piggyback for culture.

BIBLICAL FOCUS

Bill Miller, via email

In the letter ("Principle not prejudice", April 19), it was stated: "The Adventist Church already ordains women as elders. It should, therefore, ordain them as pastors." Is making a non-biblical error in one regard justification for making a second similar error?

Regarding the comment on the split in the Biblical Research Committee voting, perhaps more emphasis should be placed on the first word in the title—biblical—rather than on the last. It could probably prevent this kind of situation from arising.

A GIFT FROM GOD

Sone Mariner, Qld

I recently caught up with the January 18 issue. Thank you for "Easy as 1,2,3". [It] is one of the most powerful and practical editorials I have read in a while, particularly in relation to evangelism. It is Bible-based, backed by Ellen White, confirmed by statistics and is a ministry available to everyone irrespective of education, age or status.

I often wonder why our Church is slow in implementing this principle as the Mormons do, but thank God I can see signs of our Church moving in this direction, which is encouraging. But we need to move faster, for many of the seeds we have sown are being snatched up and

watered by others.

We have a literature ministry that is responsible for the establishment and the growth of our Church but that is not all. It is also for training of our lay people in the art of meeting people, sowing seeds, watering spiritual seeds that were sown, finding their needs and filling these needs not only through our publication messages, but connecting them to God's agency—which is our Church. Selling books is just part of the process.

Thus we have a gift from God—which is far greater than that of the Mormons. It is our publishing program. Let us support what God has established. The result is guaranteed and it will be as easy as 1,2,3.

GOOD TELEVISION

Murray Chapman, via email

Thanks for the work the *Record InFocus* team does week in and week out. We enjoyed the program this week (May 2), including the interview with Linden Millist very much. May God continue to bless your ministry for Him.

JESUS TALK

Nathan Brown, Vic

Thanks for [the "Just Jesus"] reflection (Insight, April 19), Dr Oliver. I, too, have been troubled by such statements.

However, there is a similar statement that risks being placed in the same box but that I would suggest is dramatically different in its meaning and intent—"Jesus. All."

At first thought, these statements might sound the same but the second is far more profound and theologically resilient (see Colossians 1:15-20). In all that we say, do and teach, we need to see Jesus and then we will find that in Him we really do have all.

Note: Views in letters do not necessarily represent those of the editors or the denomination. Letters should be less than 250 words, and writers must include their name, address and phone number. All letters are edited to meet space and literary requirements, but the author's original meaning will not be changed. Not all letters received are published. See Page 4 for contact details.

**6-11
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RECORD REWIND

Marian de Berg

Church in the bush

As Seventh-day Adventist Christians our association with Ellen White and her work in Australia is associated with her writing of the book, *The Desire of Ages*. It's also true that she wrote several other books during her time Down Under. Her usual time of rising was 2 or 3am and the period between then and breakfast was her writing time and often described by her as her most profitable time of day. At this time she was seldom disturbed and could accomplish much writing. Her influence, however, stretches much further than just her published works for she was ever willing to meet the people where they were at, not only to help them physically with the everyday needs of life, but also to impart spiritual perceptions as well.

While living at Cooranbong, Ellen not only preached to the people on the Avondale estate but also held meetings around the district over a wide area from Martinsville to Dora Creek, at Morisset and Mandalong, and as far afield as Awaba, Cessnock and Maitland. But always the problem was of the venues available to her. The local churches around the district were set apart for the use of "any group being Protestant". However, when the Adventists made approaches to use these churches the answer was an emphatic "NO".

There is not the least chance of getting into the little rough churches in the bush. We have been refused all chance to speak to the people in this way. But in the Lord's great temple, the open air, the heavens our dome and the earth our floor, we can obtain hearers who otherwise would not hear (Letter 79, 1899).

So how was Ellen to reach the many families in spiritual need around the area? "The people have no shepherd. The State church in Cooranbong stands locked week after week, and the people hear no preaching. We see that there is a great work to be done in out-of-the way places in the open air" (Ibid). Ellen had a passion to meet the people where they were at, and expressed the thought that if they did not do this they would miss the saving of many souls. She then described how these meetings took place:

I have spoken twice recently to ninety people at Dora Creek, a place three miles from Cooranbong and two weeks ago last Sunday at Martinsville, in a grassy paddock to sixty souls. Planks had been arranged in a half circle for seats. Some were seated on rugs on the grass; others were in carriages just outside the fence. There is no other way to reach these people but by holding open air meetings (Letter 79, 1899).

The outdoor meeting at Martinsville was organised by Patrick Martin and other Catholic admirers of the "woman in the buggy". They appreciated the way "Mother White" visited the people in their homes and looked out for people in need. "Our meeting was held in a paddock which had no entrance. I had either to crawl under the fence or climb over. I chose to crawl under" (Letter 74, 1899).

The general storekeeper in Cooranbong at the time wrote in the autograph album presented to Ellen on her departure for America:

Mrs E G White's presence in our little village will be sadly missed. The widow and the orphan found in her a helper. She sheltered, clothed and fed those in need and where gloom was cast her presence brought sunshine.

Shouldn't that be the motto of each of us today?



Marian de Berg is administrative assistant for the Ellen G White/Adventist Research Centre at the Avondale College of Higher Education.

Kids Space

HI KIDS!



When Jesus saw a crowd of people He climbed up onto a mountainside and sat down. There He told them to look up at the sky and see the birds flying around. He wanted the people to know that He looks after the birds and that people are even more important to Him. So we should never worry about anything.

HELP THE BIRD FIND HIS WAY HOME!



USE THE LETTERS ON THE LEAVES TO FILL IN THE BLANK BELOW

MEMORY VERSE

Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more _____ than they? Matthew 6:26

Through the fire
Linden Millist's story



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FOXTEL

ANNIVERSARY



Hughes. Keith and Winsome Hughes celebrated their

50th wedding anniversary on 12.4.14 with their daughters, Karen, and Kerry and Scott, and grandchildren, Jake and Violet. They were married by the late Pastor Les Coombe in Glen Huntly, Vic. Years of denominational service took them to many places, including Papua New Guinea and

Solomon Islands, where their children were born. They're enjoying retirement at Cooran-bong, NSW. Keith served in accounting roles and Winsome in secretarial work.

OBITUARIES

Ansey, Auntie Kokobi (nee Akee), born 4.2.1931; died 27.12.13. She married Ted Subita Ansey at Mer (Murray) Island, Torres Strait. They had five children, 18 grandchildren; and 17 great-grandchildren. Kokobi and Ted

lived the Meriam customary life on Mer, which some considered the "hard life", but in fact it was fulfilling. It included a life full of daily exercise and fresh food. In 2012, Kokobi hosted prayer meetings in her home each week. She looked forward to and loved Bible study time. In 2013, she moved into the Star of the Sea nursing home where she shared with her friends and other residents her love for Jesus. Kokobi is missed by her church family and is fondly remembered each time we sing her favourite hymn, "I Build My Anchor on the Solid Rock".

Darren Peakall

Berry, Helen Annette (nee McGraw), born 16.2.1938 in Mildura, Vic; died 19.2.14 in Mercy Place, Albury, NSW. On 6.3.1960, she married John Berry in Geelong, Vic. She is survived by her husband (Albury, NSW); sister, Marjorie and Bernie Nolan (Gold Coast, Qld); son, Graeme and Jan (Sydney, NSW); daughter, Pamela and Glenn (Suva, Fiji); and five grandchildren. Helen lived most of her life in Victoria and worked as an administration assistant. She was always active in local church work and known as a kind, dignified and thoughtful lady. We await the resurrection.

Glenn Townend, Laurie Landers

Bligh, Marjorie Alfreda Willis (nee Pearsall), born 14.4.1917 in Campbell Town, Tas; died 24.9.13 in Latrobe. She outlived three husbands: Cliff Blackwell, Adrian Cooper and Eric Bligh. She is survived by sons, Gerald and Ross, and their families. Marjorie was a great-granddaughter of Tasmania's first settlers. She was well known for authoring six books on a variety of topics with a circulation of more than 100,000 copies. She had a weekly "Hints" column in *The Advocate* newspaper and frequently gave humorous radio and TV interviews right through into her 96th year. Marjorie's first contact with the Church was in the 1920s, but it was not until 2000, at the age of 83, that she

joined the Church as her "big decision for the new millennium". Marjorie was one of the best known, much loved and greatest Tasmanians of all time.

Mark Goldsmith, Dean Way



Burke, Leni (nee Britzke), born 9.7.1925 near Berlin, Germany; died 7.4.14 in the

Woodport Salvation Army nursing home, Erina, NSW, after an extended illness. She migrated to Australia not long after World War II and lived in Sydney for a number of years. A faithful Adventist lady witnessed to her. As a result, Leni was baptised in the Woollahra church in 1963. On 2.10.1970, she married Peter Burke. In 1984 they moved to the Central Coast of NSW where Leni attended the Gosford church and then recently Erina church. Leni was loved by all who knew her. Her constant smile, silent witness, love for people, church and God were witnessed by the numerous friends who visited her faithfully in the nursing home for more than six months.

Vern Parmenter

Fitz-Gerald, Mervyn, born 3.8.1926 in Te Awamutu, NZ; died 23.3.14, in Maryann Residential Hospital, Stratford. He married Peggy (Adelaide) Atkinson. He was predeceased by his wife on 11.1.09 and their daughter, Christine, in 2006. He is survived by his daughters, Elise and Rachele (Taranaki); six grandchildren and their families. A private graveside service was held at Mervyn's request at Waihi Cemetery, where he rests with Peggy until Jesus comes. Mervyn loved his family and the Lord. He will be sadly missed, resting until the resurrection day.

Rachele McKenzie

Hunt, Rhonda, born 5.8.1941 in Kingsford, Sydney, NSW; died 24.2.14 at home in Tarrawanna. She is survived by her husband, Ivan; her daughter, Melissa; and sons, Wayne, Greg and Matthew; grandchildren, Isaac, Daniel,

POSITIONS VACANT

■ **Assistant manager—ACA Health Benefits Fund (Wahroonga, NSW).** We are seeking a qualified, highly-competent and experienced accountant with excellent managerial skills to join our management team. To do this role effectively you will need a CA or CPA qualification; a minimum of five years accounting experience; proven exposure to organisational management; and proven ability to effectively manage a team. You will need to multi-task, and focus on both the finance and operational aspects of the business. Previous experience in the insurance or health industry would be ideal but not essential. For more information, contact Jody Burgoyne at <hr@acahealth.com.au> or phone 1300 368 390. Applications in writing should be forwarded to Jody Burgoyne, Manager, ACA Health Benefits Fund, Locked Bag 2014, Wahroonga, NSW 2076. Applications close **June 8, 2014.**

■ **IT helpdesk technician—South Pacific Division (Wahroonga, NSW).** The Seventh-day Adventist Church (SPD) Limited is seeking someone with great people, communication and time management skills who loves technology. If this sounds like you, please apply now! You will provide helpdesk support and resolve problems to the end user's satisfaction. For more information please visit the South Pacific Division's Human Resources website at <www.adventistemployment.org.au>. All applications must include your CV, three work-related referees and contact details of your local church pastor, and be sent to: Human Resources, Seventh-day Adventist Church (SPD) Limited, Locked Bag 2014, Wahroonga, NSW 2076, Australia; or email <hr@adventist.org.au>; fax (02) 9489 0943. Applications close **June 15, 2014.**

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Dwayne, Cassie, Alex and Olivia; sister, Maxine; and many other loving family members. Rhonda had a special gift in hospitality and was the driving force behind a very successful "lunchtime ministry" in the Wollongong church. Rhonda loved Jesus with all her heart and spoke of Him freely. She will be greatly missed by all her family and many friends. She worked tirelessly, loved her Lord fiercely and wants to see all her loved ones on resurrection morning.

John O'Malley

McLeod, William David, born 5.9.1939 in Mt Morgan, Qld, died 19.2.14 in Mt Olivet Hospital, Brisbane, after a three-year battle with mesothelioma. In 1961 Bill married Marion Lawson in Rockhampton. He is survived by his wife; three sons, Cameron, Craig and Kerry-John (K-J) and their families; his siblings and their families; and extended family. Bill gained his science degree and taught in various high schools in Brisbane. He was a deep thinker and loved reading quality literature. His sense of humour endeared him to many. He was a devoted family man, especially enjoying camping trips to North Queensland with his family, and was a lifelong fisherman! He was patient and appreciated the support of his loved ones and friends. Bill's life reflected his strong belief in the grace of Jesus Christ. He looked forward to the resurrection.

Bruce Roberts

Mosby, Felisha Lousia, born on Yorke Island, Torres Strait; died 24.1.14. She married Thomas King and had three children. They moved to Weipa for several years. After their separation she moved to Cairns, then back to Thursday Island where she met "Maori George" (Jimmy). Felisha was a dinghy driver for 10 years for Jimmy while he was crayfishing. Felisha was a fighter; she had breast cancer in the late 1980s and had a recurrence years later requiring chemotherapy that caused her health to deteriorate affecting her heart. In 2012 and 2013, she attended Mamarapha Bible College. Following heart surgery in January 2014, Felisha suffered complications. All who knew her miss her dry wit and caring nature. At her funeral, church members sang, "What a Day That Will Be When My Jesus I

Will See", to give encouragement to the many family and friends of this courageous lady.

Darren Peakall



Simpson, Ike, born 14.3.1927 in Googawaja Pool, near Pia Wadjarri Community, WA; died 24.12.13 in Geraldton Hospital and was buried at Mullewa. He married Irene Curley in the 1950s. He was predeceased by his wife and four sons. He is survived by eight children, Rachael, George, Valma, Trevor, Roderick, Elizabeth, Ruth and James; and many grandchildren, great-grandchildren and great-great-grandchildren. Ike grew up on Boolardi Station He worked on a number of stations and as an underground miner. He settled in Mullewa in the 1960s. Encouraged by his wife, he began attending church and met Pastor Stan Louis, who helped him overcome drinking and smoking. He joined Mullewa church in the late 1960s. He was one of the oldest Aboriginals in Mullewa and a role model to the younger men.

Don Fehlberg, James Spratt

Smith, Maurice James, died 10.12.13, aged 95. In June 1941, he married Margaret Sawyer, who predeceased him in 2008. He is survived by his daughters, Alison Crawford, Rosemary Wallace (both of Sydney, NSW) and Lorraine (Putaruru, NZ); grandchildren, Kerry and Cassandra Wallace; and sister, Shirley McFarlane (Auckland). Maurice was a church elder for more than 60 years, helped build the first Adventist church at Tokoroa and went on four fly'n'builds to the South Pacific. He was honoured with community awards for volunteer service, and was blessed with good health, a fine singing voice and a wonderful memory. Maurice was a man with great enthusiasm for life, for his church and God, and he will be greatly missed.

Michael Falzarano

van der Spek, Roelfien (Fien), born 10.7.1933 in Holland; died 8.12.13 at home in Tarrawanna, NSW, after a long illness. She is survived by her daughters, Ingrid and Elsje, son, Ronald; sons-in-law, Clarence and Brian; Vera, who was like a daughter to Fien; and grandchildren, Dean, Kurt, Krystal, Josh, Chanelle, Dustan and Ivana. Fien loved to try new things, particularly in the cooking

department. Jesus was her precious Saviour. She will be missed by all who knew her, especially her children, family and friends. Fien was a faithful member of the Wollongong church, NSW, and loved attending there. She expressed her wish to see all her family in the earth made new. She loved John 14:1-3 and Job 19:25-27.

John O'Malley, Kerry Hortop

Wigness, Ahma Annie Alice (nee Toto), born 22.2.1922 in St Pauls village, Moa Island, Torres Strait; died 8.2.14 in the Star of the Sea nursing home two weeks short of her 93rd birthday. During World War II, Annie worked as a radio operator and was an active member of the Mothers Union. In 1944, she married Manu Wigness, who was serving in Merak with the Torres Strait Light Infantry Battalion. He flew to St Pauls for their wedding and had to return to duty the next day. In 1960, they moved to Cairns, Qld, then to Townsville, where Annie continued her work as a radio operator and Manu worked for Queensland Railways. Eventually they moved back to Kubin in 1977. Annie said, "After all, Torres Strait is my home." Ahma Annie was well known for carrying her woven basket and offering books of encouragement and the love of Jesus to anyone she met. She brought joy and fulfilment to many and was faithful to her God and family.

Darren Peakall

ADVERTISEMENTS

50th anniversary, Wanganui, New Zealand. August 29-30, 2014. Seventh-day Adventist Church, 62 Dublin Street, Wanganui. To register your interest contact: Jennifer Gaskin by email <Jennifer.gaskin@clear.net.nz> or phone 06 344 2881.

Grey Nomads camp-Adventist Alpine Village, October 6-12, 2014. Calling all Grey Nomads! Join us again in 2014 for a spiritual feast and social fellowship at Adventist Alpine Village, Jindabyne, NSW. Join us in the beauty of the Australian Southern Alps. Numbers are limited to 200 attendees. To receive an application form and details of accommodation options please contact Robyn Howie, phone (02) 6249 6822 or email <robynowie@adventist.org.au>.

Law firm in Melbourne: **McMahon Fearnley Lawyers** Pty Ltd. Areas of law include the sale and purchase of property, litigation, commercial transactions (including shareholder and partnership agreements, franchising and leasing), wills, estates and probate applications. Adventist lawyers include Lloyd McMahon and Michael Brady. Please call (03) 9670 0966 or email <mb@mcmahonfearnley.com.au>.

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—Jim Elliot

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