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Prime Minister opens San redevelopment

Wahroonga, New South Wales

Australian Prime Minister Tony Abbott, Federal Health Minister Peter Dutton and NSW Health Minister Jillian Skinner officially opened the Sydney Adventist Hospital (San) redevelopment on Friday, October 17.

Speaking to a gathering of more than 500 guests, the prime minister said it was a “deep honour” and a “privilege” to take part in the opening ceremony.

“This is a happy day for the people of northern Sydney and a proud day for everyone associated with the San,” said Mr Abbott. “I’m just so delighted to be here to bask in the glory of the doctors and nurses and all the other professional and other staff who make this hospital such a splendid success and make it such an important institution in the healthcare system of NSW and of Australia.”

The importance of the San to the community was echoed by Ms Skinner, who credited the hospital for providing “outstanding care to people across Sydney’s north shore, north west, Northern Beaches and Central Coast” for the past 111 years.

As part of the opening ceremony, the prime minister and other dignitaries were given a tour of the recently opened LW Clark Tower, named after Adventist HealthCare CEO Dr Leon Clark.

The 12-storey building, which serves as the centrepiece of the San redevelopment project, brings the hospital’s

total bed-capacity up to 550. The new facility also features NSW’s most modern maternity unit, state-of-the-art birthing suites, and space for up to 24 operating theatres.

The tour concluded with a walk through the San’s new purpose-built healing garden. The outdoor courtyard area is designed to help patients of the hospital’s Integrated Cancer Centre, which is awaiting completion subject to further public donations.

The \$A200 million San redevelopment has been built to cater for the estimated 50 per cent increase in demand for its healthcare services. By 2024, the hospital is expected to see more than 300,000 patients a year.

“This hospital is about providing the love of Christ in a practical way to people who need help,” said Mr Abbott. “I salute your work, and I know you will do it even better in the months and years ahead as a result of these new facilities we open today.” —*Leisa O’Connor/Linden Chuang*

PM’s full speech available at <record.net.au>.



PM Abbott meets new mother and baby.

Membership tops 18.1m; not all good news

Silver Spring, Maryland, US

Membership in the Seventh-day Adventist Church has topped 18.1 million for the first time, but the secretary of the worldwide Seventh-day Adventist church, Dr G T Ng, isn’t celebrating. Dr Ng expressed dismay about large losses.

“It’s easy to baptise them, but it’s much harder to retain them,” Dr Ng said in an interview. “Retention and nurture should be on the same side of the coin, but apparently baptism brings more glamour. So we have an inherent problem: losses, serious losses. But not many people talk about it.”

Dr Ng, however, made a point about talking about it when he delivered a yearly membership report to the Annual Council, a major business meeting of world church leaders at General Conference (GC) headquarters.

Church membership has swelled by 1.5 percent to reach 18,143,745 million, up from 17,881,491 a year earlier, according to data that he presented. For the 10th year in a row, more than 1 million people joined the Church—1,091,222 to be exact—but at the same time a decade-high 828,968 people were removed from the books after dying, leaving the Church, or disappearing.

Some of the losses reflect an ongoing drive by local churches to audit their books, said David Trim, the GC’s

chief archivist who compiles the data.

Without the audit, church membership would stand at 25 million today, Dr Ng said.

Offering another difficult statistic, Dr Ng said 31.8 million people have been baptised over the past 40 years, while 11.4

million have dropped their membership or gone missing. The figure does not include those who died.

Many of those people left because the church didn’t nurture them properly, Dr Ng said in the interview.

Among the other statistics, Dr Ng noted that growth was stagnating in the countries of the northern hemisphere and Australia but exploding in the southern hemisphere, especially in Central and South America, Africa, and Southern Asia. Furthermore, he said, the modest growth taking place in North America and Europe was largely coming from immigrants from the southern hemisphere. —*Andrew McChesney/Adventist Review*

Full story at <record.net.au>.



Dr G T Ng presents his report.



Caution

James Standish

"I encounter stories of paedophiles in the church on a regular basis. It literally is an epidemic. We are fooling ourselves to believe otherwise." So writes Church of Christ minister Jimmy Hinton.¹ Why does his perspective hold so much weight? Because his own father, a pastor, is a paedophile, and it was Jimmy who reported him to police.

Think Pastor Hinton is overstating the crisis? According to the Centre for Sexual Assault, one in six boys are sexually assaulted before they reach the age of 16, and a staggering one in three girls are sexually assaulted.²

Think about that for a minute. If you go to a church with 50 women and 50 men, and if that congregation is roughly representative of society, then 17 of the women in your church and eight of your men were victims of sexual abuse before they turned 16. Overall, it could well be that a quarter of your church has suffered sexual abuse!

But surely that isn't the case in the church? Pastor Hinton now speaks widely on the issue of sexual abuse and meets many, many people who were abused by church members. His advice? "If you don't think it could happen to your child, you better reconsider. Church is one of the most appealing places for predators, precisely because we are not expecting it to happen."³

Tragically, sexual abuse doesn't just happen at other people's churches. Sexual abuse has occurred at our Church-sponsored camps, it has happened during sleepovers at church members' homes, it has happened at church schools, and yes, it has even happened on the premises of local churches. I wish it wasn't the case, but it is. And because it is, we have an obligation to talk about it honestly, as only when we confront reality can we respond adequately to it.

Of course, it is very difficult to balance trust and caution. And, yes, the vast bulk of our church family are wonderful, caring people who have the love of God in their hearts and are outraged by sexual abuse, no matter where it occurs.

The confounding thing with child abuse, however, is that it's impossible to know who harbours such dark intent before it's too late. So, in the case of children, caution must guide our actions—even at church.

Sooner or later the Seventh-day Adventist Church will come up before the Royal Commission investigating institutional responses to child abuse. As a parent, I think that's very good news.

As we go through this process, we will find our Church—and maybe even people we respect—have not always handled sexual abuse with adequate care. Yes, it's fair to say that the same is true of any entity that has a history of contact with young people—public schools, sports coaches, the military, Scouts, etc. But just because others have the same problem, it doesn't excuse our church. We are servants of a Lord who said it would be better to be thrown into the sea with a stone around our necks than to offend a child. And yet we have instances in our history of failures that are incomprehensible.

Our past does not, however, have to dictate our future. By this I don't mean the excellent work that Safe Place Services is doing. Or the procedures that require reporting to police of any accusations of abuse. Yes, that is all in place and appears to be working well.

But we need something else. We need a change of culture. When it comes to protecting our children, a little paranoia is not a bad thing. Because once abuse occurs, it can never be undone. Trust is generally a virtue. But when it comes to children, trusting others—even church members—it is not.

Beware and be alert and do all you can to protect the child God has entrusted to you. Even when your child is in the church.

1. <http://wineskins.org/2014/04/08/what-place-do-pedophiles-have-in-the-church/>
2. http://www.casa.org.au/casa_pdf.php?document=statistics
3. <http://wineskins.org/2014/03/05/protecting-children-pedophiles-practical-steps-parents-churches-organizations-identify-address-problem/>

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President's of the church in New Zealand excited about HopeChannel.

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Our vision is to be a church that...
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Winners and losers

Linden Chuang

Meet Joe—35, married, with a trio of adorable kids. He's a paramedic by trade, and in his spare time serves as a volunteer firefighter. Even when he's not saving lives, Joe is still "saving lives". The Bible study he leads draws such a large crowd you'd think it was a Hillsong conference.

Then there's Jeff—36, single, with a pet parakeet. He works part-time at the local supermarket, and spends his evenings fighting evil in the world . . . of Warcraft. These late night campaigns means he sleeps in—a lot. If church began at 2pm on Sabbath he probably still wouldn't make it.

There's no denying it—Joe is a winner. Jeff on the other hand? Let's just say if you were to look up "loser" in the dictionary, you'd see a picture of a pitiful excuse of a man, and even he would look down on Jeff.

It really is a shame. No, I'm not talking about the Jeffs of the world. What's disappointing is you and me, and our willingness to brand people as winners and losers so swiftly.

Snap judgements based on snapshots of people's lives. It's what we do, isn't it—assume so much from so little information? Take Joe for instance. Dig a little deeper and you will find a man struggling with a gambling addiction. He also spends just as much time in the bar as the Bible.

And Jeff? Well, he's actually fought in some real-world battles. War has claimed both of his legs, the hearing in his left ear, and a lot of close friends. It has also scarred him mentally, and he can no longer venture out into open spaces (agoraphobia). What a loser, hey?

"Judge not, that you be not judged. For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you (Matthew 7:2 NKJV)."

Imagine if God were to judge us based on nothing but a few short minutes of our lives. That's a scary thought, especially if He chose to focus on our weakest moments—an angry tirade, a lustful night in front of the computer, or a senseless shopping spree. Thankfully, God isn't prone to swift, selective judgments (2 Peter 3:9). We shouldn't be either.

It's something to keep in mind the next time you see that mid-30s couple who you think "should've had children already". Did you ever consider that they might be incapable of having children? Then there's that "loser" who recently lost his job. What if he was fired for standing up for a colleague who was being mistreated?

As humans, all we see are snapshots of other people's lives. We are incapable of seeing things—and people—in full. There is only One who can do this—"one Lawgiver and Judge, the one who is able to save and destroy. But you—who are you to judge your neighbour?" (James 4:12 NIV).

Being the church

I was sitting in the big tent at the Northern Australia camp meeting on Sabbath afternoon. Mrs Rae Townend, the wife of the conference president was sharing her story. At times it was somewhat overwhelming for her as she recounted the ups and downs of her life. As I sat listening I was speechless. I have known Rae for more than 20 years but had no idea that her journey had been the one she recounted on Sabbath. Thank you Rae for being willing to share your story with us and for putting yourself "out there." It was very moving and I thank God for His leading in your life.

And as I listened I was thinking: every one of us has a story. We all do well to remember the story of God's leading in our lives. And sometimes we should share our story. We should never share it in order to "blow our own trumpet" but in order to bring praise and glory to our God who has taken us from where we were and where we could have been, to where we are.

And we also need to listen: listen to the stories of our friends—the people who sit with us in church Sabbath by Sabbath; the people who serve us and lead us in our churches. Think about it. Do you know the stories of the people in your Sabbath School class? Do you know their struggles, their joys and their sorrows? I am not talking here about emotionalism or acting in a condescending manner toward one another. I am talking about the kind of support and trust that we can and should be able to show toward one another.

I am talking again about being what Christ intended the Church to be!

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

REVIVED BY HIS WORD

Nov 15—Dec 6, 2014

READING THROUGH THE BIBLE TOGETHER

ONE CHAPTER A DAY

15 – Matt. 14	19 – Matt. 18	23 – Matt. 22	27 – Matt. 26	December
16 – Matt. 15	20 – Matt. 19	24 – Matt. 23	28 – Matt. 27	1 – Mark 2
17 – Matt. 16	21 – Matt. 20	25 – Matt. 24	29 – Matt. 28	2 – Mark 3
18 – Matt. 17	22 – Matt. 21	26 – Matt. 25	30 – Mark 1	3 – Mark 4
				4 – Mark 5
				5 – Mark 6
				6 – Mark 7



Faith on show

A former Qantas employee has gone to court over what's being described as "months of bullying" over her choice to wear a crucifix. Last year Georgina Sarikoudis' superiors began to insist she remove the necklace. She says it's discriminatory that Muslim headscarves are allowed while other visible expressions of belief are not. —*Herald Sun*



Litany of violence

After negotiations for the release of 200 Nigerian schoolgirls foundered, 60 more women and girls have been abducted from Christian-majority villages, again apparently by the extremist Boko Haram group. In a separate incident, armed men attacked two churches in Taraba state, Nigeria, killing 31 people, including two pastors. —*The Guardian/Morning Star News*



Church of the East

The remains of two church buildings have been unearthed by archaeologists in the ruins of the ancient thirteenth century Mongol city of Ukek, Russia. The Mongol Empire was famously tolerant of different religions, including Nestorian Christianity, which had already been established as far east as China, in the centuries before Genghis Khan. —*Live Science*



Killing me softly

A study of 5000 Americans has found that those who reported a high intake of sugary soft drinks had the chromosomes of people four and a half years older. The researchers say the oxidation and inflammation caused by sugar is the "perfect storm" for increased degrading of DNA. —*The Guardian*



Question of identity

The Israeli government now allows Christians to officially define themselves as "Ara-mean" rather than "Arab". Outspoken Greek Orthodox priest, Gabriel Naddaf, says local Christians need to reclaim their original culture and identity as speakers of Aramaic, the language of Jesus, which was spoken for centuries before the Arab Muslim invasion. —*Christian Science Monitor*



Freedom!

Abducted Adventist pastor Sergei Litovchenko has been released after 20 days in captivity. Pastor Litovchenko was taken by unidentified armed men in late September, during Sabbath services at Horlivka in eastern Ukraine. Church leaders say he's in good health, but called for prayer for believers living in the world's conflict zones. —*Adventist News Network*



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Support staff honoured and equipped

Western Province, Solomon Islands

The Solomon Island Mission (SIM) ran its first ever camp with workshops for ancillary staff working in the 13 Seventh-day Adventist high schools, from July 20–27 at Bekabeka. Bev Norman and Master Save, the TPUM Education and associate director respectively, presented material on the vision and mission of Adventist schools.

One of the inspiring stories presented was that of Allen Vavuso. A Grade 4 drop out, Mr Vavuso has been a cook at Jones Adventist College (JAC) since 2002, and has conducted Bible studies with the students in blocks twice a year. Through his commitment, dedication and faithfulness to his calling, Mr Vavuso has helped more than 500 young people commit their lives to Christ through baptism. According to JAC principal, Kenny Elisha, Mr Vavuso had just completed a series of Bible studies and 28 students desire to be baptised.

"We commend the SIM Education department for running such an important event that honours and encourages non-teaching staff in their personal mission linked with the bigger mission of the schools," said Bev Norman. —*TPUM newsletter*



Bev Norman.

NZ man wins Sabbath discrimination case

Invercargill, New Zealand

A Seventh-day Adventist man has been awarded \$NZ40,000 for legal costs, lost wages and humiliation after being dismissed for not working on Sabbath.

Mark Meulenbroek had worked for Vision Antenna since 2004 but after rejoining the church in 2011, his request to have Sabbaths off was refused.

The Human Rights Review Tribunal found Vision had discriminated against Mr Meulenbroek. According to 3News.co.nz, Vision hadn't considered his reason a "good explanation" for getting Saturdays off.

The Seventh-day Adventist Church in New Zealand has taken an active interest in this case and welcome the tribunal's ruling.

"[The finding] represents a victory for all people who seek to actively live out their faith as a loyal employee," said Damien Rice, South New Zealand Conference president. "It sets a precedent in New Zealand that will help to protect the liberties of other workers in the future. We are also pleased for Mark for whom this has been a difficult legal struggle." —*Jarrold Stackelroth/3News.co.nz*

Former PM opens church resource centre

Western Highlands, Papua New Guinea

A new district office that will serve as a resource centre for the Tomba Tambul district, Western Highlands Mission, was opened on October 2.

Pastor Peter Oli, president of Western Highlands Mission, commissioned the building to be used for the work of God. He outlined how the district resource centre fits into the whole structure of the Church and its service delivery plans. "It is part of the Church to deliver services to the local communities and Tomba Tambul district is the first to execute the Church's corporate plans," said Pastor Oli.

Former three-time Prime Minister of PNG and the current Governor of Western Highlands Province Paias Wingti was the guest of honour who officially opened the centre.

"Churches are the most transparent and well-structured organisations that the government can partner with in delivering basic services to the people," said Mr Wingti. The governor also said that Western Highlands Province and the Seventh-day Adventist Church have built an effective partnership. "We will continue to partner in delivering services to our people." The governor particularly mentioned this in line with the provincial government's funding

of Paglum Adventist High School's transition to a secondary school—the first Grade 11 students will commence in 2015.

The provincial government and the Mt Giluwe local government president Michael Mai made contributions of K70,000 this year and said the same amount will be set aside in future budgets. Local churches and individuals from Tomba Tambul district also made financial contributions to the building of the district resource centre.

It's the first district in Papua New Guinea Union Mission to implement the PNGUM Corporate Plan for 2013–2020.

The celebrations of the district resource centre happened during a week-long evangelistic meeting that ended with the baptism of 59 candidates from all seven organised Adventist churches in the district. —*Andrew Opis*



Mr Wingti opens the resource centre.

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R
NEWS

School transformed by fly-n-build

North East Guadalcanal, Solomon Islands

A team from Australia recently transformed Tenakoga Adventist High School, Solomon Islands, in two weeks, providing running water and reliable electricity. Team members came from the Kellyville, Thornleigh and Avondale Memorial Churches, and Hills Adventist College (two teachers and 15 Year 11 students).

Tenakoga Adventist High School is located approximately two hours by road from Honiara. Most of the school's 220 students come from the surrounding communities of Geza, Govu, Ghehede, Ghombua and Salalamarau.

"Before the transformation we had limited fresh water, limited electricity generation capacity, and staff and students had to walk the 300 metres to the river for washing and bathing", said Principal Gibson Apusae.

When team leaders Dr Alex Currie and Sydney electrician Brett Partridge visited Tenakoga in September 2013, they were concerned that the lack of water for drinking, washing and laundry activities, and the inconsistent electricity supply, were adversely affecting education outcomes. The project came to fruition in late September 2014 with all donated funds being used in improving the school's infrastructure.

"It's hard to comprehend the scale of the transformation," Mr Apusae said. "A solar pump has been installed to pump water 380 metres to three 10,000 litre storage tanks. In addition, 1.3 kilometres of water pipe has been laid to transport the water around the campus and to staff houses. Then there's the new 42 KVA generator, which has been commissioned and the 30 electricity poles and 1.5 kilometres of cable that has been strung up on those poles to transport it around the campus and to staff homes."

The boys' ablution block was mostly completed, with functioning showers, toilets and urinals as well as a laundry area. Material for the girls' ablution block has also been provided and this project should be completed by local men trained during the construction phase and members of the school community.

"The work could not have been completed in such a short time without the assistance of the local school community who provided labour and vehicles," said Mr Apusae.

While a limited amount of water was captured previously, Morissett plumber Roxley Vallrath installed more than 200 lineal metres of guttering and 6 water tanks that should give the school about 30,000 litres of fresh water once the rains come.

"We are grateful for all of the assistance we received in our Tenakoga Transformation Project," said Mr Apusae. "What has been achieved has been beyond our wildest dreams. We are extremely thankful for all of the support we have received from Australia and the local community. All this infrastructure will help us improve the educational standards of our school".

Pastor Currie and Brett Partridge are committed to coming back to Tenakoga Adventist High School to address other urgent needs such as the construction of a library and the provision of books and other resources to accelerate English literacy. —Ken Long



The team and locals worked together.

Ken Long has launched a drive to purchase books for Adventist Schools in the Solomons to help improve English literacy. See "Books for the Solomons" on Facebook.

Church welcomes investigation

by Dean Banks

The Seventh-day Adventist Church welcomes the work of the Royal Commission and its focus on Institutional Responses to Child Sexual Abuse in Australia. The Church is committed to addressing issues of child sexual abuse and has created a new role in response: the Royal Commission project officer. Appointed earlier this year to serve in this role, I have the privilege of liaising with our Church community, informing you of Commission issues and expectations. As a father, psychologist and counsellor, the protection of children anywhere, but particularly in our Church context, is of the utmost importance to me.

The Royal Commission is investigating how institutions with a responsibility for children have managed and responded to allegations and instances of child abuse. Specifically, it is focusing on systemic failures where allegations and instances have been managed inappropriately. Many institutions have been formally investigated through public hearings. These are institutions where abuse has occurred and their responses to abuse will make helpful case studies for learning and informing final Royal Commission recommendations. To date, public hearings have involved entities such as Scouts Australia, YCMA NSW, numerous schools and a variety of religious denominations.

The Commission also provides an opportunity for victims of sexual abuse to be heard and to tell their stories directly to the Commissioners. Finally, and critically, the Royal Commission provides an opportunity for Australian society at large to learn from the tragic mishandling of sexual abuse. The ultimate intention is to make recommendations resulting in legislative reform, improved policies and practices so that institutions will be held more accountable in protecting children and managing child abuse.

Justice Peter McClellan, who chairs the Royal Commission, stated that the nature and consequences of abuse are not readily understood in communities, and that this needs to change. He emphasised that, as Australians, we need to be "shocked" out of our current state and fully grasp what constitutes sexual abuse and what could be the expected consequences for the victim and their families.¹ McClellan's words have indeed proven true as all hearings to date have included stories that not only shock the conscience but break our hearts.

Unfortunately, it is naïve to believe that Church entities are havens, safe from those who abuse children. As a Church we need to address with honesty, compassion and humility whatever issues may emerge for us. We know that as a faith-based institution, along with other denomi-

nations, we will be asked by the Commission to account for what we are doing to ensure child protection "best practice". It is also likely that the Seventh-day Adventist Church, or one of our entities, will eventually be the focus of a public hearing.

Raising community awareness means that individuals who have suffered childhood sexual abuse are being reminded of painful experiences. It is by talking openly, candidly and freely that our community as a whole can address the painful and secretive reality of child sexual abuse in the past, eliminate the stigma and shame attached to victims, and work together to ensure it is prevented in the future.

The Royal Commission process is painful but it is necessary. It has strengthened our resolve as a Church to address any previous inadequate responses and create a better future; a future where the children in our care are ultimately much safer.

If you suffered sexual abuse while in the care of the Seventh-day Adventist Church, or one of our entities, and would like to tell your story, please contact the Royal Commission on 1800 099 340 or visit: <www.childabuseroyalcommission.gov.au>.

If you, or someone you know, is a victim of sexual abuse within our Church community, please contact Safe Places Services on 1800 220 468 (Australia) or 0800 442458 (New Zealand). If you leave a message at either number, it will be checked during usual working days Monday to Friday and someone will return your call. For urgent matters, please call Safe Places on (02) 94875833 (Australia) and alert the police. You can also contact Safe Place Services by sending an email to: safeplaces@adventist.org.au. Alternatively, please visit: <http://safeplaceservices.org.au/allegations>.

As a community God has given us a sacred trust to protect the children in our care. We need to honestly acknowledge our failure to do so in the past and work tirelessly to ensure we honour that trust today.

1. McClellan, P, Public Address—Overview of the Royal Commission, Melbourne 4th September 2013

Safe Place Services is the Seventh-day Adventist Church unit in Australia and New Zealand that assists our church community members who have suffered abuse or have concerns about abuse that may be taking place, develops policies and procedures to protect children in our care and trains ministers and churches in their implementation. Safe Place Services works cooperatively with the police when child sexual abuse is disclosed and facilitates counselling and support for victims of abuse.

1844: Embracing Disappointment

by Anthony MacPherson

EVERY YEAR ON OCTOBER 22 A GOOD FRIEND OF mine sends me a tongue-in-cheek “Happy Great Disappointment Day” message. He wonders aloud about the continued delay of Christ’s return. It’s a light-hearted way of raising a good question: “What happened on October 22, 1844?” And, “Why is there such a delay?” October 22, 1844, is of course the day thousands of Millerites awaited the return of Jesus, only to be sorely disappointed.

Before looking at what happened in 1844 we need to acknowledge that the more time elapses between then and now, the more obscure the date and event becomes. Some Church members know little of it or struggle to make sense of it. It seems a world away now and not very relevant. It’s hard to explain and easy to ridicule—it’s about a mistake after all! And yet it’s a defining part of our history. Briefly I want to explore 1844 as an event in which God was at work but in ways that are counterintuitive yet edifying. I want to reclaim the Great-ness of the Great Disappointment. Not as the heart of our faith, for it certainly isn’t—Jesus is—but as a foundational part and catalytic moment for Seventh-day Adventism that has ongoing relevance for us precisely because of its unusual and even awkward qualities.

The earthly event

A surface understanding of October 22, 1844, goes something like this. American Millerite Christians caught up in revivalistic millennial excitement wrongly predicted the return of Jesus as so many other groups have done in history. That’s the truncated version. In reality, what led up to the 1844 movement, the event itself and what followed it, marks 1844 as of unique and unrivalled significance.

Historically 1844 brought to a head deep elements of Christian faith that had been building for centuries. In particular, the broadly accepted and long work of countless biblical expositors who sought to understand the prophecies of Daniel and Revelation. This whole history

of historicist interpretation finally reached its zenith in the maelstrom of revivalistic America among the Millerites. No other failed date for the return of Jesus had such a broadly attested back story.

The scale

No other movement focused on the second coming compares to the 1844 movement in terms of sheer size and global reach. Estimates range from 100,000 to 500,000 people who were connected to the movement in 19th century America (population 17 million), not to mention the widespread interest in South America, Europe, the British Empire and the Middle East. This all took place in a 10 year period. In today’s terms that’s equivalent to a movement in the USA growing from zero to between 2 and 9 million people in 10 years.

The follow up

Afterward, this movement gave birth to the Seventh-day Adventist Church, one of the fastest-growing, organisationally unified and most global and ethnically diverse bodies of faith in the world.

The heavenly event

The early Adventists knew the 1844 date was not acquired impulsively but built on a long trail of historical and biblical evidence. They could testify to the extraordinary spiritual power of the advent awakening in transforming lives. This encouraged them to search for its enduring meaning. The early Adventists recovered from the trauma of the Great Disappointment by means of a new insight into heavenly realities. This new insight was the realisation that the date was correct but their interpretation of the expected event was wrong. The “cleansing of the sanctuary” (Daniel 8:14), the defining text for the 1844 movement, was not the cleansing of the earth by Christ’s fiery second coming but the cleansing of the heavenly sanctuary by means of a final judgement.

This wasn’t a face-saving device as critics asserted.

After all, the people who eventually became the founders of the Seventh-day Adventist Church could have done what the vast bulk of Millerites did: assimilate back into the Christian denominations they most closely identified with. They chose the path of further study because they believed they were onto something important—they just didn't know what it was. It was the beginning of an unanticipated doctrinal and missional revolution. What this brought to mind (and in a sense restored from neglect) was the importance of Jesus' cosmic priestly ministry for our ongoing salvation and final deliverance. Sinful mortals are only presented complete before the Father by the unfailing mediation of a Priest who cares about our every moment, trial and struggle. It's not "once saved always saved" (either by an outward profession of faith I can date or by God's eternal predestined degree regardless of my choice) but "once saved continually saved by Jesus—His life, death, resurrection, intercession". This work of Jesus climaxes in a new additional closing work to end sin. In 1844, after holding off for centuries and centuries, God began the final judgement.

This final judgement involves pre-advent, advent and post-advent (millennium) stages. What is significant is that this judgement ends all others. Throughout history God has been engaging in temporary and partial judgements. He has always sought to give humanity more opportunities. But in order to bring on the second coming, to end all sin and evil, and to inaugurate a perfected universe and an eternity without opposition to His reign, God begins the final judgement. Jesus will not return until He has vindicated God and all His people (called the "saints" in Daniel 8) in judgement, as well as cosmically expose so-called followers who are really betrayers and deniers who brought shame and blame upon God's name (their chief representative being the "little horn" in Daniel 8) and finally, and fully, expose the instigator of all evil himself.

The effect of this new insight about 1844 on the shattered former Millerites was phenomenal. They started to think in new ways. Instead of seeing the end of time as simply a geographic and sociological expansion of the gospel, to this they now started to see a cosmic dimension. The early Adventist group started to realise that the 2300 days of Daniel 8:14 and 1844 did not mark the abrupt "end of time" but demarcated an eventful "time of the end". During this period major prophecies would be fulfilled and Christ's final saving work would take place. A final message and finalising mission would take place (Revelation 14:6–20). The last earthly chapter of the great controversy between Christ and Satan, involving conflict over God's character and law, would be completed (Revelation 12–14). The early Adventists thus rediscovered their mission within the newly recognised and wider cosmic mission of Christ.

They were transported from a simple "end of history" mindset to an "end of cosmic conflict" mindset.

Why a disappointment?

But we must ask the question: "Why did God allow it to happen this way?" After all, it's hard promoting the Great Disappointment as a wonderful triumph. It doesn't make good press. There is a reason it is called the Great Disappointment even by Adventists. Why couldn't the events that triggered the formation of the Seventh-day Adventist Church been more dramatically heroic? Like Martin Luther, the solitary monk standing against the whole world! Submerging his fear in fiery passion, Luther shook the world, split the church and gave birth to the Protestant Reformation. The Lutheran Church has quite a story! Instead our origins trace back to a great revival that ended in apparent failure. Why?

I think behind this is a providential combination of God's mercy and wisdom. I am certain God did not ordain or predestine the Great Disappointment. But He did foresee it. Having foreseen this event in which human faithfulness to Scripture was entangled with human fallibility what is God to do? Simply allow failure without re-deeming it? Or does God, foreknowing the sincerity of their mistake, skilfully incorporate it into His wider work? Yes! God often redeems our sincere failures by making them part of His work. Thankfully this is so because our spiritual lives are full of countless mistakes. If God fails to use our mistakes then a large portion of our lives are beyond divine involvement!

More than that God prepares us through disappointment. A great mission is preceded by great trial and refinement. Before the Exodus, Moses endured the desert. Prison and exile prepared Joseph and Daniel. David was a fugitive before a king. Elijah faltered before he was ready for translation. Peter painfully learned the cost of denying Christ before bravely heralding Him. What of the group who would receive the final message to usher in Christ's return? What test might help prepare them? What might help them break with fossilised tradition and receive dramatic new truth? The Great Disappointment!

I perceive a divinely measured symmetry here. The movement to announce the second coming would die and be reborn in the hope of the second coming itself. Those who gave all would lose all and only then receive all. A message destined to end in total triumph started in the humbling furnace of disappointment. Before giving His final message to the world, God wanted a movement focused solely on Christ and His return. His foreknowledge allowed God to transform human miscalculation into just such an occasion. If God can embrace our failure we need fear no disappointment.



Anthony MacPherson is pastor of Plenty Valley and Melton Churches, Vic.



Super scientists

Hills Adventist College (NSW) Year 9 student Josie Jakovac received first place in the 9-12 Chemistry Category of the 2014 STANSW Young Scientist Awards. Josie was awarded for her work on "the effect of various surfactants on the convection process occurring within ferrofluid", with the project also securing her the honour of representing Australia at the Intel International Science and Engineering Fair in Pittsburgh, Pennsylvania (US) in 2015. Josie's classmate Timothy Hill was awarded third place in the same category for his work on "taste optimisation of water purification techniques". Hills Year 2 student Anneliese Howie, meanwhile, received the Recognition Award for the primary-aged category. —Maree Worker

South Australia sees changes

Pastor Andrew Kingston was re-elected as South Australian Conference president during the Conference's constituency meeting at Morphett Vale Adventist church in October. Pastor Joseph Maticic was announced as the Conference's new general secretary, with Kaye Zyderfeld stepping into the role of chief financial officer. The appointment of Pastor Maticic and Ms Zyderfeld comes after Garry McIver announced his retirement from the role of secretary-treasurer—a position he has held for the past 18 years. —Robyn Dose



Good growth

Membership at the Mautoa Adventist church in Vanuatu has swelled to more than 200 as a result of the recent "PV14: Hope for Port Vila" evangelistic series. Old and new members celebrated their first communion together on Sabbath, October 11. Mautoa is among a group of 13 churches that are conducting Revelation Seminars since the conclusion of the PV14 campaign in late September. —Adventist Media: Vanuatu

Church in prison

Operation Food for Life (OFFL) volunteers recently spent a Sabbath with the female prisoners at Bomana prison in Port Moresby (PNG). The team organised Sabbath School and a church service for the inmates, with Pacific Adventist University vice-chancellor Prof Ben Thomas on hand to provide the sermon. The service was followed by a fellowship lunch. —Dennis Perry

A peek into politics

Macquarie College (NSW) Year 12 Legal Studies students were recently given the unique opportunity of visiting the Independent Commission Against Corruption (ICAC) hearing room in Sydney. Students watched as prominent political figures were questioned by the Commission about their knowledge of political donations. —Aaron Williams



Premiere

Approximately \$A3500 was raised at the premiere screening of HopeChannel's *Project Valasi* documentary on October 9 at Fox Valley Adventist Community church (NSW). More than 80 people attended the event, which included dinner and an interview with the Adventist Media Network team who took part in the 2013 mission trip to Solomon Islands. The *Project Valasi* documentary is available on demand at <www.hopechannel.com>. —Record staff

Special celebration

Wanganui Adventist church (NZ) recently celebrated the 50th anniversary of its "new" church building, with old and current members gathering together for the special event. During the celebration, attendees also took the time to remember the local Cherry Mission, which was instrumental in bringing a large number of people to the Adventist Church in the 1960s. Mission founder Pastor Jim Cherry sadly passed away in April this year. However, a member of his original team, Pastor Bruce Price, was on hand to cut an anniversary cake—an honour which he shared with former Wanganui member Anges Marshall. A number of former Wanganui church pastors travelled from across the South Pacific to take part in the anniversary. —Jennifer Gaskin



R HEALTH FEATURE

with Cathy McDonald

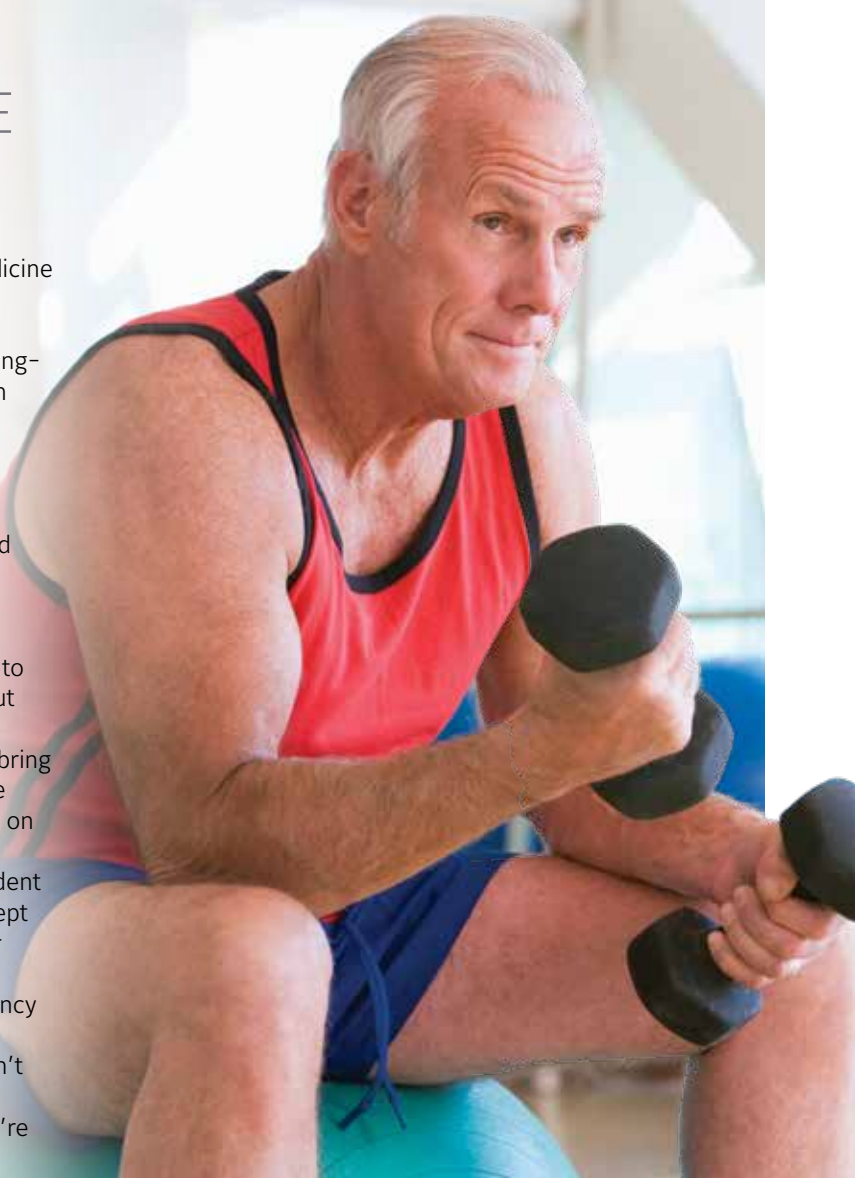
Become a big spender

The recent 2014 American College of Lifestyle Medicine summit opened with a panel discussion featuring a number of leaders in the field of lifestyle medicine, including Avondale College's Dr Darren Morton and long-time CHIP supporter and founder of the ACLM Dr John Kelly.

Among the topics addressed was the question of what actually truly promotes behaviour change. Indeed, despite what magazine headlines might have us believe, we know an awful lot about how to eat and live healthily but in spite of this, many of us aren't putting this knowledge into action.

Quickly passed over as a key long term motivator was fear. Fear may work in the short term to drive us to change but it lacks staying power. Dr Kelly talked about the fact that if a patient comes to him afraid, the first changes he asks them to make are the ones that will bring them a feeling of health the quickest, so that once the fear wears off a new motivation to maintain and build on these new found benefits takes over.

Another member of the panel, current ACLM president Dr David Katz, built on this idea with a powerful concept that should be obvious but is often easy to forget. For those of us on a journey to recover our health, health itself is not the prize. Dr Katz says "health is the currency we all get to spend on living". So next time you hit a bump or come up to a wall in your road to health, don't think "what will happen to me if I can't do this?", think about all the ways you will spend the health you're building daily.



Leek, Pea and Lime Linguine

Preparation time: 8 minutes Cooking time: 10 minutes Serves: 4

450g dried linguine
1 tbsp olive oil
1 clove garlic, crushed
2 leeks finely sliced
3 limes, juice and zest
2 cups frozen minted peas
1 cup vegetable stock
1 small bunch fresh mint, roughly chopped

1. Cook the linguine in plenty of salted, boiling water according to packet directions.
2. Cook peas according to packet instructions. Puree 1 cup of peas with ½ cup vegetable stock in a blender or food processor.
3. Heat oil in a frypan, sauté the leeks for 2-3 minutes, stirring occasionally, until they are tender. Add remaining vegetable stock, cook for a further 3 minutes, then add pea puree and remaining whole peas. Stir to combine. Remove from heat. Add lemon juice and mint. Drain pasta and toss through mix. Serve with extra mint for garnish.

NUTRITION INFORMATION PER SERVE: Kilojoules 356kJ (85 Cal). Protein 3g. Total fat 8g. Carbohydrate 1g. Sodium 10mg. Potassium 90mg. Calcium 42mg. Iron 0.7mg. Fibre 2g.

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

Sanitarium

LIFESTYLE
MEDICINE
SERVICES

NZ's audacity of hope

by James Standish

It's not that the church isn't growing in New Zealand. According to the NZ census, the number of Adventists grew by 5.5 per cent between 2006 and 2013. Not great. But considering that Christianity as a whole dropped a staggering 9.2 percent in the same period, it looks positively brilliant. From Methodists to Anglicans, the drop has been precipitous. Even the Mormons dropped 6.5 per cent of their NZ membership during the period. So any growth at all, is bucking the trend. But it's hardly where we want to be. And it's not where we should be.

The Adventist message is not just a good message; it's fantastic. It removes the distorted doctrines of eternal hell, predestination, the manipulative claims of human priests to decide our eternal fate. And replaces it all with a complete picture of a loving God who does not want anyone to perish. It's not just good news for the future; the insights Adventists have on health and wellbeing are amazing gifts that make Adventists happier, healthier and longer living.

So why are we growing at such a tepid pace?

There are many possible reasons. Maybe we aren't committed enough? But there do seem to be plenty of Adventists who are committed. Maybe it's because people are just so materialistic in NZ? Maybe. But the number of "Evangelical Christians" increased at roughly twice the rate of Adventists during the same period (yes, the slide from one Protestant denomination to another is a much easier move, than to Adventism, but still, it's hard to ignore the Evangelicals impressive growth). Maybe it's because we've failed to adapt our means of reaching others? There's an idea...

"Think about it for a minute," says Neale Schofield, CEO of Adventist Media. "We live in a totally new communications era. Ideas that used to take decades to circle the globe, now bounce around the world in minutes. While people used to attend public events to hear new information, today they are overwhelmed by information streaming into their own homes. In the face of these radical changes,

our evangelistic methods have largely remained static. We need to change."

Dr Brad Kemp, president of the NZPUC, agrees: "We can't simply keep doing the same things in the same way we always have, and expect to get different results. We need a game changer. And we have one."

As New Zealand has switched from analog television to digital, a spectrum for new channels has opened up. The NZPUC, in partnership with the North and South Island Conferences, is negotiating to purchase a channel, and has plans to begin broadcasting in the first half of next year. "This is a broadcast channel that will appear on free to air television right across the country," says Dr Kemp. "Imagine no matter where you are, flipping through the TV channels and seeing the Adventist channel."

But what's going to go on the channel? "Although we will use some of the international Hope Channel content, we plan to generate as much programming as possible right here in NZ," says Dr Kemp. "We will use what we think will work best to make the content appealing to Kiwis."

But will the new channel really be a game changer? "If you look at what God has used HopeChannel to do in Brazil, it gives an indication," says Dr. Kemp. "Of course every country is different, and much will depend on the quality of the programming on the channel and how active local churches are in integrating new contacts into our church community. But if we follow the global trend, our church growth in NZ could increase from a little over 5 per cent between censuses to 20 per cent. Of course, we hope for far, far more."

"I'm impressed by the vision in NZ," says Neale Schofield. "It's easy to talk about grand plans and big ideas; there aren't many people willing to go out and actually make it happen. Let's all support NZ as they lead the way, and uphold their efforts in prayer. God wants every New Zealander in heaven, and we do too."

Aidan Papaol

When I was only seven or eight I read "Gifted Hands", the story of Adventist neurosurgeon Dr Ben Carson. That book inspired me and at that young age I decided I wanted to be a medical doctor.

But during my schooling I was distracted by friends and the troubles of growing up and I lost this vision as I drifted further away from God. However, He continued to bless me with academic success at school and I graduated from high school with marks good enough to enter university.

I was thinking of studying science at the University of Papua New Guinea but somehow the official record of my grades was slow in coming. By the time it arrived the deadline for enrollment had passed. But what at first looked like a disappointment turned out to be a blessing, because I was able to attend Pacific Adventist University instead. I've only completed one semester of a Bachelor of Science at PAU so far and already my spiritual life has been revived by the worship events and positive Christian atmosphere.

As my connection with God has strengthened, I've found that my childhood dream of being a doctor has returned stronger than ever. I'm even thinking that I might specialise in neurosurgery, like Dr Carson. I know that there's a long road ahead with many twists and turns, but until God leads me differently, I will stay on the path He has laid out for me.

His blessings have continued through my studies—all my marks have been A or A minus this semester. At some stage I will need to switch to another university that offers medicine—I don't know if this will be in PNG or if I could qualify for a scholarship to study overseas. But God knows. And my awareness of His plan for my life is motivating me to continue to strive for excellence.
—as told to Kent Kingston



OPENING HIS WORD

Gary Webster



Jesus and the One Project (Part III)

To have Christ as the one project in life, means that He is everything to us and that we take His doctrines seriously. We'll conclude with mission related Christ-centred doctrines.

Jesus lives in us through His Spirit. We are never alone, and have Christ's power and love to make us like Himself, and thus His effective witnesses. Caring for our bodies as His temple is an awesome privilege.

Read 1 Corinthians 6:19, 20; Galatians 2:20; John 14:16-18; Ephesians 3:14-21; Romans 5:5; 12:1

Jesus is the head of His body, the church, and the one on whom it is built. Baptism of faith into Jesus makes a member of His body with the purpose of building it.

Read Ephesians 1:22; 5:23; 3:10; 4:11-16; Matthew 16:18; 1 Corinthians 12:13.

Jesus, since 1844, has also been our judge to bring us justice, and to vindicate God's name.

Read John 5:22,27; Daniel 7:9,10,13,14; 8:14; Romans 12:19; 2 Thessalonians 1:6; Revelation 15:4; 16:5,6.

Jesus is the mighty Michael, who leads His people during the pre-advent judgment to proclaim the gospel. With Him we are to call all people out of false belief systems.

Read Jude 9; 1 Thessalonians 4:16; John 5: 28,29; Revelation 10:1,2,5-11; 1: 13-18; Daniel 10: 5,6,13; 8:14,17,26; 12: 4-9; Revelation 14:6-12; 18:1-4.

Jesus our King died for us to defeat Satan. He is coming soon to: rescue us from Anti-Christ and all who side with it, and from death and the grave; reunite us with our loved ones; take us, His bride, to live with Him face to face forever.

Read Zechariah 9:9; Matthew 27:42; John 1:49; 12:13; Colossians 2:15; Hebrews 2:14,15; John 14:1-3; Revelation 12:9-11; 19:11,13,16-21; 19:7,8; 21:3; 22:3,4

Decide right now to have one project in life —To make Jesus the centre of your life, and to live out His life and share Him through His doctrines or teachings.

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

OPINION POLL

What type of Christian television show would evangelise most effectively?

- ☐ Bible Q & A
- ☐ Sermons
- ☐ Inspirational stories
- ☐ Dramas
- ☐ Nature shows
- ☐ Music performances



Visit record.net.au to vote.

Serving in Samoa



Adventist Record interviewed Ioane "John" Ryan who is married to Tertina. They have three children (Teuila, Aidan and John). John is an elder of Immanuel Seventh-day Adventist Church, the only English language church in Apia, Samoa's main city.

You're an active elder in your church, involved with small group Bible study, evangelism, even sharing principles of CHIP (Complete Health Improvement Program). Tell us how you became so active?

That's a miracle in itself. I grew up in the Church, did all the churchy things, attended youth, Pathfinders—the whole works. I then went off to New Zealand for school. When I was old enough, after my first year at university, I left the Church. For 20 years I was outside of the Church and did everything a Seventh-day Adventist Christian shouldn't do. And probably more. It was a very strange period for me. Even through all these things I was doing I always felt there was something missing.

After my education I moved back to Samoa, met a girl, settled down and continued with my life as it was—still not seeking any type of relationship with God. I had developed a pretty successful career—everything was going well—but it still felt empty. But praise God that He put in my life a Catholic girl (Tertina) who was seeking a relationship with Jesus. She went off in search of Jesus and starting attending a women's Bible fellowship group where she got a glimpse of Jesus' love for her. One night while flicking through the TV channels she came across HopeChannel (now TV7). Broadcast on that particular night was a Millennium of Prophecy seminar series by Doug Bachelor. Her heart began to transform as she continued through the series and as so many Bible truths unfolded before her. She was convicted to follow Jesus all the way, with or without me. As I watched what God was doing in her life I realised that I needed God in my life too, more than anything else. But you know what? Praise God for that because that was the start of a journey for us that brought us to where we

are now. To cut a long story short, it has been about 10 years since we've been back in the Church.

What do you do when you're not at church?

I farm tropical fruit trees and the like and, when I can, I cook and sell health food and fresh fruit smoothies, mainly using local fruits from our fruit orchard. It's the first time we've been into farming. I also spend a lot of time with our two sons: running them to school, their music lessons and I also enjoy a good game of basketball with them.

How did you find the recent dateline change personally?

I suppose about a year out from the changed date there were rumours floating around that the government was going to do this before they officially said so. So there were a few of us who had a little bit of advanced warning. We spent a lot of time in prayer and reflecting on what the Sabbath meant. For me, personally, I came to the conclusion that we had to follow the seven-day cycle. The Sabbath was more than just the name of the day but it was actually the seven-day cycle that God had given us. And you know, I was so happy when the South Pacific Division and Samoas-Tokelau Mission (STM) came out with the same thinking. It didn't justify my decision but it was a relief that I was actually on the right track. It was annoying more than anything. The decision was driven only by a desire to align Samoa with our major trading partners to facilitate trade with New Zealand and Australia. It presented challenges but also opportunities. We just have to let God lead in all that we do and Romans 8:28 becomes a reality in our lives.

How did other church members take it?

For us, as the Church, it was traumatic for quite a number of people in that it required a completely different way of looking at the Sabbath or how to keep the Sabbath and what the Sabbath was. But praise God for that because it challenged everyone to re-evaluate their walk with God and the Sabbath. When the STM started its "informational roadshow" there was a lot of feedback and a lot of questions from the Church population but in general everyone accepted it. On the actual date of change there wasn't as big a deal as you would think with the whole Church population going through this type of transition. Of course, there were a few who opposed it and they still do. But in the greater scheme of things we're looking at maybe one per cent of the total Church population who actually left the Church and went off on their own, so it was a very small number who were not satisfied with the decision that was made. We had four members who left. We are still very close friends. We stay in touch and keep them in the loop with what we are doing in our church via email updates. We respect their decision and convictions.

You said earlier that you were already convicted that the decision that was eventually made was the right one. Do you feel the Holy Spirit was leading you and others to that conclusion to prepare the Church?

No doubt it was the Holy Spirit. The overwhelming majority of the Church readily understood and accepted the decision regarding the day change, showing that God had prepared His people for this.

What has this experience done for your faith journey?

It has strengthened my faith. Whenever our walk with God is questioned it helps us to refocus our eyes on Jesus, looking to Him for answers and guidance and put aside our own personal ideas.

Have any good things come out of the change?

It is much quieter on the Sabbath now, with the majority of Samoa worshipping on the same day.

How do you explain the change to non-Adventists or new seekers?

Interestingly, the non-Adventists understood what had happened and will often comment that they are now worshipping on the true Sabbath. Those who were in Samoa during the change understood that you could not go from Thursday to Saturday or the fifth day to the seventh day just by the stroke of a pen. But as their worship day is not anchored on the Bible, changing their day of worship was no big deal. When discussing the Sabbath with first day worshippers, the explanation is still essentially the same—emphasising God's lordship of the Sabbath.

How has the Last Empire program (2013) affected the

Church in Samoa? And specifically Immanuel?

The Last Empire program had a huge impact on the local Church, and it encouraged the members to take their personal and congregational witness and nurturing to a whole new level. With such a large influx of new members, the Church responded with new initiatives to help transition the new members into the Adventist fold.

For Immanuel, we had a dedicated Bible study for the new members and still continue with small group studies.

How many worship at Immanuel roughly? What is the church like, its focus and goals for the future?

Immanuel church has roughly 70 to 80 worshippers each Sabbath so we are one of the smaller churches in the STM. However, Immanuel has a very special calling in God's work in Samoa. We reach out to a growing ex-pat community here as well as Samoans who have returned home after living abroad. We have a diverse membership, representing most Pacific Islands and even Japan. We are looking to continue working within the urban areas in and around Apia and we hope to launch the CHIP program in Samoa some time soon as part of the health and temperance ministry work. There are also plans to develop an active prison friendship ministry and juvenile outreach programs as well.

The dateline change was probably a once-in-a-lifetime event. Are you glad you experienced it? And what will you tell your grandchildren about it?

I am glad the Holy Spirit led God's people to the right decision and that He continues to have us walk in His light. As for my grandchildren, I would like to tell them that life will always come with its challenges but God will always provide the answers if we diligently seek His will.

What would you say to Adventists outside of Samoa who may still have doubts the right decision was made?

I would encourage them to read the official Church position as released by the SPD to get an understanding of the biblical position of the Church on this. Talk to their pastors or conference leaders as well and, most of all, go to the very throne of grace where we will find that God will provide understanding.

What do you think is the most important issue the Adventist Church faces in Samoa now and in the future?

To come closer to a healthy relationship with God. The work of the Church in small missions like Samoa will always have its challenges but whatever the problem greater is He that is in us than he that is in the world. As a Church we must turn to Jesus and receive the outpouring of the Holy Spirit more than ever as we work hand-in-hand with our Master and faithfully point people to Jesus as we await His second coming.



Prayer, prostitutes and the power of love

by Lara Campbell

INCONSPICUOUS PLACES BY DAY: CHATTY SCHOOL children amble past; the elderly sit out the front waiting for the bus; couples walk by hand in hand. But behind the doors of these unremarkable exteriors is an industry as much secretive as it is exposed.

Brothels on the Central Coast of NSW are dotted throughout its city hubs; they sit above or behind these centres of activity—a little bit down the road, above the shopfront, down the alleyway—some more concealed than others.

And once a month, on a Monday night, a pair of women carry baskets filled with beauty products and Bibles and walk down those alleyways, knocking on the doors beneath the big numbers and fluorescent lights. Neither worker nor client, these women are visiting with a new purpose—to show genuine friendship to the prostitutes inside.

These are Rahab women.

Rahab is the only service for sex workers of its kind on the Central Coast. Fleur Duke, a Seventh-day Adventist, began leading it in mid-2011 after reading the conversion

story of American woman Harmony Dust in her book *Scars and Stilettos*. After finding freedom from her own life as a stripper, Dust established Treasures—an outreach and support group for women in strip clubs. Duke was itching to find someone in Australia participating in this kind of ministry. And that's when she heard about Rahab.

Rahab began in Adelaide in 2003, founded by Paullette Cairns, a woman passionate about showing sex workers another way of life. Outreach teams are made up of Christian women willing to visit local brothels. Their goal is to offer help to sex workers in a variety of ways: friendship, gifts, prayer, English lessons or a way out of possible slavery or trafficking.

Cairns began the non-denominational organisation following visits to sex workers in Southeast Asia.

"But I had a weakness for languages," she says. "I told a friend that I wanted to work with Vietnamese women but (couldn't) pick up the language . . . she said, 'Why don't you work here in Adelaide? No-one is working with the sex workers in Adelaide.' And a coin just went click into my

spirit. And I pursued it."

Cairns found her calling on the streets when she met a sex worker for the first time.

"The very first girl I met said to me that every job she did, she died inside. That spoke volumes to me. So that was the key that God was putting in me—that girls were dying on the inside while they were servicing a man," she says. "Women are built to be loved, especially through sex, and to have no love and just cold sex is very empty."

A report in 2012 about the NSW sex industry by the Kirby Institute, affiliated with the University of New South Wales' Faculty of Medicine, estimates between 1500 and 10,000 sex workers are working at any one time in NSW (a specific number is hard to determine due to the secrecy and high turnover of the sex industry). The report also shows that two-thirds of sex workers in NSW come from Asian (53.2 per cent) or other non-English speaking (13.5 per cent) countries. Nearly half of these workers rated their English as "fair" or "poor". Many of them remain on the margins of society—uneducated and afraid to leave the brothels to go to the shops because of their inability to communicate in English.

They are tentative in their conversations with Rahab women; some haven't ever seen an Australian woman in the flesh. Rahab offers free English lessons to any worker.

Cairns has seen the power that language brings. "It empowers the women," she says. "A lot of the women don't speak any English . . . So if they're abused they don't know their rights, they can't shop, they can't do anything without English."

"It helps them understand why that woman walks past every day at nine o'clock and she goes, 'Hello', and maybe make a relationship and maybe they won't be so alone."

Duke can't help but talk maternally of the "beautiful girls". To her the sex workers are family.

"It's like they're my own sisters or aunts or friends," she says.

"If my daughter was stuck in a brothel I would want someone to be visiting her. I would want her to know that if she needed to tell someone that she wanted to get out or needed help . . . then there was a face that she knew she could trust."

Cairns believes in "loving the women for who they are". Previously a manager of a young women's shelter and a street chaplain, she is no stranger amongst sex workers in Adelaide. She relates to the girls through a shared understanding of brokenness.

"You realise that they're just a broken girl, they're just like you and me . . . because of the brokenness of my life I see what they're going through. So I think they're great women."

"Women are built to be loved, especially through sex, and to have no love and just cold sex is very empty."

Some places do not open their doors to Rahab visitors but Duke believes the sex workers are looked after.

"If we're praying for the ones we've met and even the ones we haven't met, God knows who they are and he can look after them," she says.

A closed door does not deter her.

"We don't fear; we are used to it. We know there are girls down the end of the road who could be needing a lift back or just to be ministered to. To me, God has looked after us all these years," she says.

Recently, Rahab expanded internationally. From its humble beginnings in Adelaide, it has now opened new outreach teams in the UK, Mexico and Papua New Guinea. The expansion comes unexpectedly and through word of mouth.

"Pretty much everywhere we go it accidentally gets started," says Rahab program coordinator Sharon Hawke.

She explains how a chance meeting with a stranger on a bus in London led to a Rahab branch opening on the streets of London.

"We were praying that day, then we met someone on a bus who said that we needed to go to the church and speak at the church. That's how it started in London," Hawke says.

Cairns believes international growth is vital. "Rahab has to grow because there is a thriving sex in-

dustry all around the world and many people don't believe that the sex workers can be reached. They think that it's organised crime, they think it's trafficking, they think it's far too dangerous. But we've got a God who created the heavens and earth and He's much bigger than we are and He can protect us . . ."

For the outreach teams, it's the moments of connection that keep them going out every month. Duke remembers one time as she was leaving a brothel.

"A lady grabbed my hand and just wouldn't let go. And that kind of thing really tugs at my heart big time. You can really feel the connection," she says.

"I was just happy that we could be there in that moment whatever that meant for her . . . I won't know I guess but maybe one day. But that was special."

Both Duke and Cairns attribute the success of these connections to their faith.

"We don't do a thing without God," Cairns says.

"People were saying, 'God is not in places like that'," Duke says, "and then meeting the women and seeing how God was in them and talking to them through us was unbelievable."

"He's there."



Lara Campbell is editor of Avondale College's student magazine, The Voice and is studying to be a high school English teacher.

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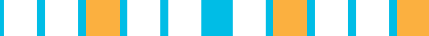
DECIPHER THE SECRET MESSAGES!

A.



Stage 1: Write down the name of the pictures in the corresponding squares below.

A.



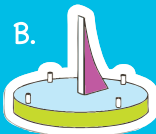
D.



B.



B.



C.



D.



E.



C.



E.



Stage 2: Write down the letters in the orange boxes above, in the boxes below (in sequence order).

Grace Message

can depend on God who keeps His promises.

Memory Verse

"He who will do what he has promised".

Isaiah 38:7 NIV

* hello in Serbia

LETTERS

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.

YOUR OWN PURPOSE

Donna Tonkin, NSW

"Welcome to Sabbath Utopia" (Editorial, October 15) brought out some very important issues facing the Church today, issues that need to be discussed rather than avoided.

As a Seventh-day Adventist, if you are using the Sabbath to serve your own purpose by leaving others to do all the jobs that must be done, you are missing the point of the day. If you are using the Sabbath to serve your own bank account by purposely taking on all the Saturday shifts at the hospital, you are missing the point. "The Sabbath was made for man, not man for the Sabbath" (Mark 2:27).

The day is not about rules and ticking boxes but about serving and helping people. It's about leading people to the One who created them and who died to save them, and if the best way to do that involves doing a job on the Sabbath then maybe it's appropriate, and dare I say even necessary, to do that job.

But while we sort through this issue, let's be careful not to judge others for the way they choose to keep the Sabbath but rather look at how we can best imitate our example—Jesus Christ.

SEEDS PLANTED

Kerry Young, via email

Emi Price ("High school missionary", Feature, September 20) should take heart from my own personal experience.

When I was attending a public high school near Canberra I knew nothing of Seventh-day Adventists, nor did I understand that one of my well-respected classmates was a new Adventist. Adele stood her ground and was well liked even though she avoided the graduation din-

ner on Friday night. One day at school Adele nervously gave me a page torn from her diary that had several Sabbath texts written on it. I was puzzled about the texts and assumed the Bible must elsewhere support Sunday worship so I did not change my day of worship but I kept that page from the diary as I always felt it had something special to say to me.

Several years later God allowed my circumstances to become very uncomfortable and I surrendered to Him, vowing to join whichever church used the Bible as its guide. The next day I was helped by a Seventh-day Adventist, went on to study the Bible and was baptised 33 years ago!

Adele's witness to me did not bear immediate fruit but was part of God's journey for me. Thank you Adele! God will also use you, Emi, and the many other Adventist youth in non-Adventist schools. Plant seeds, stand firm and you will one day see your reward. It's time for all of God's people to stand tall!

ELEPHANT PRELIMS

Harry Wulf, Tas

It seems to me that most everyone who has responded to this relevant and thought provoking editorial ("Shorter, smarter, better", September 20), has missed "the elephant in the room"—the long, protracted preliminaries.

At a recent "Regional", preliminaries went from 11 am to 12 midday, then the speaker spoke until 1pm. After a combined luncheon, most people skipped the afternoon meeting. I wonder why?!

In another situation, where the preliminaries went until 11.53, the speaker, realising that some of the congrega-

tion had to have lunch at the nearby aged care facility at 12 o'clock, stood up and asked the congregation to rise for the benediction, after which, he went to the door, shook hands, and went home. He hoped they got the message.

Elder Kenneth Cox made it clear to those doing the preliminaries to his meetings that after 3 minutes, an imaginary trap door opened under their feet and they disappeared down the hole. Point taken no doubt.

Doug Batchelor writes: "So many times I have sat on the platform . . . eagerly waiting to preach the Word, watching a seemingly endless parade of announcements, preliminaries, fanfare, and "special features" devour the precious time that should be dedicated to the proclamation of the Word. By the time I [open] my Bible to expound God's Word, many in the congregation are restless and irritable . . .

The Lord is given our mental leftovers, a lame offering of our attention.

As important as they are, church announcements, special music, baby dedications, yes, even baptisms and the Communion service, should never replace or eclipse the reading of the sacred Word" (*At Jesus' Feet*, p77).

We have very few Abraham Lincoln, Martin Luther King type speakers who present in our churches. They had the ability to get their message over in a short time window. However, from my personal experience and observations, it is very apparent that the short "sermonette" has the serious shortfall of producing "christianettes." All too obvious in our ranks today.

WEDDING

Chee-Kittithirapornchai. Wilson Ted Sin Chee, son of Doctor Edward and Glenda Chee (Melbourne, Vic) and Pattama Kittithirapornchai (Candy), daughter of Piti and Pranee Kittithirapornchai (Bangkok, Thailand), were married 21.9.14 in Adelaide City church, SA.

Wolfgang Stefani, Norm Hardy

OBITUARIES

Gotts, Warren William, born 29.11.1930 in Brunswick, Vic; died peacefully on 28.8.14. In 1963, he married Lesley Rennie. He was predeceased by his son, David. He is survived by his wife, and son, Peter. Warren and Lesley were members of the Ringwood Adventist Church in Melbourne. They were both respected members of the church and the community.

John Chan, Denis Hankinson

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■ **ICT general manager—Seventh-day Adventist Schools (South Queensland).** Our school system is seeking an ICT general manager to head up the ICT services division. Reporting to the CEO, the position will be full time and located in Brisbane, with a strong focus on supporting the education ministry in the South Queensland Conference. As a key member of the senior management team the ICT general manager will provide leadership to the existing ICT engineers and technicians while providing valuable advice in relation to the future direction of ICT services within our education system to a range of stakeholders. As such the ability to communicate with key stakeholders at all levels is extremely important. The successful applicant must be a practicing baptised member of the Seventh-day Adventist Church with a strong commitment to its mission, particularly as it is demonstrated in the Education ministry of the church. A relevant tertiary degree and significant experience in the ICT environment including recent managerial experience are required. For a full position description please contact Tony Kent CEO Seventh-day Adventist Schools (South Queensland) via email <tkent@adventist.org.au>. Applications close **November 24, 2014.**

Sign up for job updates and find more vacant positions at <adventistemployment.org.au>



Grinham, Rosalyn Dorothy, born 25.6.1940 in Bentleigh Vic; died 19.5.14 after a brief illness in Caulfield. She is survived by her life companion, Rex Oliver; sister, Joy Grinham; nephews, Richard and Jonathan Carver; relatives and many friends. Rosalyn studied at Avondale College in 1960, and then worked in the Tasmanian and then South Australian Conference Offices. After this, her professional career was with national and international legal and advertising companies. Rosalyn's faith sustained her always, and especially during her illness. Relatives and friends paid tribute to a gracious lady, family member and friend at WD Rose Funerals. Her zest for life, humour and sense of fun will be missed.

Julie Cooper



Jeffery, Victor Albert, born 24.12.1938 in Perth, WA; died 5.8.14. On 21.11.1985 he married Beverly. He is survived by his children, Carolyn, Nicole, Leah and Wayne; stepchildren, Karen, Lyn and Roslyn; and his younger brother, Garry. Victor served in the military for 23 years, becoming the youngest-ever RAAF NCO to attain rank of Sergeant. He then rose to rank of Warrant Officer Engineer. He served in Malaya and Thailand in addition to Australia. He died after a long battle with illness, "an officer and a gentleman" to the end.

Don Fehlberg

Keene, Lyall Margaret, born 13.11.1917 in the Mackenzie Country, NZ; died 8.9.14 in Tau-ranga. In 1951, she married Peter. She is survived by her husband; their son, Tim; and daughter, Margot Peters; four granddaughters and four great grandchildren. Lyall started her working life as a librarian then during the war years, she worked as a nurse for Red Cross, stationed in Hanmer. She greatly enjoyed the outdoors and was instrumental in establishing the Timaru Tramping Club. Lyall loved her family, her church and her garden.

P J Downey

Kent, Heather Bell (nee Miller), born 19.3.1917 in Warburton, Vic; died 20.7.14 in Melbourne. She was predeceased by her husband, Winston in 2003. She is survived by her children;

Sally, Prue, Harriet, Martha and James; 14 grandchildren; and five great-grandchildren. Heather was an accomplished musician and willingly shared her musical talents playing organ and piano at North Fitzroy church. A devoted and passionate supporter of her family and her political views, Heather was a truly unforgettable character.

Celia Kemp, Wayne Stanley, James Kent

Klop, Paulus (Paul) William, born 13.11.1942 in Meppel, Netherlands; died 27.3.14 in Hampton Park, Vic. On 22.1.1974, he married Brigita. He is survived by Daniel (Netherlands), Corinne and Vanessa (Hampton Park, Vic). Paul lived with missionary parents in Indonesia and Papua New Guinea. He completed high school at the Adventist school, Oud Zandbergen. Church life was paramount to Paul's faith and was a strong believer in the Biblical creation of the world. He attended Frankston church and held the position of an elder. His deep devotion to the Lord's return makes us all eager to reunite with Him on Resurrection day.

Errol de Silva, Joey Mercado Eric van Schoonhoven



Laub, Keith, born 23.12.1926 in Mornington, Vic; died 19.8.14, aged 87. Keith never married but is sadly missed by his relatives. He is survived by his brother, Stan Laub and nephew, Phillip; his sister, Merleen Sheedy; and her children, John and Kerrin. He was predeceased by his brother, Eric. He was cared for very affectionately by his nieces and nephews, Kerry Laub, Julie Laub, Erica Payne, Craig Laub and Glen Laub. Keith was a true follower of Jesus and performed his duty as a deacon in Hughesdale church extremely well. He longed for the Second Coming of Jesus and we look forward to seeing him again.

David Pearce

Ludowici, Thomas Hunter, born 11.12.1936 in Wee Waa, NSW; died 30.8.14. He is survived by his siblings, Jean, Jill and Bill; his wife, Pam; his children, Stephen and Kerrie, and their families. At 16, Tom, went to Avondale College and graduated from the two-year accountancy course in just one year. While study-

ing at Avondale, Tom felt called to the gospel ministry and he commenced ministerial studies. In 1958, he married Pamela and the next 14 years they ministered together in NZ, WA and Darwin, NT, before moving to the US. From 1978 to his retirement in 2005, Tom served as senior chaplain and later as hospital administrator at Sydney Adventist Hospital. He was a dynamic yet gracious leader. His ministerial achievements are too numerous to list here but those who knew him were drawn to his warm and caring manner.

*Carole Ferch-Johnson
Roger Henley, Adrian Flemming
Kevin Price*



Pye, John, born 24.1.1933 in Lismore, NSW; died 20.8.14 in Alstonville. On 29.10.1955, he married Betty Smith, and two years later they joined the Lismore Adventist church, which was like another family to them. He is survived by his wife (Alstonville, NSW); his children and their families, Gary and Janine Pye (Currumbin, Qld), and Cathy and David Hancock, (Wagga Wagga, NSW); and grandchildren, Huon and Rohan Pye, (Gold Coast, Qld) and Lee and Rhianna Hancock (Kempsey, NSW). John became a faithful deacon within his church both at Lismore and later Alstonville. He was a man of integrity who loved God and always encouraged his family to believe the Lord's promises.

Beth McMurtry

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Macedon Ranges church, New Gisborne is celebrating its 18th

birthday and homecoming on November 29, 2014. You are invited to join the celebrations. Photos of the church can be sent to PO Box 522, Gisborne, Victoria 3437, or email <justin.martin@gilson.vic.edu.au>. RSVP Sylvia on 0410 055 609 or Gladys on 0403 667 510.

Dear brothers and sisters from former Yugoslavia, please join us for our special 25th anniversary convention at Avondale College, January 2–5, 2015. To book your accommodation for this special event, please email Julian Tamas <juliantamas@hotmail.com>, or Pastor Dragan Kanazir <dragankanazir@adventist.org.au>. See you soon.

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Stuarts Point Convention Centre open. The camporee relocation has meant Stuarts Point Convention Centre will again be open for Christmas holiday camping and accommodation as per usual. Bookings essential: 02 6569 0576; or email <stuartspointcc@adventist.org.au>.

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Missionaries lunch-Avondale graduation, December 13. A combined lunch after the church service for missionaries, ex-missionaries, families and friends will be held in the Education

building. Please bring a plate of food. Drinks and nibbles will be provided. Come prepared to give a short talk on "A touching experience in the mission field". Contact Ken Boehm on (02) 4365 3033/0408 072 313 or Warren Martin (02) 9489 5907 or email <warrenjmartin@hotmail.com>.

Carmel College Class of 1994, 20 Year Reunion. A reunion is planned for December 27th and 28th, 2014. Please email Nicole for more information <nicolerichardson1@yahoo.com.au>.

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Finally . . .

My mission in life is not merely to survive, but to thrive; and to do so with some passion, some compassion, some humour, and some style.—Maya Angelou

**Next RECORD
December 6**

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