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Alumni celebrate 25th anniversary

Cooranbong, New South Wales

A reunion of all but two of its former presidents helped mark Avondale Alumni Association's 25th anniversary at Homecoming, August 23-25.

The eight joined outgoing president Cornelius Szeszeran as Joan Patrick—wife of first president, the late Dr Arthur Patrick—cut a cake in commemoration. Mr Szeszeran described Dr Barry Hill, Lyn Ashby, Dr Glynn Litster, Dr Owen Hughes, Pastor Calvyn Townend, Pastor Roger Nixon, Jenny Laredo Hilder and Pastor Desmond Hills as providing a "good grounding" for the role of president.

The return of the Murdoch Lecture opened Homecoming. Speaker Dr John Skrzypaszek, director of the Ellen G White Seventh-day Adventist Research Centre, argued heritage is not a source of information about the past but of inspiration for our quest to discover meaning and purpose. The association dedicated the lecture to Dr Patrick, a historian who also served as curator of the centre and as an honorary senior research fellow at Avondale College.

Citations honoured other alumni, particularly those with a link to indigenous Australians. Pastor Eric Davey received the association's most prestigious award, *Alumnus of the Year*, for his 26 years of service to Aboriginal and Torres Strait Islander Ministries.

Pastor Davey helped establish Karalundi Aboriginal Education Centre and Mamarapha College.

That college's first and only principal, Pastor Gordon Stafford, received a citation from the class of 1973. He has served at Mamarapha for 17 years.

Classmates of Duane Vickery (1993) honoured his contribution to education and training. The former manager for indigenous sport and recreation in Tasmania and recipient of an Aboriginal and Torres Strait Islander Sports Award for program innovation, has served in leadership roles for the Indigenous Land Corporation and the Australian National Training Authority and now runs his own company.

Five other alumni, one from each of the other honour years, received citations: retired minister/missionary, Pastor Sydney Stocken (1943); retired chaplain, pastoral educator and bioethics advocate, Dr Tom Ludowici (1953); late educator, nutritionist and businesswoman Robyn Stanton (1963); retired church administrator and minister, Pastor Don Hosken (1983); and minister and director for Adventist youth ministries in Victoria, Pastor Moe Ioane Stiles (2003).

Helen Hall received the association's *Alumna of the Year* award for her lifelong commitment to mission



service and the ministry of education. She founded Eden Valley Academy for Karen refugees in northwestern Thailand and has nurtured the school for three decades as principal.

Also honoured for her mission service was nurse Melissa Fischer—the Young Alumnus of the Year. Ms Fischer has returned twice to her mother's birthplace in the Philippines, helping Adventist churches run children's clubs and health programs.

The college launched a rebranding of its music program at the beginning of the Homecoming concert. *War and Peace*, a performance of Karl Jenkins' *The Armed Man: A Mass for Peace*, featured all of Avondale's music ensembles and is the first presented by the Avondale Conservatorium. "The name is more inclusive and emphasises the cohesiveness of our program," conservatorium director Aleta King said. —*Brenton Stacey*

New associate general secretary

Wahroonga, New South Wales

Dr Danijela Schubert has been appointed as the associate general secretary of the South Pacific Division (SPD).

Dr Schubert replaces Dr Brad Kemp in the administrative role. Dr Kemp has been called to serve as president of the New Zealand Pacific Union Conference.

Originally from Croatia, Dr Schubert began her career in education. She then went on to achieve a Master of Arts in Health Ministry, another in Theology and most recently her doctorate of Ministry from Fuller Theological Seminary, US.

"I have been amazed at what assignments God asked me to do," Dr Schubert said. "And by His grace and power, I was able to do them well. So I trust this will continue."

Dr Schubert has lived and served in a number of countries. In Pakistan she was head of the religion department of Pakistan Adventist Seminary from 1998-2001 and head-

mistress of Pakistan Adventist Elementary School in 2001. In Papua New Guinea she was a lecturer in the school of theology at Pacific Adventist University from 2002 until 2010, when she became special assistant to SPD president Dr Barry Oliver.

Dr Schubert is fluent in Croatian and English but understands and speaks Urdu, Tok Pisin, French and Italian.

Her husband, Dr Branimir Schubert, is leadership and professional development manager at the SPD. They have two adult children. —*Jarrod Stackelroth*



Dr Danijela Schubert.



Understanding us

James Standish

I suppose it was an unusual job but last GC Session I was assigned the role of chaperoning visitors from other faith communities. That meant everything from chauffeuring guests around Atlanta, to sitting cocooned with guests in a skybox high above the Georgia Dome peering down at the proceedings.

During the week I was repeatedly called on to explain the various curiosities of our Church. What visitors found most perplexing was pegging us into the right little box. Each sermon seemed to say something slightly different about us; each person seemed to fit into a slightly different category.

Ironically, it was through the confusion experienced by visitors, that I came to understand our Church a little better. Better, because up until that time, I had thought of the variations in our community on the old liberal-conservative continuum. But that continuum repeatedly failed to capture the complexity our visitors observed.

So what matrix did I turn to? I found it helpful to break Adventism into three streams. For ease of use, I call the streams: "Evangelical Adventists", "Uniting Adventists" and "Unique Adventists".¹

Evangelical Adventists place a very strong emphasis on grace and the centrality of the cross. They tend to focus on the New Testament, with a particular enthusiasm for Paul's writings. Like the broader evangelical community, they tend to oppose gay marriage and abortion (except in extreme circumstances). While they are concerned about the poor, they generally emphasise work and opportunity as the paths to ending poverty combined with private acts of charity, rather than income redistribution or government programs. Their approach to Ellen White is sometimes marked by tepid acceptance with caveats or soft scepticism.

Uniting Adventists have a strong emphasis on social justice. They tend to focus on passages like Isaiah 58 and Matthew 25. They often emphasise equality in society and the protection of the environment, with government intervention generally viewed as a critical means to achieve social goals. They generally embrace Ellen White's activism on matters like tobacco control and ending slavery. They tend

to be less enthused about the specifics of her teachings in some other areas. They generally emphasise the human and cultural influences contributing to the Bible's content in their understanding of it; the creation record is a metaphor, the biblical teachings on homosexuality are a cultural artefact—not a moral truth, etc.

Unique Adventists view the Old and New Testaments as a whole, and generally interpret the text literally unless it's explicitly symbolic (creation occurred in six literal days, Job was a real person, etc). Revelation 14 and Exodus 20 are among the passages most likely to be emphasised. They hold the full gamut of Ellen White's writings in a very high regard. They tend to focus particular attention on overcoming sin through the power of the indwelling Christ, they emphasise prophecy and the soon second coming, and they are often quite focused on diet. Sometimes the enthusiasm for eschatology crosses into the realm of conspiracy and the concern for diet may at times tend toward extremes.

Of course, this is just a rough sketch that is so succinct it can never capture the breadth or nuance. Nor does it fit everyone or every variation.

So what to make of the different streams in Adventism? Should we battle each other to the death? After all, a church where the gift of prophecy is sidelined, where love is defined in direct contradiction to the Bible, a church focused on chasing conspiracies or promoting extremes, is a church dying from the inside out. Or should we recognise that we all have things to learn from each other, and work to identify and avoid the pitfalls within the stream with which we most closely align? After all, a church with Jesus as the "Author and Finisher of our faith", with a passion for "the least of these", a church that has "the faith of Jesus and keeps the commandments of God" sounds very much like the kind of church we are called by God to be. Maybe it is only by combining the strengths of the three streams we can fully achieve the mission entrusted to us.

1. After sharing this analysis with friends at the GC, I was sent a two decades old article containing a similar analysis. Is there nothing new under the sun?

James Standish is editor of RECORD.

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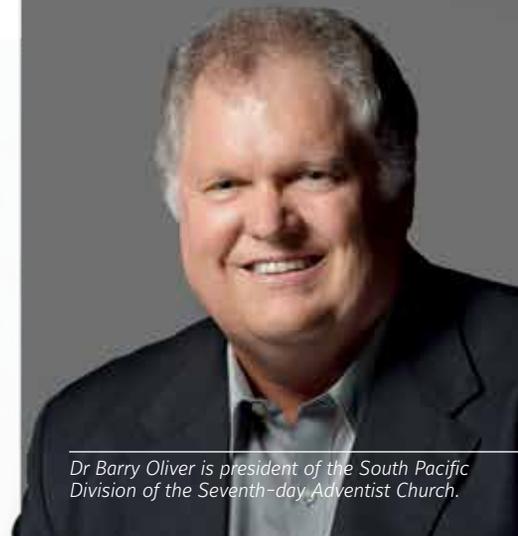
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Homecoming

The last two Sabbaths I have attended homecomings. The first was at Sydney Adventist Hospital for nurses who had graduated in years ending with "3". This year has been the 110th anniversary of the hospital. The second was at Avondale College. I was in the graduating class 40 years ago and it was so good to touch base again with lifelong friends. Homecomings like these definitely become more meaningful as the years roll by.

As I sat in Wairoonga and Avondale churches I glanced around at the people who had come to homecoming. For some it was 70 years, 60 years, 50 years, etc, years of service. Years of commitment to God, family and community. And I said a silent prayer of thanks for them. Of course, I knew many of them very well. They were my mentors, my teachers, my colleagues, my friends. I knew the sacrifices they had made, the contribution to community and church. And I thought of the future.

Where are the people who will step up and carry the torch? Will this great heritage of faith and hope be passed on to the generations to come? I am convinced it will. And it must. My prayers are not only for those who have gone before but for all of you who will come behind. May our God enliven and empower you to build on the foundation that has been strongly built.



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



What's in a name?

Linden Chuang

On a recent "Fly 'n' Build" mission trip in the remote highlands of Guadalcanal, Solomon Islands, I got to tick-off a number of firsts. I saw my first machete-wielding two-year-old. I wrangled my first snake outside of Australia. I also named my first child.

His name is Elisha and, no, he's not my son.

For 13 days in August, a team from Adventist Media Network (AMN) lived, played and worked with the people of Valasi. Strong bonds were formed even in this short space of time, so much so that one of the teachers at the school in Valasi asked us to name his newborn baby.

It's one thing to name your own kids, but to be asked to name a child with whom you have no real connection really was a huge honour.

Elisha. The name wasn't just selected for it's meaning—"God is my Salvation". It was chosen because of the similarities between the biblical account of Elisha and the story of AMN's visit to Valasi.

Elisha helped build a school (2 Kings 6:1-4). The AMN team built two classrooms/dormitories for a school. Elisha had to travel great distances. Our route to Valasi included two flights, an overnight boat ride, and a six-hour trek through rivers and up mountains. While building, Elisha had to deal with a broken axe (2 Kings 6:5-7). Yours truly busted the villagers' axe.

So, on a Sabbath afternoon in the beautiful mountains of Guadalcanal, a baby boy was named and dedicated to the Lord.

The naming of a child holds a great amount of significance. The meaning of a name, and the story behind the name, can help shape the course of a person's life, even from a very young age (see My Story on page 8).

Giving somebody a good name is one thing, but it means little if the person fails to live out that name. Herod is a beautiful name, meaning "song of the hero". King Herod, however, will go down as one of history's most iconic antiheroes. The meaning of Judas is "praised", but unfortunately there's not much that's praiseworthy in the life of Judas Iscariot.

There are those, however, who turn their names into something more. Noah means "peaceful", but because of the way he lived his life, he became the man who "walked with God" (Genesis 6:9). David built on his "beloved" name, and the Lord called him "a man after [His] own heart" (Acts 13:22).

Four days after naming and dedicating baby Elisha, we left Valasi. None of the AMN team will probably ever see him again. Our hope and prayer is that in 30 years time, Elisha will still be the man whose "God is [his] Salvation". Or perhaps even something more.

"A good name is more desirable than great riches . . ." (Proverbs 22:1).



Baby Elisha and his family.

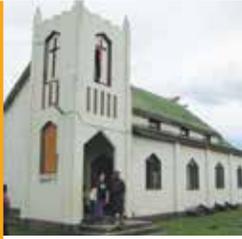
Linden Chuang is assistant editor of RECORD—digital.

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| 22 - Pslm. 46 | 26 - Pslm. 50 | 30 - Pslm. 54 | 3 - Pslm. 57 |
| 23 - Pslm. 47 | 27 - Pslm. 51 | October | 4 - Pslm. 58 |
| 24 - Pslm. 48 | 28 - Pslm. 52 | 1 - Pslm. 55 | 5 - Pslm. 59 |



Church/State

Fiji's largest denomination has established a clear policy of keeping clear of politics. The Methodist Church has been warned by Fiji's military-backed government to stay out of politics, and was in danger of being deregistered. Ministers will now be required to leave their positions if they run for office. —ABC



Writ large

Thousands of people from churches, community groups and schools, including ADRA Australia, have formed a giant message along Manly Beach in Sydney. The message of global justice was directed at Tony Abbott, who has so far failed to give a timetable for when a Coalition government would fulfil the Millennium Development Goals. —Micah Challenge



Illegal

Germany's commitment to human rights and religious freedom is under question, after a homeschooling family had their four children forcibly removed by a team of 20 social workers, police and others. The only allegation against the strongly religious parents is that they failed to send their children to a registered school. —Christian Newswire



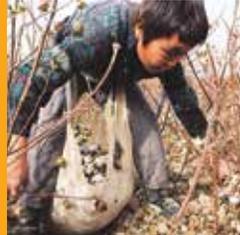
Whose God?

A controversy in Malaysia over the proper use of the word "Allah" is back before the courts, despite previous rulings by both the Prime Minister and the High Court, that it is the common word for "God" in the local language. The Catholic Church is concerned the issue may trigger violence. —Asia News



Crackdown

A church meeting of 2000 people in Sorong, West Papua, has ended in arrests. The meeting was called to pray for the safe passage of a group of Australian activists currently sailing from Cairns to West Papua to draw attention to claims of human rights abuses in the Indonesian province. —Freedom Flotilla



Fashion victims

Baptist World Aid has released its first Australian ethical fashion report, assessing the work practices behind 128 clothing brands. The report, and the consumer guide released with it, shines a light on unsafe work practices, and the use of forced child labour in both the farming of raw materials and textile production. —Baptist World Aid



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Mass wedding in PNG

Port Moresby, Papua New Guinea

More than 50 couples signed a civil marriage certificate in a mass ceremony on August 18, facilitated by the New Britain New Ireland Mission (NBNIM).

The couples had been traditionally married but never had a wedding or official marriage certificate.

The ceremony was held after a two-week family life evangelistic program, held at the new Takubar Sports Stadium in July and featuring NBNIM general secretary, Pastor Peter Leo Yambe.

The celebrants were Reverend Amos Niba from the United Church, who is also the chairman of the East New Britain Council of Churches, NBNIM president, Pastor Makau Daroa, and Pastor Bennis Kotoveke, youth director of the mission.

The marriages were witnessed by officers from the Office of Community Development led by Philip Kuamin.

Reverend Niba commended the NBNIM in assisting the

East New Britain Community Development Department in encouraging young and old to step forward and say their vows and sign a civil marriage certificate.

The couples, who renewed their vows and signed their allegiances to each other, were from all denominations including Seventh-day Adventist. Some were grandparents signing together with their children; some parents were witnessed by their children and some were new couples.

—*Benson ToPatiliu Diave*



More than 50 couples marry officially.

Marmite returns to Aussie shelves

Berkeley Vale, New South Wales

Australians are soon to be reunited with Marmite, Australia's original yeast spread, which has returned to Australia and will be available on supermarket shelves from early October.

Marmite has not been available in Australia since March 2012, due to earthquake damage sustained at the Sanitarium factory in Christchurch, where Marmite is produced. This resulted in a Marmite shortage, as Marmite fans hoarded, rationed and scraped their way through the Marmite drought (dubbed by New Zealand media as 'Marmageddon'). The Christchurch factory has since been repaired and strengthened, with Marmite returning to New Zealand in March, however production and distribution had to be stabilised in NZ before Marmite could be sent to Australia.

"It's been great to see the interest in Marmite from Australian consumers, and we would like to thank everyone for their loyalty and patience," said Julie Praestiin, Corporate Communications Manager, Sanitarium. "We're excited to be reuniting Australians with their much-loved Marmite, and look forward to supplying this product to Australia for many years to come." —*Sharyn Brady*
Join the Marmite Facebook page to stay updated (www.facebook.com/MarmiteNZ).



ADRA Samoa opens doors

Apia, Samoa

The Adventist Development and Relief Agency (ADRA) Samoa has launched a new project to counter various social problems in the South Pacific Island nation.

The project, called "Open the Door", encourages parents and children to talk about sensitive issues like domestic violence, sexual abuse, drug use, suicide and teenage pregnancy—topics not often discussed openly within families.

"We want to show people there is another way we can deal with our problems," said project coordinator Su'a Julia Wallwork. "There is a way to open the door to create dialogue, to create better communication amongst families, communities and churches."

A key part of the initiative is its use of local media outlets. Mrs Wallwork, who serves as ADRA liaison and Adventist Women's Ministries director in Samoa, said there

has already been a very positive response to the message on a local radio talk show.

"We're using television, radio, even newspapers to reach out to our community," she said. "We want 'Open the Door' to become an everyday saying that people can use if there's a conflict anywhere, or if there's a problem they'll say, 'hey, open the door, let's talk about it'."

To find out more about ADRA's work in Samoa and the rest of the South Pacific, visit www.adrasouthpacific.org/our-network. —*RECORD staff*



Some of the TV presenters.

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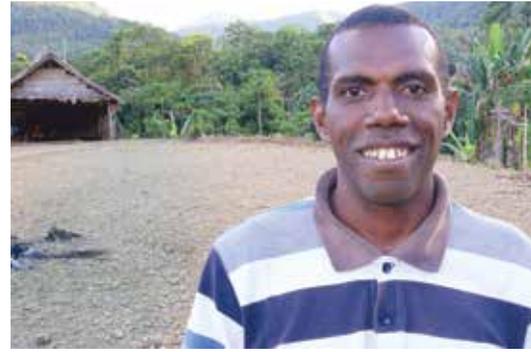
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MY STORY

Caleb Ripo

I was born in the village of Nasenge, Guadalcanal. My mother was an Adventist, but my father was Roman Catholic. The different faiths made it hard for my six siblings and me growing up. We were confused as to whose religion to follow. After years of hard work, however, my mum finally convinced my father to become an Adventist.



I was named after a well-known missionary pioneer in the Solomon Islands.

While I didn't take notice of it at first, carrying the name of a missionary soon made me think I was supposed to head in the same direction. This feeling became clear after my baptism at 12 years of age. I wanted to be a pastor.

After completing Year 6, I had to quit school because I couldn't pay the fees. While my formal education stopped, I was still determined to become a minister. I started performing the duties of a pastor at our church—preaching, teaching and visiting people—because we had no pastor. For training, I would go and assist other ministers and attend all the pastors' and teachers' meetings I could.

My family and I moved to Valasi because other pastors were called but weren't willing to come. At first it was very difficult. This area of Guadalcanal is predominantly Catholic—there are no Adventists. When we arrived, the villagers were very suspicious of us and we found it hard to break down the barriers.

My wife, Jalenta, and I then decided to just be a friend to them, and eventually we were accepted. Building the school was a very big thing, because if you can reach the children you can reach the parents. The trust we had established with the local villagers allowed us to teach their children Adventist teachings.

We've been in Valasi for four years. There is now another Adventist family here in our village. I am also having Bible studies with a young Roman Catholic teacher here at the school. My hope is that more people will come to the Adventist faith, and that Valasi will be a beacon of light for the rest of the region.—as told to Linden Chuang

OPINION POLL

What type of Adventist do you most clearly see yourself as?

- United
- Evangelical
- Unique
- Other

See James Standish's editorial for complete definitions.

Visit to Valasi

by Linden Chuang

Seventeen volunteers, mostly Adventist Media Network (AMN) employees, travelled to a remote area of the Solomon Islands for a fly 'n' build last month. The plan was simple—build two classrooms/dormitories for the local school. The journey there, however, was far from straightforward.

Valasi, located in the mountains of east Guadalcanal, boasts a terrific climate, spectacular views and a number of beautiful little villages. To reach the high-top haven, the team had to endure an overnight voyage on a noisy boat; a half-hour “hang-on-for-dear-life” truck ride; and a six-hour walk.

The walk itself was a combination of traversing rivers (up to 50 times) and climbing mountains, leaving little wonder as to why only two “white” men had ever made the journey before, and why ADRA Solomon Islands had described the project as the hardest fly 'n' build ever attempted in the country.

“The walk in was incredibly difficult,” said Pastor Lyle Southwell, director of the Discover Centre at AMN and one of the leaders on the trip. “None of us slept well on the boat the night before, and walking for six hours in the heat with nothing but muesli bars and coconuts to keep you going was really tough.”

“It was the hardest walk of my life,” said AMN graphic designer Lulu Lewis. “On a few occasions, the villagers who were helping us literally dragged me across the river. But when we reached the top it was definitely worth it.”

The central village of Valasi features a few traditional houses, two modern buildings—a clinic and a nurses’ residence—as well as a school. With the school being the only one in the area, some students walk two to three hours (one way) just to attend.

During their 13-day visit, the volunteers worked with a couple of local ADRA builders to construct two new buildings to serve as both classrooms for the school, and dormitories for the furthest-travelling students. Few in the group had any building experience, but that didn’t stop every member of the team from chipping in on the construction.

“The team were fantastic, everyone worked well together, despite the lack of building experience,” said AMN Business Service director Calvin Dever, who served as one of the building team leaders. “It really is amazing what you can do with a couple of saws and some hammers and some

determined workers.”

A lack of timber prevented the buildings from being fully completed. There were, however, other successes. The team also provided medical and spiritual services to the local people. Nurse Claire Baldacchino—who celebrated her second wedding anniversary with husband Jason at Valasi—offered daily health talks and medical checks, while Pastor Southwell and a team of Bible workers carried out devotions every morning and evening.

Perhaps the biggest drawback—other than the strange-looking visitors themselves—were the videos. Technology is non-existent in Valasi, so cartoon Bible stories and *Beyond: the Search* episodes, shown via a solar-powered projector, drew instant fascination (see more on page 12). “There was obviously a language and theological barrier,” said Pastor Southwell, “but they loved the videos because they kind of knew the Bible stories, and they also loved *Beyond* because it was stuff they’d never seen before.”

Despite the team’s achievements—which included bringing the first “white” women to the region—of greater significance was the opportunity to spend time with the villagers, particularly the local Adventist school teacher and his family.

For four years, Caleb Ripo and his wife Jalanta have been working to share the Adventist message with the predominately Catholic

mountain region. Caleb admitted having a team of Adventists come to the area would go a long way in helping his family reach out to the people.

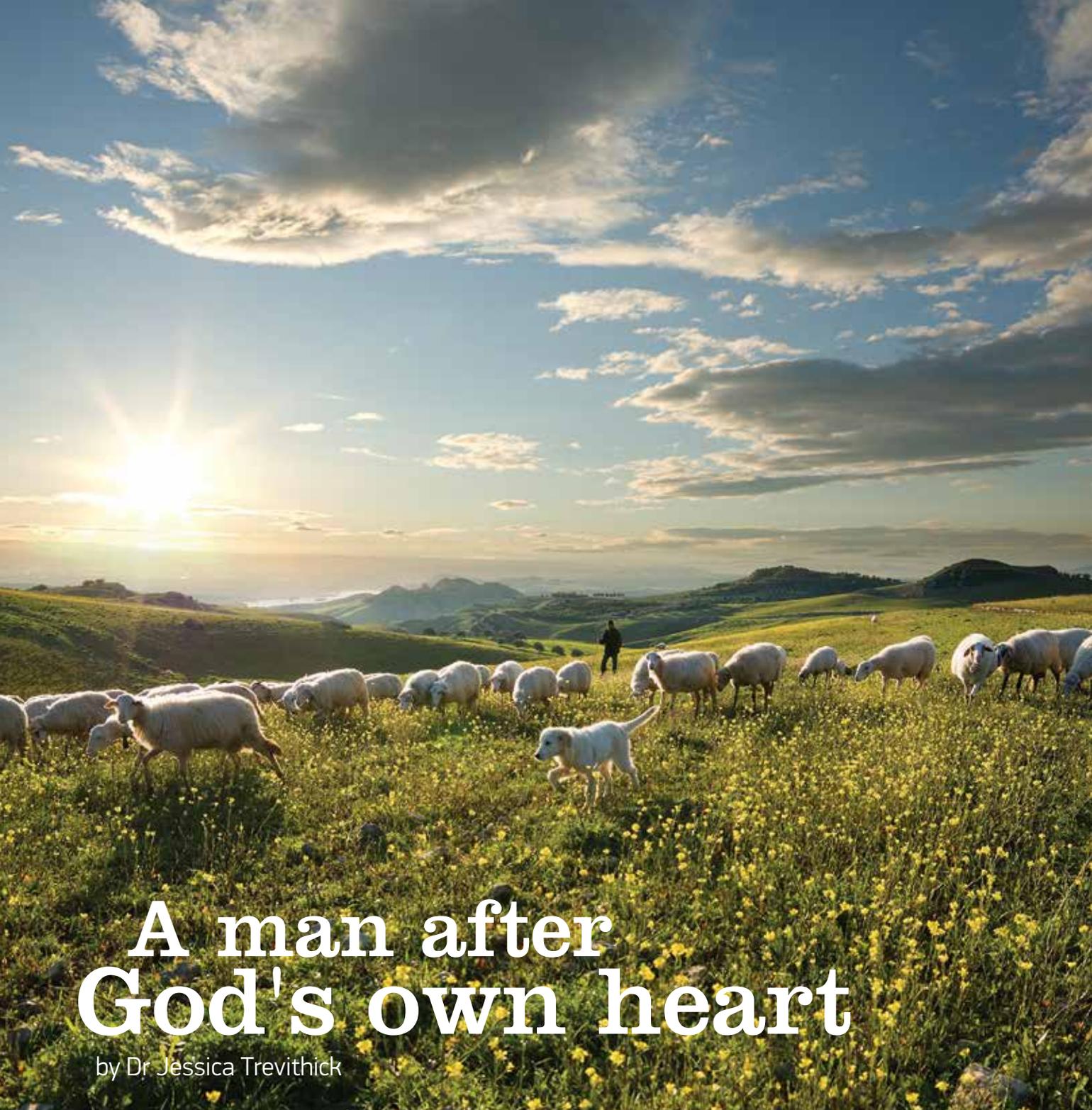
See page 8 to learn more about Caleb’s work in Valasi.

A documentary on the AMN team’s experience will air on Hope Channel in early 2014.

Linden Chuang is assistant editor-digital.



Villagers in front of the new classroom.



A man after God's own heart

by Dr Jessica Trevithick

I LOVE SHEEP. I USED TO OWN SIX OF THEM. Frequently I would go out into the paddock with my sheep, running my fingers through their soft, woolly coats. I liked to lay on the grass with my head resting on their bodies, looking up into the sky, watching the clouds go by with the vibrant blue background. The fragrance of lanolin oil from their fleece would get me thinking about David the shepherd, who most likely experienced the same situation with his sheep.

One day my sheep disappeared through a hole in the fence on my farm. I called and waited to see if they would return. I concluded that the sheep had no way of finding their way home. Sheep are timid, fragile and directionless animals, with little means of defence. They resort to running if a shepherd is not there to protect them.

I knew that I had to find my sheep quickly. After prayer and frantically running all over the paddocks and valleys, I found three of my sheep. With each moment, fear started

to set in as I continued on. Then I found another one, and a few minutes later I found one more. I didn't want to risk that these five would scatter, so I decided to return them back to the safety of the farm.

I was stressed—I knew I needed to find one more, the one that had wandered away. I prayed, I called and I searched; the sheep knew my voice but there was no sign of it. I walked over hundreds of acres, asking neighbours and anyone I encountered to contact me if they saw it. I wanted to protect and take care of the needs of my lost sheep, but the sheep had to come to the shepherd. Sad to say, I never found the last lost sheep, and it never found its way home.

Unlike my sheep, we know that the Lord is our Shepherd, the Shepherd of His people and He will always find us. God never loses a sheep; He instead provides and builds a relationship with His sheep. We will never want for anything that this world has to offer when we say, the Lord is our Shepherd, He will take care of our needs.

Hebrew poetry was a known genre to the writer of the Jewish scriptures and provided comfort for God's people. The original Hebrew translation for Psalms is *Tehillum*—praises.

Praise for who God is. Praise for what He has done. Praise for His everlasting love. Upon reading the Psalms you can embark on a voyage of multiple and varied scenes painted by poetic brushstrokes on verbal canvas, resonating with our lives.

The writings of the Psalms are layered with deep meaning, calling to us in melody and song. With the melancholy words of the singer, David poured out his heart in psalms: a heart sometimes burdened with sorrow. The kinship with God was his reward. In Acts 13:22, God says, "I have found David the son of Jesse, a man after my heart."

Ordained by God and called to be a king, David toiled in the fields as a shepherd yet he understood the need to praise God. In Psalms, David shows picture words to his feelings, illustrating his intimate love of God. David the poet knew not only the beauty of poetry and song, but he was also a skilled musician. David's response to life was often portrayed in words and music, rejoicing in both sadness and joy. David's message in Psalm 23 is that you need not surrender to helplessness but instead rely on your Shepherd.

The only reason David could say "I shall not want" is because he could say the Lord is my Shepherd, He will give me direction, I will not lack, He gives me food and water for my soul. We may want for things, but we will never want for the best care, guidance and spiritual provision when we say the Lord is my Shepherd.

Revelation 7:17 says: "For the Lamb which is in the midst of the throne shall feed them." This is certainly in correla-

tion with Psalm 23. David's passionate expression of his love for God, allowed him to rise beyond his legacy as a warrior who killed giants, to a king who became a poet after God's own heart.

The first mention of a shepherd is found in Genesis 48:15: "The God before whom my fathers Abraham and Isaac walked. The God who has been my shepherd all my life to this day." The God whose name is *Yahweh roi*, meaning "my" Shepherd. He's the Shepherd who not only took care of David, but also takes care of our spiritual and physical needs.

Many times a shepherd will search for hours for a single lost sheep, just as I did for mine, only to find it on its back, lying helpless. He will turn the sheep over on its side, rub its legs to restore circulation and then lift it to its feet. After awhile the sheep will stumble and stagger, eventually walking steadily and surely. This is most likely what David had in mind when he said "he restores my soul", because that's how our Lord treats us. We stumble and fall, we become helpless, and yet our Shepherd is patient, tender and helpful in getting us back on our feet.

The first scene of Psalm 23 starts with a report on who God is, and the second scene shows David who turns to God and talks to Him personally in the form of a prayer. Previously, David had been talking about God; now he talks to God. He says, "you are with me" to save me from the shadow of death. David reveals the importance of having a personal relationship with

God, regardless of the severity of the circumstances. David declares that God will never leave or forsake His sheep even in terrifying, stressful and horrific circumstances, even when going through the valley of despair, and especially when facing death. David was willing to lay down his life as a shepherd, just as our Shepherd was willing to lay down His life for all in this world.

Oil was always associated with anointing, and David went forward from the anointing to being appointed by God as king of Israel. Who prepares a table in which David arrives at? It is God Himself who provides it. David goes from shepherd to honoured guest. David's declaration of heaven is with total assurance—he doesn't say, I *might* dwell or I *hope* to dwell, but instead he says, I *will* dwell in a glorious, spectacular eternal kingdom, that even our sins cannot tarnish. We can only confidently state, "I will dwell in the house of the Lord", if we can state the first line like David: "The Lord is my shepherd."

While David was the man after God's heart, the hero in David's story is Jesus. He succeeded where David failed. Jesus was the real Man after God's own heart; He gave His life in place of ours. ➤

Dr Jessica Trevithick is assistant pastor at Para Vista church, South Australia.

He's the Shepherd who not only took care of David, but also takes care of our spiritual and physical needs.



A very good year

Half of the theology graduating class of 1973 gathered at Avondale College's Homecoming weekend from August 23-25. From left to right: Malcolm Bull, Gordon Stafford, Eric Livingston, Warren Federow, Alan Walshe, Ray Roennfeldt, Barry Gane, Paul Lee, Aaron Jeffries, Barry Oliver, David Robertson, John Wells and Peter Harrison (who actually delayed his graduation until 1980, but was with the class for most of the four-year course). Of the 28 graduates in the class, 23 (including those who have died) became ordained ministers and have given a lifetime of service to the Adventist Church.—*Barry Oliver*

Beyond reach

There are no traces of technology in Valasi, located in the mountains of east Guadalcanal, Solomon Islands. So when a team from Adventist Media Network (AMN) brought a projector and episodes of *Beyond the Search* to the region, the local people were completely captivated. "They had never seen moving pictures before," said Discovery Centre director Pastor Lyle Southwell. "For some, it was their first glimpse into the world outside of their villages." Even with a limited grasp of English, the people of Valasi responded well to the videos, even laughing at the sight of host Pastor Geoff Youlden waking up in a coffin.



Historic baptism

Thirty-seven people were baptised at Lesasa, Vanuatu, in late July, setting a record for the largest baptism ever to take place on the island of Pentecost. The baptismal service came at the end of a three-week evangelistic series on "The Relationship Love of God", presented by Pastor Titus John. Despite heavy rains, an average of more than 2000 people attended the nightly meetings.—*Adventist Media: Vanuatu*

Feeling festive

Fifty stallholders selling natural, healthy food and handmade clothing and accessories helped bring a festive feel to Avondale's Market Day Southlake. Homecoming committee chair Janet Rieger said the event, which closed Homecoming weekend, "provided another opportunity for us as alumni to make connections, especially with the wider community."—*Brenton Stacey*

Modern day mite (see Mark 12:41-43)

An It Is Written Oceania (IIWO) viewer in Sydney, who is currently unemployed, recently donated a five-cent coin to IIWO's "Eyes for India" project in response to receiving a free booklet in the mail. IIWO operations manager Paul Kochanski was so touched by the donation that he challenged the rest of the Adventist Media Network office to offer similar coin donations. Before long, five cents became \$55.60.



Worthy honour

Bonnie Roberts, a member of Glenorchy Adventist church, was recently inducted into the Tasmanian Honour Roll for Women for her significant contribution to the state of Tasmania. Mrs Roberts has served as an executive committee member of the state's National Council of Women for more than 46 years, helping to establish a tertiary school of social work and the iconic Salamanca Market in Hobart. In 2002, she was awarded the Medal of the Order of Australia. Mrs Roberts is also a foundation board member of Caroline House, and with husband Noel (deceased) organised social events for elderly church members for 21 years.—*Julie Cooper*

Ben's big day

Pastor Ben Tavao was ordained at Livingston Adventist church, Western Australia, in July. Family members, friends and colleagues gathered together for the special occasion, which also recognised Pastor Tavao's wife, Gabby, and the key role she has played in her husband's ministry and development. Former WA Conference president, Pastor Glenn Townend, provided the ordination charge. Pastor Tavao is pastor of Cannington Adventist church, and the new Samoan and NSPYA church plants.—*Steve Goods/NewsWest*



R HEALTH FEATURE

with Cathy McDonald

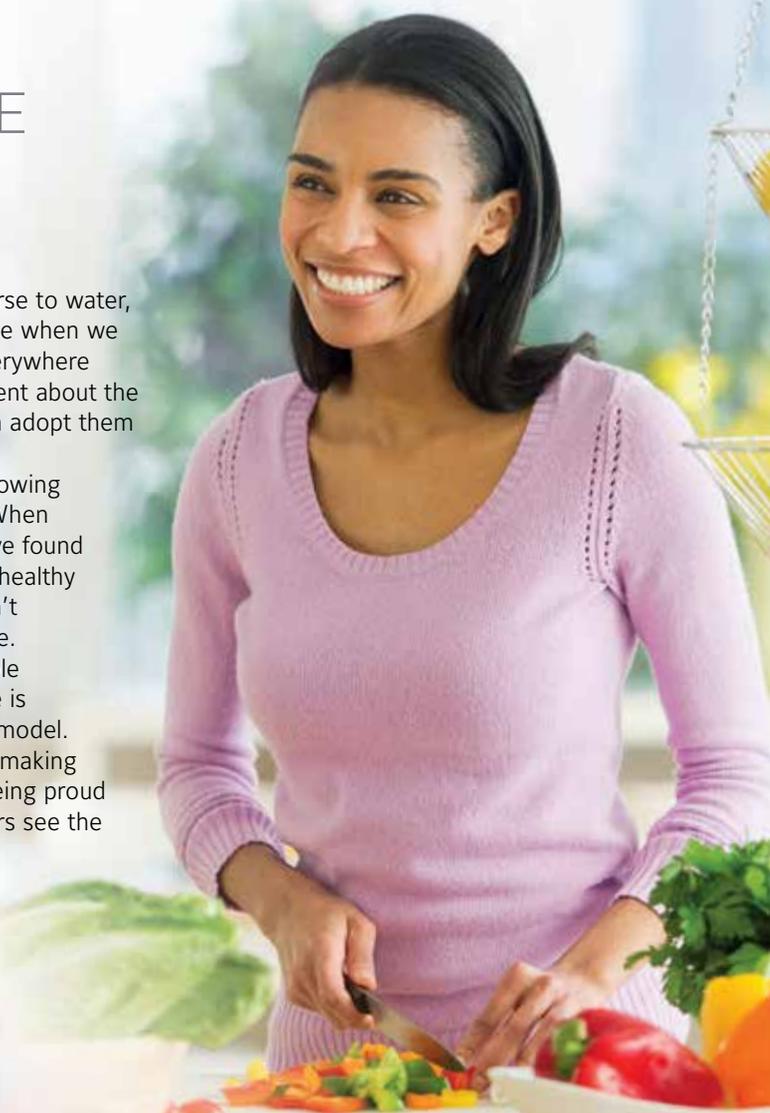
Be a health role model

There's an old saying that says you can lead a horse to water, but you can't make it drink and it rings especially true when we talk about healthy lifestyles. Health professionals everywhere would love nothing more than if simply telling a patient about the benefits of healthy eating was enough to make them adopt them whole heartedly.

But, as human beings, we all know that simply knowing something is good for us doesn't mean we'll do it. When evaluating public health promotions, researchers have found that they can do a great job of raising awareness of healthy choices in the community, but troublingly, this doesn't necessarily lead to those healthy choices being made.

So what's the solutions? Well, if there was a simple solution there'd be no need for this article, but there is something every one of us can do—be a health role model. Being a health role model doesn't mean eating only making healthy choices. Being a health role model means being proud of the healthy choices you do make and letting others see the benefits you get from them.

It's been said that two things can influence our chances of making a change, our level of knowledge and our perceived ability to carry out the behaviour. The knowledge is out there, and by being a health role model we can all play our part in showing those around us that they too have the ability to carry out the behaviour.



Caramelised Banana & Fresh Date Pudding

Preparation time: 8 minutes Cooking time: 50 minutes Serves: 6

- 30g margarine**
- 8 slices fruit bread (toast thickness)**
- 3 bananas, thinly sliced**
- 6 fresh dates, seeded and chopped**
- 2 cups Vanilla flavoured Sanitarium So Good**
- 3 eggs**
- ½ teaspoon cinnamon**
- 1 tablespoon brown sugar**

1. Spread margarine on both sides of bread and cut off crusts. Cut bread slices in half.
3. Place one layer of bread in a 20cm base, square, ovenproof dish and arrange half banana over the top.
4. Sprinkle with dates. Repeat layer of bread and banana
5. Combine So Good, eggs and cinnamon in a jug.
6. Pour milk mixture over bread.
7. Sprinkle with brown sugar.
8. Bake in a moderate oven, 180°C, for 45-50 minutes. Serve with grilled pineapple.

NUTRITION INFORMATION PER SERVE: Kilojoules 1345kJ, Calories 320 Cal, Protein 10g, Total fat 10g, Carbohydrate 47g, Sodium 210mg, Potassium 515mg, Calcium 144mg, Iron 2.2mg, Fibre 5g

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Sanitarium

LIFESTYLE
MEDICINE
SERVICES



Tassie turnaround

by James Standish

IF YOU'RE LOOKING FOR AN ENJOYABLE WALK, WHY not try the Overland Track in Tasmania? You'll need some warm gear—it has been known to snow at the higher points even in summer. And some tough legs—it takes six days to walk it. But it will be worth it. Lonely Planet ranks it among the top 10 hikes in the entire world—and the highest rated in the South Pacific. But even if you don't concur with Lonely Planet's ranking, you would no doubt agree that Tasmania is one of the most beautiful places on earth.

However, it's not an easy place for the Church to grow. In the entire state, you can expect to find around 600 people in an Adventist church on any given Sabbath. That's out of a population of slightly more than 500,000.

There are many reasons for the Church's struggles. Due to limited employment and education opportunities, young people often head to the mainland. And in the Adventist community, many go to Avondale College—only to find their one true love from dusty, dry places or unbearably hot regions, and for inexplicable reasons, they decide to settle there. As a result, the Church is greying. There has also been less immigration to Tasmania; in Sydney and Mel-

bourne some churches are growing due to immigration but that's not happening in the Apple Isle.

That's the environment in which Burnie Adventist church Pastor Mark Goldsmith works. It would be easy to relax, enjoy the natural beauty and babysit his church into a natural extinction. But that isn't the way Pastor Goldsmith approaches ministry. He believes a living Christian faith is a sharing Christian faith.

Last year he began his evangelistic efforts at his other church in Devonport in the usual way—mass distribution of fliers. Ten thousand in all. But from those thousands of handbills, only six people came to his series. And none of them lasted the series. It was dismal by any standards. Pastor Goldsmith noticed, however, that the people who came with church members because of the relationships they had, stayed. It comes down to basics: relationships are the key to evangelism, just as he found while working in Western Australia.

That's when he started a new approach—using a very old technique. Along with his church of around 35 active members, they began knocking on doors taking a community needs survey. During the survey process, they met many



Cloning Christ: life-changing portraits from Patmos (Part 6: The Emperor)

Last study we gazed at the life-changing portrait of Christ as God's Lamb. Now we view His portrait as Emperor or King. In Revelation we discover in Jesus the ultimate King and Emperor.

Read Revelation 19:16; 15:3; 17:14.

King of love

Jesus our King is no self-centred autocratic monarch. He rules out of His love for His subjects, from a love that led Him as King to sacrifice His own life for us. Thus He is pictured as the Lion-Lamb King.

Read Revelation 1:5; 5:5,6; 17:14.

King of redemption

The death of Jesus has done more than demonstrate His love for us. When Christ our Lion-Lamb King died, His death conquered Satan, redeemed us, setting us free for God from sin and Satan's tyrannical rule and bringing to us the power to overcome him.

Read Matthew 27:37; Colossians 2:15; Revelation 1:5; 5:9; 12:5,9,10; John 12:31-33.

King of end-time deliverance

Christ our King does more than redeem and free us from sin. He will come a second time as a conquering King to deliver us from our end-time enemies. He puts down His enemies to rescue His beloved friends—His bride.

Read Revelation 19:11-21.

King of the kings of the earth

One glorious picture remains: Jesus our King sets up His kingdom on this rebel planet and from His throne flows life for all. Our King will live with His subjects on earth for eternity. But we are more than subjects. The death of our King has made us kings who reign with Him forever. What love is this?

Read Revelation 22:1,3.

Decide right now to reign with Christ eternally, by accepting His saving death and allowing Him to be King and Lord of every area of your life today.

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

people they had never talked to before. During the follow-up to the survey, they invited people to a community dinner at the church hall. The first dinner attracted 30 people; the second 27. The evenings were very casual affairs. No sermon. No commitments. Just simply people eating a delicious vegetarian meal together and getting to know each other.

At the third dinner, Pastor Goldsmith announced he was starting an Ancient Mysteries prophecy seminar. He also announced other programs the church was offering based on the survey responses—including vegetarian cooking classes, marriage enrichment, quit smoking and the *Beyond* DVD series. When he started the Ancient Mysteries series, 10 precious souls from the dinners attended. Two dinners = 10 attendees; 10,000 fliers = 6 attendees. Apparently relationships work.

And an added bonus? Because the dinners were held in the church hall, there was no need to hire a neutral venue. An upshot, the budget was in the range of 15 per cent of the public program—primarily the cost of the food at the dinners and nibbles at the seminars. "It pays to invest in good food and tasty nibbles rather than expensive public venues and mass distribution of fliers," Pastor Goldsmith observes. "At the Sabbath morning service after our first Ancient Mysteries seminar, we had five of the folk attend and they really enjoyed the love and fellowship together with the message from the Bible."

"Of course, no-one likes knocking on doors—and neither do I. But we can't sit in our bunkers and expect people to come to us. We have to go to them. Get to know them. Meet their needs. And only then invite them to follow Jesus. That's what our approach is all about. And, yes, the numbers aren't spectacular. But remember, our church only has around 35 active members. It's my hope that through this process of relationship building, we can grow the church 10 per cent per year. Not because I want growth for growth's sake, but because I want souls brought to Jesus; the ultimate relationship."

Pastor Goldsmith also acknowledges the dedicated Burnie church members. "It has been interesting to note that although all members are not knocking on the doors, when it comes to the community dinners, the Ancient Mysteries seminars, vegetarian cooking classes and the other community needs offered, the church pulls together and as a combined effort we are more united, and the spirit of love continues to grow," he says. "I praise God for my active church members because without their dedication and love, we cannot grow." **R**

James Standish is editor of RECORD.

The secret of church growth

If there is one thing Adventists like to write about, it's how to grow the Church. I know this, because we receive an extraordinary number of articles on one variation of this question or another. The problem is that most of the pieces are based on a theory, rather than practice. Now, don't get me wrong, I can waffle on with the best of them about who should do what and how. But when thinking about tackling the knotty question of church growth, we've decided to focus on pieces by people who don't think they know how to grow the Church, they are actually doing it. After all, church growth isn't about numbers; it's about souls. And how best to employ the time and talents entrusted to our community in spreading the good news is far too important a question to leave to armchair experts. So over the next few months, we'll be featuring stories of men and women with runs on the board. And if you know a story we should include in our series, just send it along. No theory please. We are looking for results.

A man with dark, curly hair, wearing a green jacket, is looking down and to the right. He is standing outdoors against a background of a cloudy sky and some foliage. The overall mood is contemplative and serene.

Cracking the compassion code

by Anthony MacPherson

IT'S A PARADOX. THE MORE THE EARLY SEVENTH-day Adventist Church prepared for the imminent return of Jesus, the more it made a difference in the world.

Typically, churches focused on the end of the world exist for themselves. But Adventists did more than convert people and build churches. They built schools, hospitals, medical clinics, started up food businesses, publishing houses and engaged the community.

Activism

There was an activism in early Adventism and a deep, holistic philosophy behind it. In an age of reforms the tiny, but rapidly growing Adventist Church was often at the forefront of reform. Adventists opposed slavery. They worked in the southern states of America, often amid danger and opposition, to help advance the recently freed black population. They became leaders in the dynamic arena of health reform and advocates of the temperance movement. They tackled the complex issue of education reform, and spoke out on matters as diverse as dress reform, opposition to gambling and religious liberty.

This dynamic reforming element appealed to people wanting to change the world. It contrasted with the later fundamentalist withdrawal from engaging society that happened in conservative American Protestantism after the 1920s and in Adventism after the death of Ellen White. Indeed, Ellen White was usually at the forefront of this broad vision of reform, constantly pushing the Adventist Church into new areas and challenging it to express a unique voice.

I suspect that behind the rapid pace and constant introduction of new reforms in the early Adventist Church was a specific Divine purpose. God wanted to place into the small, embryonic Adventist Church a particular philosophical DNA which, once established, would reproduce itself as the Church spread across the world into new environments desperately in need of gospel witness and transformation. This DNA centres around a holistic concern for the restoration of the total person (social, mental, physical, relational, emotional, spiritual, moral) based in the power of the Gospel. Jesus wants to open up the fullness of His victory against sin, selfishness, suffering and Satan to all nations before He returns. While this DNA sometimes parallels elements of secular reforms or progressive legislation, our motives and methods are to uniquely reflect Christ's ministry. That's a personal work in harmony with God's law, motivated by grace that mobilises churches and individual members to embody God's love.¹

Denaturing the DNA

When this DNA deteriorates the Church stops making a healing difference in the world. If the DNA is neglected we become dull reflections of our consumerist culture, instead of the living counter-cultural anticipation of Jesus' kingdom that God intends. At other times fanaticism cripples this DNA and makes us narrow, sectarian and extreme. Health reform turns into health deform. Or we love the latest prophetic speculation more than our neighbour. Either way the Church becomes irrelevant, trivial and incapable of retaining or inspiring its youth.

Recovering the DNA

Whenever this DNA is recovered the Church is re-energised. The Gospel is seen, heard and felt. Advent hope intrudes into present pain. The emergence of organisations such as ADRA and programs like StormCo and Complete Health Improvement Program (CHIP) are examples of this DNA re-expressing itself. All seek to bring God's love to some damaged element of humanity. One gets a sense of the gracious scope and restorative balance of this DNA by reading Ellen White's book *Ministry of Healing*.

A humbling and hopeful history

If we are honest the subsequent history of the Adventist Church reveals a mixed obedience to this DNA. Let's not be naïve or triumphalist. The good and the bad in our history is important for us to see. We need to be challenged by both our faithfulness and our failures.

Greater rediscovery

We have never lost this DNA. This is why good things are happening in so many churches. ADRA continues to be a vital part of our wider ministry.² And yet God's Spirit wants to do so much more. I offer two suggestions of how a continued rekindling of our God-given DNA might impact our churches and our world. These are just examples. God calls us to much more. I've deliberately picked one example you'll instantly warm to (the fight against slavery) and—just to make it hard on myself—I've picked one you'll possibly cringe at (yes, I've picked dress reform).

Slavery

The early Adventists opposed the horrors of slavery, even to the point of advocating civil disobedience. It was something of absolute importance. Unfortunately, slavery's curse is still with us. Among its worse forms are bonded and forced labour of children and the hideous sex slave trade. Just as early Adventists joined in the wider 19th century movement to abolish slavery, we should also join in the current movement to end modern slavery. I realise some Adventists are already making such efforts. But what has been missing is the wider realisation that this is in our DNA. It's not some foreign add on. We must care about this. And I believe many young Adventists are longing to make a difference in this area.

Dress reform

What of dress reform? I deliberately picked this because it appears impossible to rehabilitate. It conjures up images of overzealous guardians harassing sparsely clad young ladies. And, yet, originally dress reform was as much a way to counter the physically damaging effects of fashion on women as it was to encourage modesty. I believe the issue of fashion, self-image and mental wellbeing is more pressing now than in the 19th century. Every moment young

Either way the Church becomes irrelevant, trivial and incapable of retaining or inspiring its youth.

people are bombarded with images of photoshopped and airbrushed beauty. Even worse, the cosmetically enhanced, surgically altered and botoxed celebrity has become a cultural icon. Even secular commentators are deeply concerned. We speak now of the "sexualisation of children" and of the "pornification of culture". Perversity is being normalised. This is the suffocating air we all now breathe and choke on.

Young girls, in particular, bear the damaging psychological prospect of internalising this demoralising environment. They have to resist immense pressure to cave in to voyeuristic fashion trends and adopt distorted ideas of body image. Young men are unconsciously trained in a subtle misogyny. Guess what? This is what dress reform is now about! Granted, we probably need a new name. Unfortunately, our natural traditionalism risks thinking in terms of a list of rules and regulations and not the transformative philosophy and values behind our standards. When this happens the misplaced goal is gaining conformity instead of helping young women cultivate inner resilience and a protective moral integrity.

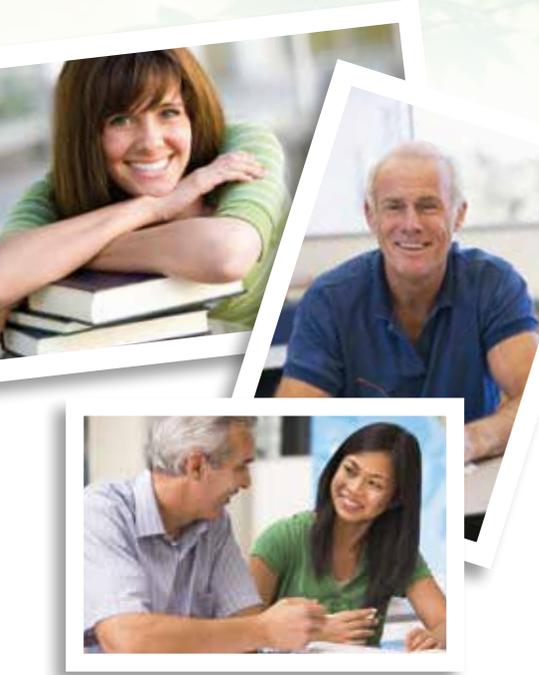
Refinding our voice

The Church must re-express its full spiritual genome. How? We must remember what's encoded in our past and embody it in today's environment! We must again help people made in God's image find freedom from literal slavery by supporting modern anti-slavery efforts. And find full freedom from spiritual slavery by encountering Jesus Himself. Contrary to the forces that would distort a young person's body image, we must unmask the predatory powers by teaching young people to think critically in a Christ-centred, biblical fashion. They should know they are being preyed on and manipulated. Let's provoke godly revolt and holy rebellion! We can cultivate an environment where women and men model the confidence, self-respect and spiritual strength that resists demeaning fashion and reveals a relevant alternative. Young girls and guys are most powerfully influenced and informally mentored by being able to observe dynamic Christians (think intergenerational activity and community!). My prayer is that God unleashes yet again this reforming impulse; that new expressions of this DNA deep in the genome of church are seen, heard and felt by a broken world. ↩

1. We are not to be a "religious right" or like liberal churches of the left that too readily baptise secular causes (some even in tension with Scripture) and confuse the Church's mission with political advocacy. The world does not set our agenda. That honour belongs to Matthew 28:18-20 and Revelation 14:6-12.

2. Great good would come if more churches explored ADRA's local community projects (such as social inclusion programs which assist refugees, prisoners, indigenous people, create community gardens or youth resiliency programs and the like).

Anthony MacPherson is pastor of Plenty Valley and Croydon churches, Vic.



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RECORD REWIND

Marian de Berg

Christ of the narrow way

Featured at the White Estate at the General Conference of Seventh-day Adventists in Silver Spring, Maryland, US, "Christ of the narrow way" was produced by the artist Elfred Lee. As a two-year-old son of missionary parents serving in the Philippines, Lee's family were taken as Japanese prisoners-of-war and rescued by United States paratroopers in 1945 in a daring mission.



The mural depicts the first vision Ellen White received in late 1844. She writes: "I was visiting a dear sister in Christ in Portland [Maine]. Five of us, all women, were kneeling quietly at the family altar. While we were praying, the power of God came upon me as I had never felt it before. I seemed to be surrounded with light, and seemed to be rising higher and higher from the earth. I turned to look for the advent people in the world, but could not find them, when a voice said to me, 'Look again, and look a little higher'. At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the advent people were travelling to the City which was at the farther end of the path . . ."

In the mural, Christ our Saviour is the central Figure and main theme, the centre of all life, doctrine, hope, belief and history. Ellen White saw that as long as the travellers kept their eyes on Christ, they were safe and secure on the path. The narrow way that leads to the Holy City portrays people of all races and cultures. In the painting 144 people are pictured on the pathway—one-thousandth of the number in Revelation 7 (the 144,000). This depicts a worldwide movement with a common faith in God and love for the truth.

Any movement with an aim to reach the entire world has specific ways of getting the message out. One method involved ships. J N Andrews sailed to Europe as the first denominationally-sponsored missionary. The *Pitcairn* (Pitcairn and the South Sea Islands), the *Morning Star* (Mississippi region of the USA) and the *Luzeiros* (South America) all were important vessels used to spread the Gospel.

The mural features buildings such as the four Australian notables of Sunnyside, College Hall at Avondale College, the Sydney Sanitarium and Hospital and the Sanitarium Health Food Company and the Granose truck. We also see several Sanitariums (Western Health Reform Institute, Battle Creek Sanitarium, Loma Linda Sanitarium and Skodsborg Sanitarium). Dime Tabernacle, Elmshaven, Battle Creek College, Madison College and the new General Conference Headquarters are also depicted.

Our pioneers were well featured with people like William Miller, the White family, Joseph Bates, Annie and Uriah Smith, Stephen Haskell, J N Andrews, J H Kellogg, Kate Lindsay, Arthur Daniells and H M S Richards to name just a few.

Looking at this special mural we are reminded anew of Ellen White's statement: "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."

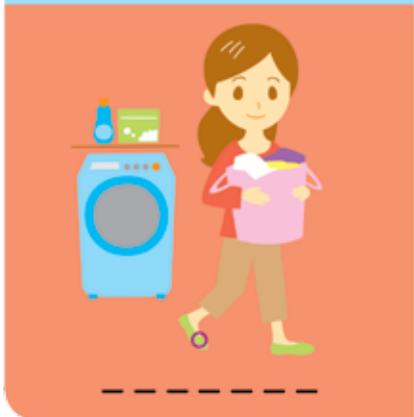
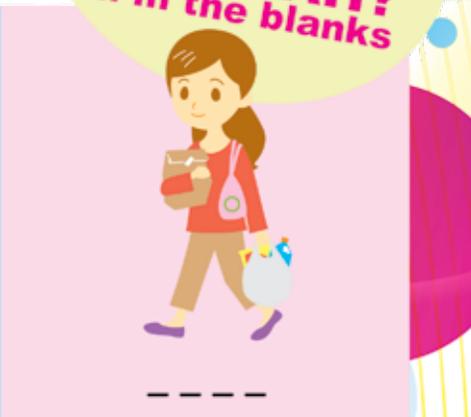
Marian de Berg is administrative assistant at the EG White/SDA Research Centre.

Kids Space



Little Deborah heard that Jesus and His disciples were in town. People from a long way off are often hungry so Deborah and her mother made extra food for the visitors. Deborah was so excited she swept and cleaned the house too.

HOW CAN YOU HELP LIKE DEBORAH?
fill in the blanks



WORSHIP MESSAGE & MEMORY VERSE

find the circles in the pictures above and put the first letter of the word in the circles

WORSHIP MESSAGE: God's children love them.

MEMORY VERSE: "They loved every one" 4:32

* welcome in Arabic (Egypt, Lebanon, lots of other countries too)



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LETTERS

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DON'T SUFFER

John Stehn, Qld

While the articles on domestic violence (RECORD, August 17) are vital, they appear to intimate that women do not physically abuse men (female verbal abuse being the only example mentioned in Erna Johnson's article).

Now this is certainly not the case, for example, "Women are not only fully capable of hitting, biting, kicking, punching or employing weapons against their male partners, but they frequently engage in these forms of abuse" (Minnaker & Snider, 2006). There is also a vast difference in how the incidents of abuse are reported: "... studies show that there are two sets of data regarding domestic violence. The first set establishes that men and women can be equally abused in intimate relationships (Dutton, Nicholls & Spidel, 2005); by contrast, the second set shows that when it comes to reporting their abuses, women are far more likely to report domestic violence than men".

Let's break the silence! If you are a man who is suffering abuse of any sort from your female partner seek help. You do not need to suffer in silence.

PAINFUL REALITY

Helen Threlfo, via website

Thank you for addressing [domestic violence] with such honesty. I read the August 17 RECORD cover to cover and the whole magazine was a collection of articles that examined the painful reality of abuse in our families, in our communities and in our Church.

It's only by shining the light of Christ into the darkness of

our hearts we can be healed.

A STEP FURTHER

Janine Pye, Qld

Thank you James Fletcher for a very well-written letter ("Pastor's thoughts", July 20).

It confirms my thoughts on "Conspiracy Adventism" (Feature, June 15).

I would like to go one step further and suggest that church members make a strong commitment to support their local church and church pastor.

These pastors and their families do a great job and it is so discouraging week after week to have so many members missing from the pews because they are visiting another church to hear a visiting pastor.

We have access to so much media, podcasts, CDs, DVDs, etc, that we can still listen to these pastor's sermons in our own time.

God has an important work for each of us. I believe that includes working alongside our local pastor supporting and encouraging him/her in their work.

Each of us needs to make a commitment to worship where God would have us and our family to be. Our children are our first mission field so we do need to include them in our worship decisions.

God has a work for each of us. Let us work together for Jesus.

VOICE YOUR SUPPORT

Bryn Jones, via website

Thank you for an excellent feature, "To vote or not to vote?" (September 7).

I have been dwelling on this topic for some time since New Zealand voted in a change for the definition of marriage and

allowing same-sex marriage.

Aware of the counsel against voting and unaware of the counsel in favour of voting, I saw that it was common sense that on certain topics, Christians have a responsibility to vote and show their support for important issues.

A familiar quotation says: "Evil triumphs when good men and women do nothing."

I believe people across New Zealand should vote for those politicians who said no to changing the definition of marriage; [and support] that marriage is between one man and one woman. This is fundamental for the good of society.

Furthermore, what has added to this musing on the topic of voting, is the possibility of Dr Ben Carson running for president at the next US elections. If God shows him to do so, Christians around the country should voice their support for the values he stands for.

RELIGION VS POLITICS

Jasmina Kukolja, via Facebook

I don't think we should mix religion and politics. There are lots of things happening in the Church and when I get the RECORD on Sabbath I don't want to think about world events.

The Church or I, as an individual, have little say. We have a greater vision and task before us.

We should pray for our leaders and for better community outcomes, but we should take the example of Jesus who in His day saw lots of injustices but instead focused on the heart because it all starts there.

ANNIVERSARIES



Kelly, David and Kath (nee Miller) celebrated their 50th wedding

anniversary at Forster, NSW with family. On 31.3.1963, they were married by Pastor Jack Mahon at Stanborough Park Church, Watford, UK. Their children, Deborah, John and Karen, and their families, including nine grandchildren, had a great weekend together. It was the first time in years that they had managed to all get together.



Ward, Walter (Wally) and Phoebe (nee Savige), celebrated their

60th wedding anniversary with three generations of their family and friends in Albury on 21.4.13. They were married by Pastor A Sedgman in the Moe church on 6.4.1953.

Lawrence Landers

WEDDINGS



Amos—Beneke.

Malcolm Amos, son of Pastor Kevin and Glenda Amos (Newcastle, NSW), and Irene Beneke, daughter of Carel and Elizabeth Beneke (South Africa), were married 31.7.13 at Water's Edge Resort, Airlie Beach. Irene first met Malcolm in 2007, while she was a teaching at Woosong University in Daejeon, South Korea. Malcolm taught English at a private Kindergarten in Daejeon during that year. They plan to set up their home in South Korea.

Jeff Parker

Kent—Harris. Thomas Kent and Barbara Harris were married 21.7.13 at Ballina church, NSW. It was a beautiful sunny day for a lovely wedding.

Eric Greenwell

Wong—Lau. Jason Wong, son of Agnes Wong Nichols, and Suzan Lau, daughter of Chung Hei Lau and Cheung Lin So, were married 7.7.13 at Wantirna church. They met at Gateway City church where they are actively involved. Jason studied at Lilydale Academy while Suzan was a PR executive in Hong Kong, but she came to Melbourne to serve as a Bible worker. They plan to live

in Melbourne and be involved in ministry at Gateway.

Wee Fong Choo



Rankin—Trow.

Ian Manuel Rankin (Gympie, NSW) and Roma Mary Trow (Maroochydore) were married at Maroochydore in front of family and friends on 21.7.13. It was a very happy occasion.

John Rabbas

Tierney—Cameron. Jacob Matthew Tierney, son of Garry Ronald Tierney and Julie Ann Ladlow, and Elyse Louise Cameron, daughter of Paul Urquhart Cameron and Sharyn Margaret Whyte, were married 24.3.13 at Emerald Lake Park, Emerald, Vic. They live in Tarneit, Vic, where Jacob is a civil engineer and Elyse teaches physical education at Gilson College.

Andrew Kapusi

OBITUARIES

Brand, Yvonne Valima (nee Jean-Louis), born 1.4.1929 in Narrogin, WA; died 24.6.13 in Rossmoyne Adventist Residential Care. In June 1947, she married Vick, who predeceased her in 1997. She is survived by her daughters, Zelie Wells (Perth), Vicki Brand (Busselton) and Janine Gurdon (Perth); and her sister, Zelie Farmer (Perth). Music was Yvonne's life. She taught piano for 53 years before developing Alzheimer's disease. She passed her teacher's exam at the age of 19, followed by the AMuSA and finally her LMuSA in 1966.

Richard Reynolds



Bateman, Joan Myrtle, born 18.12.1929 in Carlisle, WA; died 1.8.13 in Wodonga,

Vic. On 7.4.1949, she married Frank Bateman, who predeceased her. She is survived by Graeme (Wodonga), Alwyn (Thurgoona, NSW), Vicki (Kellyville); seven grandchildren; and three great-grandchildren. Joan now rests beside Frank, her husband of 62 years. She was dedicated to Jesus and her family, and was a truly wondrous homemaker.

Harold Harker

Gould, Delma Mavis (nee

Stanley), born 4.11.1922 in Nietta, Tas; died 21.7.13 in Forest Hill, Vic. On 29.11.1948, she married Sydney Gould, who predeceased her. She is survived by their children, Cordell (Bayswater) and Glenys Elliott (Lower Templestowe). Del was a highly esteemed Bible worker who assisted in many evangelistic campaigns. She was a faithful, kind and gentle woman who will be missed.

Tony Campbell



Duffy, John Edgar, born 27.12.1928 in Strathfield, NSW; died 18.7.13 in Adelaide, SA.

On 16.1.1950, he married Joy Duffy. He is survived by his wife; and Peter Duffy (Whyalla), Tim Duffy (Adelaide), Ruth Baillie (Nhulunbuy, NT) and Jonathan Duffy (Columbia, USA). John was a dedicated church school teacher for 27 years in Australia, PNG and the Cook Islands. He also served as elder at many different churches and in retirement served for seven years as a volunteer pastor. He will be sadly missed.

Nigel Ackland

Howell, Nola Fay (nee Holland), born 28.1.1938 in Opunake, New Zealand; died 2.1.13, in the Mayo Private Hospital, Taree, NSW, after a long battle with cancer. In 1961, she married Glen Howell. She is survived by her husband; children, Brenton and wife, Lynne, Cherie, and Jenny-Lee and husband, Ian Harrod; granddaughters, Charlie, Remy and Billie; and her siblings, Dawn and John Hawkins, Brian and June Hamilton, and Clive Carmen Holland. Nola completed her secondary education at Longburn Missionary College, New Zealand, and then her nursing training at the Sydney Sanitarium and Hospital, Wahroonga. She graduated in 1959, then pursued a career in nursing for most of her working life.

Graham Stewart

Hunter, Vida (nee Nevell); born 9.7.1942 in Pine Hill, Nurse Conley's Nursing Home in Cooranbong, NSW; died 3.7.13 in Sydney Adventist Hospital. On 16.12.1962, she married Bevan in the old village church at Cooranbong. She is survived by her husband; and her three children, Deanne

(Cooranbong), Calvin and his wife, Wendy (Bonnells Bay), and Leanne (Cooranbong); her two grandchildren, Jasmine and Caleb; her older half-brother and sister, Raymond and Elizabeth; and her siblings and their spouses, Thomas, Beverley Esau, Ellen Kooyman, Clive and Phillip. Vida had a mild, pleasant personality. She was never heard to be critical or say an unkind word of anyone. Everyone was welcome in her home. She was one of God's children. In the midst of poor health she retained a strong faith and was so looking forward to the resurrection morning. Her favourite hymn, sung at her funeral, was "Take the world but give me Jesus". She was buried on what would have been her 71st birthday.

Aaron Jeffries



Johnston, Floris Jane (nee Roder), born 27.10.1921 in Lismore, NSW; died 7.6.13 in

Alstonville. On 13.12.1955, she married Pastor Ian Johnston at Lismore church. She was predeceased by her sister, Olive Downs. She is survived by her husband; her children and their partners, Dorrielyn and Prajan Rajbhandari and Andrew and Monique Johnston; grandchildren, Chloe, Liam and Phoebe; and siblings, Dawn Eckman and Noel Roder. Floris was baptised when she was 18 at Lismore. The focus of her life was her love for Jesus and her desire to support her husband in his ministry. She died in full assurance that soon she would see Jesus' face at His coming.

Laurie McMurtry, Beth McMurtry, Tim Kingston

Lillioja, Harry, born 25.1.1925 in Tallinn, Estonia; died 3.7.13 in the Bayside Aged Care Facility, NSW. On 14.1.1947, he married Ilma Scarfe. He is survived

VOLUNTEERS

■ **Builder needed** to help collect data and design a plan that will assist in completing a new church building. Will only require 2 or 3 days at Katurasele Village in Choiseul Island (Solomon Islands). Please email your expression of interest to <volunteers@adventist.org.au>.

by his wife (Cooranbong); six children and their spouses: Brenda and David Bruster, Eileen and Lindsay Hiscox, Stephen Lillioja, Vaino and Sue Lillioja, Yvette and Andy Bettini, and Meldon and Cindy Lillioja; 14 grandchildren and four great-grandchildren. Harry was also a much-loved brother of Helmut (deceased) and Virve Will (Rotorua). Harry held several church offices and was a man of diverse abilities. He was energetic, an adventurer and had a strong faith in Jesus. Over a period of time he made a number of violins and was a competent violinist. He was a successful literature evangelist for 15 years and a respected sales rep for Sanitarium for 25 years. He lived life to the full,

was a devoted husband and father.

Roger Nixon, Stephen Lillioja

Lynch, Rose Edith, born 11.7.1916 in Bloemfontein, South Africa; died 30.3.13 in Perth, WA. She was baptised in 1970 after attending an evangelistic program in Melville Town Hall, Perth, run by Pastor Lyndon Schick. She became a member of Victoria Park church before returning to South Africa in the '80s. Rose returned to Perth in 1996, living in Carlisle and later Bentley where she was a member of Belmont church. Rose was an enthusiastic member and loved singing. She did volunteer work with Red Cross in her retirement. She was a dedicated Christian with a strong faith in

God and enjoyed a firm, lasting friendship with Lorraine and Lee Thomson, whom she first met at the Melville mission in 1970. She is survived by her niece, Connie (South Africa).

Lyndon Schick

Madden, Jean Stirling (nee Woodward), born 10.8.1921 in Charleville Qld; died 4.6.13 in Yallambee Retirement Village, Millmerran, Qld. She married Arthur, who predeceased her in 2004. She is survived by her son, Ken, and daughter-in-law, Margaret Madden (Hillcrest, Brisbane) and her daughter, Irene, and son-in-law, Malcolm Hain (Millmerran Qld); her grandchildren, Letitia, Lynelle, David, Robin, Brendon, Warren and Rebecca; and 10 great-

grandchildren. Jean served in the armed services. She lived for some time in Stanthorpe, Qld, and then in Warwick, where she was a foundation member and the first treasurer of the Warwick church. Jean loved her children, and adored her grandchildren and great-grandchildren.

Don Bryant, Keith Miller

Nobbs, Stephen Enoch, born 18.4.1932; died 4.7.13 in Norfolk Island, aged 81. He is survived by his daughter, Lyn (Yarrowonga Park, NSW), son, John (Norfolk Island); five brothers, Les, Alex, Roy, Ken and Joe (all from Norfolk Island); four grandchildren; and four great-grandchildren. Stephen had been ill for some years, and was recently hospitalised after a nasty fall. He passed away quietly in the Norfolk Island hospital. He was a keen supporter of the Norfolk Island church, and rested his trust in Jesus during his declining months.

Mike Browning

Roberts, Gwen, born 27.7.1917 in Dural, NSW; died 20.6.13 in Bethany Aged Care, Port Macquarie. On 19.7.1941, she married David, with whom she spent 65 wonderful years until his passing in 2006. Although Gwen did not have any children of her own, she loved to be around and interact with children. Her great sense of humour, along with her kindness and love, enabled her to relate to all ages. She was a much-loved member of the Port Macquarie and Wauchope churches. Gwen's outlook on life was to be happy and content, always seeking to live a life of kindness and love toward others. Gwen was laid to rest by the side of her husband where she awaits the sound of the trumpet.

*Danny Milenkov, Joseph Maticic
Uriah St Juste*

Sanburg, Audrey (Ave) Avian (nee Cutmore), born in 1927 in Pomona, Qld; died 13.7.13 in the Adventist Retirement Village, Victoria Point, Qld. She and Ray were married for 66 years. She is survived by her husband; their children and spouses, Wendy and Alan Sault, Rhonda and Ron Webb, John and Melissa Sanburg; grandchildren, Stephen, Leisa, Connie, Jordan, Jenae, Brantan, Rachel and Jacob; and nine great-grandchildren. After attending a mission organised

POSITIONS VACANT

■ **Church pastor—Norfolk Island.** The Seventh-day Adventist Church (Greater Sydney Conference) Limited is seeking suitable applicants for the position of church pastor, Norfolk Island. Based on Norfolk Island, the role involves pastoral care of the church and ministry to the local community. The position is for commencement in January 2014, subject to negotiation. This position requires a commitment to the teachings, values and mission of the Seventh-day Adventist Church. Pastoral ministry experience is preferable. For more information, or to apply, please contact Pastor Adrian Raethel (02) 8876 5288 or email <adrianraethel@adventist.org.au>. Applications close **September 27, 2013**.

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■ **Church youth leader—Bishopdale Church (Christchurch, NZ).** We are a vibrant, growing church that is committed to our young people! As a result we are currently seeking a passionate person who loves Jesus and young people to work full-time as our youth leader in 2014. The successful applicant will receive a salary, subsidised accommodation, mentoring and support from church leaders and a chance to explore our stunning part of the world. Could God be calling you to grow young disciples via an adventure in service in beautiful New Zealand? For more information and to apply visit <www.adventistemployment.org.au>. Applications close **October 21, 2013**.

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by Pastor Russell Kranz in 1962, Avian, her mother and daughter were baptised into the Adventist Church—an historical day when three generations of women were together in the font. Avian remained at South Brisbane church from 1962–2008, serving in many capacities. She played a key role in bringing her husband to Jesus 15 years ago.

Keith Grolimund, John Sanburg



Stanton, Robyn Denise, born 16.10.1943 in Leichardt, NSW; died 28.7.13 in Hobart, Tas. On 7.1.1964, she married Ross Stanton in Wahroonga church. She is survived by her husband; Philip and Karelle Stanton (Ringwood, Vic); and grandsons Alec and Stewart, Edrei Mark Stanton and grandson Flynn, and Kylie Stanton. She graduated from Avondale from secretarial, then primary teaching in 1963. She was gifted as a teacher, business manager, artist, musician, writer and presenter of the TV series on “Better Living” for Sanitarium and “Focus on Living”. Her Christian devotion and commitment were reflected for almost fifty years in teaching, music and organisation in the Rosny and Margate Churches in Tasmania. She also served many years on executive committees at the Conference and South Pacific Division.

Harley Stanton

Thompson, Alleyne James, born 10.12.1933 in Collaroy, NSW; died 21.11.12 at home in Duranbah. On 5.5.1955, he married Beryl Borgas at Cooranbong. He is survived by his brothers, Gary (Sunshine Coast, Qld) and Des (Alstonville, NSW); his children, Bruce (Mick, Toronto, NSW), Peter (Terranora, NSW) and Jennifer (Duranbah); and grandchildren, Keely Boyd, Nicky, Amy, Andrew, Ben and Edward.

Warren Price

Thompson, Beryl (nee Borgas), born 13.8.1925 in Cairns, Qld; died 16.7.13 at home near Mullumbimby, NSW. In 1955, she married Alleyne Thompson, who predeceased her in 2012. Beryl is survived by her brother, Warren Borgas (Euroa, Vic), her children, Bruce (Mick) and Julie (Toronto, NSW), Peter (Terranora) and Jennifer (Duranbah, NSW); grandchildren Keely Boyd,

Nicky, Amy, Andrew, Ben and Edward; and her beloved great-grandchild, Hunter. Beryl died trusting in the saving grace of Christ.

John Lang

Thomson, Shirley Boyd (nee Price), born 6.3.1924 in Fremantle, WA; died 17.7.13 in Adventist Retirement Village, Victoria Point, Qld. On 15.8.1946, she married Pastor Alec Thomson. She is survived by her husband; their daughters, Michelle Cherry (Toowoomba) and Claire Karafilis (Aberdeen, NSW); and six grandchildren. Shirley and Alec shared almost 67 years of marriage together, 23 of which were spent in isolated places in the Gilbert and Ellis Islands, and PNG. The staff at the hospital were greatly impressed by her trust in God, and the love that she and Alec shared as he faithfully visited her each day. Another saint is sleeping awaiting the call of the Lifegiver.

Bob Possingham

Van Eysden, Maria Lena, born 1.8.1920 in Velson, Netherlands; died 24.6.13 in Ulverstone, Tas. She was predeceased by her husband, Cornelis, in 1981 and her daughter, Dorothy, in 2004. She is survived by her son, Casey; and grandchildren, Scott, Stuart, Anthony, Valena, Adam and Ashleigh. Lena was one of God’s faithful and lived what she believed. In her heart she longed for the second coming of Jesus. She was greatly loved and will be sadly missed.

David Pearce

Williams, Haydn Benjamin, born 20.7.11 in Ipswich, Qld; died 26.6.13 at home in Flagstone Creek. Affectionately called “Little Man” or “Chuckie Head”, Hadyn lived his life with courage and determination despite having cerebral palsy from birth. He is survived by his parents, Shannon and Ben; his sister, Taylor; his grandparents, Pat and Greg; his great-grandparents, June and Don Jull and Myra Wegener; and numerous aunts, uncles and cousins. He is remembered for being the gift only God can give, only living 23 months and six days, never speaking a word but touching hundreds of people’s lives around the world, teaching something new every day, being a leader, not backing down from

what he believed and setting an example to everyone of how God truly wants each of us to live.

Jenny King

ADVERTISEMENTS

Grey Nomads 2014 Camp.

The North New South Wales Conference’s annual Grey Nomads Camp will be held from 9–17 May, 2014, at the Adventist Convention Centre, Stuarts Point, NSW. The event is open to grey nomads from across Australia (and beyond), and is an excellent opportunity for retirees to meet and fellowship together. More details available soon. For more information, contact Debbie Head via (02) 4944 3220 or <greynomads@adventist.org.au>.

90th year celebration. Former members and pastors of Boolaroo church are invited to join in a day of worship and praise on October 26, 2013. Memorabilia (especially pre-1956) is sought. Please RSVP by email to <beverley.reye@yahoo.com.au> by September 30.

Back to Collie—celebrating 50 years.

Saturday, October 19, 2013. Cnr Steere and Witnloom streets, Collie, WA. 10am–7.30pm. Worshipping God in prayer, praise, offerings, song, thanksgiving and fellowship. Bring your memories to share. Speaker: Pastor Robert Kingdon. Music: Spectrum. Bus tour: bookings (\$10 p.p.) essential. Call Robyn Miller (08) 9734 2237, 0427 827 646 or email <JRAM47@bigpond.com>. Requesting with thanks all foods, savoury and sweet, but finger foods only. “Picnic in the Park” with Spectrum at the Wishing Well/Rotunda, Forrest St, Collie, 5.45pm–7.30pm. Bring your own picnic tea and drinks, fold-up chairs, picnic rugs. Inquiries: Pastor Mark Ellmoos, phone 0400 550 116 or email <markellmoos@adventist.org.au> or phone Derek and Raewyn Jones,

(08) 97343394 or email <dandri-jones4@hotmail.com>.

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>.

Margate Church, Tasmania—

80th Anniversary, encompassing Kaoota, Middleton, Glen Huon, Bruny. 30th November, 2013. Past members, ministers, friends come, celebrate 80 years at Margate’s special combined program commencing 9.45am. Fellowship lunch. Photos, memorabilia, confirmation: contact Jeanette Southwell, Phone (03) 6227 2128, 0437 531 056 or email <southwell@netspace.net.au>.

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Finally . . .

“In our age, the road to holiness necessarily passes through the world of action.”

—Dag Hammarskjöld

Next RECORD Oct 5

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