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Aunt Ellen & social justice

The neglected
focus of her
prophetic role ¹⁶

Prime Minister opens
Vanuatu's 24th Session ⁵

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EDITOR'S NOTE:

God's cuppa: The third angel's message

Glenn Townend
South Pacific Division president
📧/SPDpresident

“

Where is Jesus and the good news in this proposed final and complete punishment? Right in the centre of the book . . .

A group of us were discussing the General Conference Mission Statement: “Make disciples of Jesus Christ who live as His loving witnesses and proclaim to all people the everlasting gospel of the Three Angels’ Messages in preparation for His soon return” (Matthew 28:18–20, Acts 1:8, Revelation 14:6–12).

One person quipped, “Where is the everlasting gospel in the third angel’s message?” It is a very good question. The first angel’s message is the gospel going to every nation, tribe and language (Revelation 14:6). The second angel’s message says the city of Babylon—political, economic and religious entities—is fallen. Pointing out that Babylon had intoxicated and deceived the world, is good news. But what about the third angel?

“And another angel, a third, followed them, saying with a loud voice, ‘If anyone worships the beast and its image and receives a mark on his forehead or on his hand, he will also drink the wine of God’s wrath, poured full strength into the cup of his anger, and he will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment goes up forever and ever, and they have no rest, day or night, these worshippers of the beast and its image, and whoever receives the mark of its name’” (Revelation 14:9–11, ESV).

God is depicted as an angry despot rejoicing over the pain of His enemies, giving them a cuppa that has more power than a triple shot coffee or pure liquor. The truth of what happens to those who back the powerful beast—the end time false religious entity introduced in Revelation 13—is revealed. But is this good news? What is God angry about?

God is angry about sin, suffering and evil and how they destroy people. Consistently in the Bible, God pours out His cup of wrath against sin (Job 21:20, Isaiah 42:34,35, 51:17–22, Jeremiah 25:15,16, 51:17, Ezekiel 20:8, Habakkuk 2:15–17). Revelation repeats this symbolism (Revelation 6:16, 16:19, 19:15). God symbolically gives all sinners a cuppa of His anger against all the evil they inflict on others and themselves. This cuppa is so potent it ultimately destroys them.

Revelation is primarily the “revelation of Jesus Christ” (Revelation 1:1). Where is Jesus and the good news in this final and complete punishment? Right in the centre of the book, readers are told how to have victory over the devil and his powers in Babylon, including the beast and its image. Victory comes by the blood of the Lamb—His sacrificial death (Revelation 12:11).

When Jesus was on earth, He knew He was about to endure a Roman crucifixion. Jesus led His disciples to the Garden of Gethsemane where He prayed, “My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will” (Matthew 26:39,42,44). This prayer time is intense; Jesus prays the same prayer three times and Luke records that He sweated drops of blood (Luke 22:42–44). Ellen White’s description highlights the enormity of the struggle and decision Jesus made there to save humanity (*Desire of Ages*, pp 686–694). But what was the “cup” He did not want to drink? There is no mention of a cup in the context of any of the Gospels retelling of this story!

This is the “cup of God’s wrath”. Jesus takes the punishment humans deserved for evil against others and themselves. The cross was God’s cuppa that Jesus drank. He died and drank the cup of God’s wrath or punishment on our sin for you and me—all humans (Romans 5:9, Ephesians 2:1–7). God hates sin so much that He is willing to take it on Himself. What love! Now that is the quintessential gospel. Indeed, good news!

So, the third angel warns followers of the beast and its image; that their defiance against Jesus means they take the deserved punishment alone. Jesus can’t cover them because He respects their choice. The smoke and torment are just imagery describing a final, complete destruction to nothingness (Genesis 19:28, Isaiah 34:9,10, Revelation 18:18, 19:3).

The third angel’s message clearly alludes to a God who is both just and gracious. This is the everlasting gospel.



INSIGHT:

Including children in the worship of giving

Rodney Brady
South Pacific Division CFO

During COVID-19, children have had their lives and learning turned upside-down. At the very time they need to develop social skills, they've learned about social distancing and self-isolating.

When churches were forced to close due to the pandemic, Sabbath school and church for many of our children became a non-existent or virtual experience. Some children lost the fellowship and learning opportunity of participating in person at a worship service.

Offerings are one way children learn about a worship connection with God as the Creator and Provider. Children may serve as junior deacons which allows them to observe, learn and be part of returning tithes and offerings. Children see their parents and others at offering time as positive role models responding faithfully. Some parents encourage their children to put the family offering into the collection. Now that offerings have become a virtual experience and potentially invisible to them, what do children lose as a learning experience?

For many children, COVID-19 has meant the loss of role models at offering time, and we are yet to see the long-term impact of that on their future giving.

We need to make sure that COVID-19 does not rob our children of the chance to learn about giving and surrendering to God. Here are just a few ideas to teach children about giving during the pandemic and beyond:

1. Talk at home about tithes and offerings.
2. Discuss with them your tithe and offerings, what you are doing and why.
3. Involve them in your family giving. Children love technology so let them interact with your electronic giving.
4. If your church provides a collection box for cash offerings or tithe envelopes, then have your children put their money in an offering jar at home, to be taken along to church when possible.

The pandemic has disrupted many things, let us make sure that our children's learning about honouring God with tithes and offerings does not become another casualty of COVID-19.

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Vanuatu Mission president Pastor Charlie Jimmy presenting Prime Minister Bob Loughman with two books.



Pastor Charlie Jimmy.



Aore Alumni singing "Aore My Home" on stage. (Credit: Jean Pierre Niptik)

Prime Minister opens Vanuatu's 24th session

📍 Port Vila, Vanuatu | Maryellen Hacko

Vanuatu's Prime Minister Bob Loughman congratulated the Seventh-day Adventist Church for training up national leaders in his opening address at the Church's 24th quinquennial session at Epauto Adventist Multipurpose Centre, Port Vila, on January 20.

Mr Loughman said his office is working with churches to address secularism in the country.

Newly-appointed Vanuatu Mission (VM) president Pastor Charlie Jimmy presented Mr Loughman with two books—a family Bible and *Food As Medicine* by Dr Sue Radd—as a token of appreciation for attending the session opening.

The session was attended by 146 delegates and 192 people overall.

"Session is a time [for] the Church [to] listen to reports, re-think, dialogue, re-focus and plan for the next five years," read a post on the VM Facebook page.

Trans Pacific Union Mission (TPUM) president Pastor Mavani Kaufononga made his official speech live through Zoom and congratulated VM's newly-appointed officers, Pastor Jimmy, Mission secretary Pastor Kaio Timothy and chief financial officer Tom Noka.

A highlight of the meeting was Pastor Timothy's report, which stated that membership has grown to more than 29,000 members in VM.

"It's the biggest venue since the first session in 1924. The last session was held at Aore Adventist Academy in 2015," read another Facebook post.

Pastor Andric Tanghwa reported that in 2020, the "Year of Youth in Evangelism", more than 2000 young people preached at 246 meeting sites, resulting in the baptism of 1700 people by October.

At the session closing ceremony, Prime Minister Loughman returned to acknowledge the gifts he was given and to return Vt500,000 (\$A6000) to Pastor Jimmy to be used in the work of the Church.

"As a Church, we will continue to support the government especially through our education and health systems as well as through the spiritual welfare of our people," said Pastor Jimmy in an interview with Vanuatu's *Daily Post*. "For the government to turn up for the second time in one week to support the Church, I have been an Adventist all my life but this is my first time to witness such [an] act of generosity," he added.

Nearly one million vatu raised for Aore

📍 Port Vila, Vanuatu | Maryellen Hacko

Session delegates, Aore alumni, church and community members raised Vt906,500 (\$A10,800) to help rebuild Aore Adventist Academy during a fundraising concert at the conclusion of Vanuatu Mission's 24th quinquennial session, held at the Epauto Function Centre on January 24.

Viewers tuned in from across the Pacific to watch the event, which was livestreamed to Facebook, with many watching from Solomon Islands and Fulton Adventist University College, Fiji.

The four-hour program featured musical items, interspersed with stories told by Aore alumni from different generations and reflections on the history and development of the school. A

number of individuals who attended the school in the 1950s shared their stories on stage.

A favourite song performed was "Aore My Home", sung by a choir of alumni.

Aore needs Vt10 million (\$A120,000) to bring students back on campus by June 2021, after all seven staff houses and many of its facilities were destroyed by Tropical Cyclone Harold in April last year. Although rebuilding has already commenced, more funds are needed to continue the work.

If you would like to support rebuilding Aore, please visit the Vanuatu Mission Facebook page for details.



A prayer for the newly ordained and commissioned ministers at Fiji's session.

Historic event held during Fiji session

Suva, Fiji | Tracey Bridcutt

The Seventh-day Adventist Church in Fiji held a historic ordination service on Sabbath, January 30, during its 16th quinquennial session.

The special service saw 16 men and women dedicate their lives to gospel ministry. The commissioning of two women, Keler Rokeva and Melissa Vakaloloma, was a historic occasion as they are believed to be the first women commissioned as ministers by the Church in Fiji. Fourteen men were ordained: Maika Vakamelei, Jolame Soqo, Brian Tabuariki, Jovilisi Leitabu, Mesake Lutunaivalu, Maikeli Nakasamai, Marika Valetini, Timoci Caginikaibau, Raj Kumar, Bola Mataitini, Inia Tuinakelo, Inoke Qio, Joape Naroba and Paula Toroka.

Trans Pacific Union Mission president Pastor Mavani Kaufononga presented a special message and offered the prayer of dedication.

"It was a historical event for us," he

said. "I am happy that we are starting to recognise that God can use anyone for His work. And when God calls someone, who are we to stop them? God has blessed our women with many gifts and it's about time for us to recognise that women can do great things for the Lord."

Dr Danijela Schubert, who leads women's ministries for the South Pacific Division, offered her congratulations to the women.

"May this be a year of acknowledging many women for the ministry they do," she said. "May there be many more women ordained as elders and women commissioned as pastors, chaplains and departmental directors."

Pastor Rokeva started her ministry journey in 2004 as a school chaplain, and today ministers to six churches. Pastor Vakaloloma started her ministry in 2007 and has been pastoring churches ever since.



A pool is among the many facilities at Camp Mornington.

New campground geared up for youth ministry

Wokalup, WA | Maryellen Hacko

The Western Australian Conference has purchased a new campsite from PCYC for \$A2.3 million to be used for youth ministries.

Located 140 kilometres south of Perth, "Camp Mornington" is a 116-ha site with facilities including a caretaker's residence, dorms, halls and activities with all gear—high ropes, low ropes, water activities, canoes and mountain bikes.

The purchase comes after Camp Logue Brook—a site previously owned by the Church and only a 30 minute drive from the new site—was destroyed by bushfires in January 2016. Since then, the Conference has hired out venues to run youth camps, but is excited to now have their own.

"Our Adventurers, Pathfinders, juniors, teens and youth will finally have a place to do lots of activities, build relationships and have lots of fun in a context that has Jesus at the centre," explained WA Conference president

Pastor Steve Goods. "[It will be great] having our own space that we can also allow community people to utilise. [It] is going to be a blessing."

Earlier this year the WA Conference held a youth camp that resulted in many requests for baptism.

"[We were] blessed to use a private camp run by some church members, called Linga Longa. [At the teen camp], 55 requested to learn more about God and 16 want to be baptised. [For] juniors, 57 said they want to learn more about God, 40 want to have Bible studies and 42 want to be baptised."

Pastor Goods emphasised the powerful impact of camps and events on young people's spiritual development and gave credit to WA youth ministry directors Pastor Uili Mauga and Amy Turner for their dedication to the ministry and for empowering young people in leadership.



Young literature evangelists led by Rachael and Caleb (left), coordinated by Paul Bodor (right).

More than 1000 *Steps to Christ* distributed in WA

📍 **Western Australia** | Juliana Muniz

A group of 10 young people aged 18 to 25 joined the Youth and Student Literature Evangelism program in the Western Australian Conference (WAC) over two weeks in January. The young evangelists worked together in Bunbury, Manjimup and Harvey, where they went from door to door selling books for donations. The group distributed 1746 books, of which more than 1000 were copies of *Steps to Christ*.

"The program's primary purpose is to engage young people in discipleship and sharing their faith," explained Literature Ministry coordinator for Australia and New Zealand, Brenton Lowe. "They develop people skills as they serve in mission in their own backyard."

"The first church in WA was established through literature evangelists selling books. And it still continues to be a simple way that people share their faith."

With experience in canvassing, Rachael Lowe and Caleb Hodgkinson were the two young leaders of the group. They both have full-time jobs but found a way to pass on their experience to others. "I love canvassing. This program helped me to see a dream become a reality—of being able to allow other young people to experience what I love to do," said Ms Lowe.

Ms Lowe said she was amazed by how God led. "It was incredible seeing God's clear providence, leading every one of them to meet the right people and give them the right books at the right time, and to say the right words."

The young people shared many stories of knocking on the door of someone who was already expecting them and buying a book.

Through visitations, prayers and distributed books, the young literature evangelists brought hope to numerous people, but also grew personally. "I love how the program made people blossom," said Paul Bodor, WAC Literature Ministry leader and coordinator of the program. "It's not just us blessing the community with good books, but the people doing the work grow as well."

Literature Ministries plans to expand the program to other conferences in Australia, to engage more young people in literature ministry.

To learn more, visit <https://literature.adventistchurch.com/>.

making headlines

Medical milestone

Physicians at Loma Linda University Medical Center have completed 200 transcatheter aortic valve replacement procedures in two years. "[This] is a major milestone for any cardiac program, especially considering the challenges we faced during COVID-19," said interventional cardiologist, Harit Desai. —**Lisa Aubry**



Adventist leader at the UN

The director for Public Affairs and Religious Liberty for the General Conference, Dr Ganoune Diop, addressed more than a thousand attendees at the United Nations concerning the status and treatment of women worldwide. In his keynote presentation, Dr Diop described gender-based violence as the "shame of our humanity". —**Bettina Krause**

Faith affected by COVID-19

The Pew Research Center released a study about how COVID-19 affected levels of religious faith in 14 countries with advanced economies, including Australia. In 11 of the 14 countries surveyed, the number who said their religious faith strengthened is higher than those who said it had weakened. —**Christianity Today**

Socialising is healthy

A study led by UNSW shows that social interactions after isolation may counteract food and cigarette cravings. Published in *Scientific Reports*, the study was carried out on rats and used an animal model of drug addiction to show that a return to social interaction gives the same result as living in a rich, stimulating environment in reducing cravings. —**Diane Nazaroff/UNSW**



SPD president thanks members for their faithfulness

📍 Wahoonga, NSW | Tracey Bridcutt

South Pacific Division president Pastor Glenn Townend has thanked church members for their faithfulness in returning their tithes and offerings in a year ravaged by the COVID-19 pandemic.

Tithe across the South Pacific was up 2.7 per cent in 2020, with the Australian Union Conference recording the biggest increase (6.9 per cent from January to November). In the New Zealand Pacific Union Conference, tithe remained stable, while the Trans Pacific Union Mission recorded a 3.46 per cent increase despite a turbulent year for the Pacific islands due to the pandemic's impact on the local tourism industry and the effect of two devastating cyclones. In Papua New Guinea, where there have been significant economic challenges, tithe declined by 9 per cent.

At the same time offerings in the Trans Pacific and Papua New Guinea have shown remarkable growth in 2020, up 106 per cent. These unions follow the "one basket" offering plan, where 50 per cent goes to the local church and the other 50 per cent is split between the local mission (20%), local union (10%) and General Conference (20%). COVID-19 restrictions have meant that many smaller churches now meet in more places where people live, attracting many new believers, which has contributed to the growth in offerings.

"This is just an absolute blessing we can thank God and His people for," Pastor Townend said.

However, in Australia and New Zealand there has been a significant decrease in Sabbath School offerings, down by 29 per cent, while giving to other projects for the global Church is down by 31 per cent. This has raised concerns that less people are meeting for Sabbath school, whether in church, at

home in small groups, or by Zoom—potentially impacting the believer's spiritual growth. According to available data, participation in offerings in Australia and New Zealand is as low as 5 per cent in many conferences. Australia and New Zealand follow a calendar offering plan where the local church receives the offering on 60 per cent of Sabbaths, with offerings on the remaining Sabbaths allocated to mission advancement needs including Adventist World Radio, Hope Channel and the world mission budget.

"Even if we are restricted in meeting together we can still give to support the ministry in our local church and community and world mission projects by using the egiving app or egiving website," Pastor Townend said.

"In the South Pacific Division we want to make the most of the opportunities of sharing the hope of Jesus in these troubled times," he continued

"As people increasingly search for something to depend upon, what a privilege we have in carrying forward the mission God has given us in reaching the world for Him. One vitally important way of helping that mission move forward is by partnering with God—not only through returning a full and faithful tithe, but also by being generous and giving regular, systematic offerings that advance mission outreach locally and globally.

"May God bless you as you continue to return your tithes and offerings to Him from a grateful and generous heart."

To return your tithes and offerings electronically: <egiving.org.au> (Australia) and <egiving.org.nz> (New Zealand).

National Redress Scheme in Australia

📍 **Wahroonga, NSW** | Tracey Bridcutt



Adsafe will continue to operate its internal redress scheme.

The Seventh-day Adventist Church in Australia and its entities have been formally declared as participants in the National Redress Scheme (NRS) for survivors of institutional child sexual abuse.

Opting into the NRS provides the Church with another avenue to support survivors as they seek justice and healing. The Church, through Adsafe, will continue to operate its internal redress scheme, which was established in 2017 based on recommendations from the Australian Royal Commission into Institutional Responses to Child Sexual Abuse and prior to the NRS being set up.

Survivors in Australia will have the choice to access redress through either

scheme. New Zealand survivors will be able to continue to access redress through the internal scheme.

"It is Adsafe's hope that through redress, whether through our internal scheme or through the NRS, survivors can access support and feel empowered as they seek to heal from the terrible impacts of child sexual abuse," said Natalie Renshaw, from Adsafe survivor services and redress.

If you would like to make contact with the Adsafe team please contact 1800 220 468 (Australia) or 0800 442 458 (New Zealand). For more information go to <adsafe.org.au>.



Adventist mothers putting on a display of marching to welcome guests at the opening of the new clinic. (Credit: Paul Kos)

Health clinic a beacon of hope for PNG mothers

📍 **Jiwaka, PNG** | Paul Kos/Record staff

Waralla Seventh-day Adventist Church in the North Waghi District of Jiwaka Province (PNG) has opened a health clinic.

The Total Member Involvement initiative was the idea of Adventist doctor Malts Wai, a senior consultant in obstetrics and gynaecology at Mt Hagan General Hospital. Seeing the plight of local mothers struggling with birth complications, cancer and other diseases due to their distance from health clinics, an inability to afford treatment and lack

of government funding, he committed to helping them obtain medical services.

Dr Wai's goal is that the new clinic—which features ultrasound technology that can detect early-stage cancer—becomes a regional hospital with specialist doctors to serve the wider community. The clinic was funded from the doctor's own savings without assistance from the government or donor agencies. It was given to the people of Jiwaka, especially North Waghi, as tithe to God.



Andrew Chen.

Longburn staff member dies unexpectedly

📍 **Palmerston North, NZ** | Record staff

Longburn Adventist College's (LAC) business manager of more than 17 years, Andrew Chen, passed away suddenly on January 31.

The news was deeply upsetting for many of the college's staff and students whose relationship with Mr Chen extended many years.

"He will be greatly missed by his wife Erni, his daughters Grace and Jacinda, son-in-law Campbell and extended family," read a statement by former LAC principal Bruce Sharp.

Mr Chen's wife recently retired from

the chef's position at the college's cafeteria, and the couple's daughters are LAC alumni.

"Always friendly and smiling, he was generous with his time and assets towards anyone needing help. He will be sadly missed by the Palmerston North Central Adventist Church community, the LAC community and the local Indonesian community," said Mr Bruce.

Mr Chen's death has been attributed to an undiagnosed medical condition.

His funeral took place on February 3 at Palmerston Church.



Answered prayer

Iyapona Adventist Church (PNG) received an answer to their dawn prayer petitions. After praying for support to finish their new church project within five years, they were blessed with a donation of 60 plywood boards. The members are thankful to God and confident that He will keep blessing the project. Anyone willing to support it can email: <snard-ministry@gmail.com>. —**Jackson Korave**



Top talks

The current caretakers at Stuarts Point Convention Centre (SPCC), Glenn and Karen Houssenloge, were invited to a meeting with New South Wales Premier Gladys Berejiklian. They joined around 30 business leaders in the Stuarts Point and Scotts Head area (NSW), each having a talk with the Premier. Mr and Mrs Houssenloge spoke about all the amazing things SPCC does in accommodation services. —**Marta Rutkowska**



Food security

People living on Kia Island received assistance from ADRA Fiji as part of the Cyclone Yasa food security and livelihood project. Funded by the New Zealand Agency for International Development, ADRA aims to assist 700 households in 15 affected communities in the coastal areas of Macuata. Teaming up with the Macuata Provincial Office, distributions were made to the three villages of Yaro, Daku and Ligau where they were supplied with basic food items. —**Fiji Sun**



Building a community

To bring his community together during lockdown, 15-year-old Findlay Meighan, a member of the Caboolture teen Sabbath school (Qld), created the Community Build Project. For seven weeks, Findlay posted a different Lego challenge to the church Facebook page. Teens and adults from his own and other churches joined the project. Each week there were approximately 10 builds submitted to the page. "I was surprised by the number of people who wanted to participate. They were asking me over our virtual Sabbath school about the next challenge. It was great to see so many people from the community having a good time during lockdown," said Findlay. —**Focus**



Kempsey talent

Kempsey Adventist School (NSW) student, April Devine, was selected to take the next step in her Australian Rules career after being picked for the under-19s by the Sydney Swans Academy. Having played Aussie Rules football for only three years, the selection is a huge achievement for Miss Devine, whose great grandfather, Frederick McDonald, played for Eastlake in Canberra in the 1930s. —**Lachlan Harper/Macleay Argus**



World finalists

Students from Queensland's Gold Coast Christian College (GCCC) have achieved outstanding results in the Formula 1 In Schools STEM (science, technology, engineering, mathematics) learning challenge. Qualifying for the world finals in Melbourne (Vic) this year, they were competing with 17,000 schools, whittled down to 45.

Mimicking the world of a Formula One team, the students are required to follow a pathway of engineering and manufacturing disciplines: design, analyse, test, make and race. "They've formed a race team which actually works as a race team. And they have to be able to promote their race team and actually gain sponsorship," explained the school's principal, Guy Lawson.

In the competition, the students aged 11 to 19 have to manufacture a miniature car out of the official F1 Model Block using professional engineering software and machines. The main goal is to develop the fastest car powered by CO2 cartridges.

The GCCC students created the fastest car to have reached the Australian finals in the past five years. "We get up to 80 km/h on a 20-minute track," says Caed Lawson, the team's engineer.

The program also aims to improve the students' skills in problem-solving, project management, communication, presentation, teamwork, innovation, self-promotion, collaboration, marketing and entrepreneurship. With the experience acquired, many students engaged in F1 in Schools are offered employment by industry before completing their studies.—**Record staff**



Volunteer lunch

Landsborough Adventist Church (Qld) hosted a Volunteers Afternoon Tea in their church hall to acknowledge the great work that volunteer groups and individuals do in the local area. Organised by Linda Whysall, chaplain for Landsborough State School, representatives—including Morris House Neighbourhood Centre, Landsborough Memorial Hall Committee, Little Athletics, Love Landsborough Where You Are, Landsborough School Breakfast Program and the Rural Fire Service—were treated to a lovely afternoon tea catered by church members Brenda Smart and Beth Beaden. Each volunteer received a gift pack including a thank you card and painted message stone from the Landsborough School students.—**Charles Russell**



Live More

Seventeen local church health leaders from the greater Suva area (Fiji) completed a three-day training program to become Live More Abundantly facilitators. Run by George Kwong, Trans-Pacific Union Mission health director, the training aims to upskill leaders to become trainers in wellness hubs all around the country. The project is part of the 10,000 Toes strategy in addressing the increasing rate of lifestyle diseases in the Pacific.—**TPUM**



Water for Fiji

Ten farmers from Fiji's Western Division each received a 5300-litre water tank in January thanks to a partnership between the Ministry of Agriculture and ADRA. Iliapi Tuwai, ADRA Fiji director, said the project, funded by the European Union, has been implemented for the past three years in Ba and Macuata and aims to improve vulnerable communities' lives and subsistence farming in drought-prone areas.—**Talebula Kate/Fiji Times.**



Live family worship goes global

Longing for family and missing music a month after her church closed due to COVID-19 restrictions, Sandra Entermann realised she wasn't the only one in need of worship and fellowship. "I decided it was time to download the dreaded Facebook app on my phone, and hit the LIVE button," she says.

On Friday, April 24, 2020, Sandra and her family blended their voices with a guitar and keyboard to stream the first Sabbath Singalong on her Facebook profile, performing a set of classic Christian songs requested in the comments section.

Since then, she's gone live almost every week, with a total of 38 livestreams and 50 different guests at the time this article was written. The number of live viewers hovers between 800 and 1000 single accounts while, after the stream, as Sabbath comes in around the world, the views go up steadily, averaging around 70,000 views a week.

Growing up with morning and evening family worship, where she learned to harmonise, Sandra has had music as a significant part of her life for as long as she can remember. As a child, she started using her musical gifts as a ministry, singing to the elderly in nursing homes on Sabbath afternoons.

Since then, she has sung in all states and territories in Australia, taken her music abroad to 15 countries and recorded six albums—two trios with her siblings and four solos. Having performed for 3ABN, Hope TV, Breath of Life, Voice of Prophecy, It Is Written Oceania and The Incredible Journey, Sandra was going to perform for the fourth time at the 2020 General Conference Session, until it was cancelled due to COVID-19.

"The cancellation didn't catch God by surprise, and as far as my involvement in singing on a global stage, He had another idea that has worked a treat," she says, referring to Sabbath Singalong.

"While it is a big commitment, it's certainly not a chore. I suppose my love of music, and of people, helps. Combine the two, and you have the Sabbath Singalong. I

get to sing as well as fellowship with those involved with me, and those who are watching online."

Keeping it simple and efficient, Sandra has an easy setup that she can bring to her guests' homes. "All we use is an iPhone that I sit in a cradle so we can manoeuvre it around to ensure all participants are in the frame, and then we hit that LIVE button on the Facebook app."

"The built-in mic and camera on the phone are just perfect. I also keep a laptop handy to pull up lyrics for the songs that people request," she explains, adding that the laptop helps her keep up with the comments, prayer and song requests.

During and after each livestream, Sandra receives thousands of comments and messages. "It's quite humbling to know how something so simple is so helpful and healing to so many. People tell us from other parts of the world that they set their alarm clocks for crazy early hours of the morning so as to not miss the Singalong."

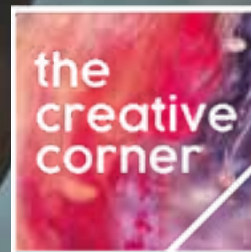
The initiative has a big Adventist audience, but it has also become a powerful way to reach people worldwide. "I'm aware of 155 countries that viewers have told us they are from, and the exciting part is that 31 of those fall within the 10/40 window. This is a general area that is purported to have the highest levels of socioeconomic challenges and least access to the Christian message and Christian resources on the planet," she says.

With regular viewers, Sabbath Singalong has also become a collective-effort outreach initiative. "I'm just so delighted to see what a caring bunch of people tune in each week. They're quick to respond to anyone who appears that they need some love and encouragement in their journey."

Sabbath Singalong goes live every Friday at 7:30 pm AEST, on Sandra Entermann's Facebook profile.

Juliana Muniz

Assistant editor, *Adventist Record*



with Maryellen Hacko

SAVENACA ROSA *Photographer.*

From Kalokolevu Village in Rewa Province, Fiji, Savenaca Nakete Rosanabalawa is a talented 25-year-old with a passion for photography. A self-described "photography enthusiast", he is "interested in all genres of photography, the latest gadgets and photography trends".

Living next door to Naboro Seventh-day Adventist Church where he is a member, Savenaca says his photography skills developed through attending church and social events. "When we got our first digital camera at home, I was obsessed with it; exploring its features and effects. I captured anything that caught my eye (at the cost of repeated lectures from my father for AA battery replacements)," he laughs.

"I would take photos of family get-togethers, church activities, youth and school events and just play around with it. I posted my photos [to social media] and would get compliments and advice from viewers to further pursue photography. [But] in the eyes of my parents, this was not a stable career pathway for me."

Savenaca completed his Bachelor of Commerce degree at the University of the South Pacific, and now works as an accountant for Fiji Mission in Suva, all the while pursuing photography as a creative outlet.

"I do photography as a side-line job that started off as a hobby," he explains. "I was doing gigs for extra cash and continued with my studies, simultaneously. Tertiary learning was a challenge and photography was my escape. Often, I felt like throwing in the towel, but I am so grateful for our Heavenly Father's guidance, the support from my family [and] church family . . . and having faith in myself."

To show his support, Savenaca's father purchased a DSLR camera, which enabled him to pursue photography more professionally. "This boosted my spirit and ele-

vated the quality of my photos. My brand 'Igaré Images' was born. Igaré is a word from my mother's province dialect which means 'exceptionally good or outstanding'.

"The beauty of my work is that I'm capturing moments, memories that will live for generations to come. Here in Fiji, culture and tradition is of great significance

to who we are. My photography gigs are mostly capturing celebratory occasions like weddings and birthdays. Each comes with a cultural aspect to it. This allows me to connect with new people from different backgrounds, walks of life and experiences."

Photography has opened doors for Savenaca to share his faith, grow deeper in his relationship with God and practise gratitude wholeheartedly. "Reflection is my way to experience God through creation. [I] continually thank Him for this talent that He blessed me with, which I can use to bless others and share with them."

"The lesson of being reflective—taking time to really see the shots I take—teaches me to grow deeper in faith individually, and to share God's greatness with whoever I encounter, giving Him all the glory, honour and praise."

While Savenaca doesn't know exactly what lies ahead, he plans to further his studies in finance and continue to refine and perfect his photography craft.

"Every day I am learning something new. This ensures that I'm continuously growing and sharing God's goodness in my life."



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LIVING KINGDOM

The midnight oil

Matthew 25:1-13



The wise and foolish virgins

At midnight the cry rang out: "Here's the bridegroom! Come out to meet him!" Then all the virgins woke up and trimmed their lamps. The foolish ones said to the wise, "Give us some of your oil; our lamps are going out." "No," they replied, "there may not be enough for both us and you. Instead, go to those who sell oil and buy some for yourselves." But while they were on their way to buy the oil, the bridegroom arrived (Matthew 25:6-10).

As a graffiti artist, I've always believed when it comes to being creative, it's not an ability; it's an identity. Jesus, the Creator of the universe, is known to use imagination to help His audience understand the kingdom of heaven through the art of storytelling.

Jesus creatively understood His craft, not as some skill He developed during His ministry; it came out of His identity as Creator God. He was a natural fabricator of comparison, which is why He began His parables by saying "the kingdom of heaven is like . . ." The parables of Jesus came from His creative style of conversation, by painting two separate worlds together as a life-sketch into their reality—between the kingdom of God and the kingdom of man. This creative approach is seen through various parables found in the Gospels. Particularly the story of the Ten Virgins. One of the most fascinating similarities about being a graffiti artist and the story of the Ten

Virgins is that storytelling is the starting point.

As a local church pastor, I often drive around the city on my way to visit church members, to find the best location to paint. Location is everything. If you find a "sweet-spot" (legally) where people can easily see your artwork, you have a larger audience of spectators—particularly the people I want to speak to, which are other graffiti artists. The audience of Jesus in Matthew 25 were Jewish. His parables came out of His own sketchbook, the written Word. In the graffiti world, we call our sketchbooks "The Black Book". It's fundamental to the artist, to master their craft.

The graffiti artist is correctly known as a "writer". The artist deals solemnly with different font styles, words and letters. (Technically a non-graffiti artist is a "street artist" who basically paints pictures or images). Christianity holds a similar connection to the belief that we build our lives on the written word. The word graffiti comes from two derivatives of the Italian word *graffito*, which means "scratch" or "incised inscription", and the Greek word *grapho*, which means "to write". Graffiti art is concerned about what is written.

What does graffiti have to do with the ten virgins?

Let's have a look at the story found in Matthew 25:1-13 and see its parallels with graffiti art, in the hope of inspiring you to be more creative in how you bear the light.

On the wedding night, the ten virgins were split down the middle in equal halves: the wise and the foolish ladies. Based

on their knowledge and relationship with the Bridegroom they all had lamps. The difference between them was, at midnight, the five wise had extra oil and the other five were foolish because they ran out of oil. As a result, the foolish virgins were not prepared to meet the Bridegroom.

Metaphorically the oil and lamps are two significant elements to Christianity—to people being light bearers. The lamp symbolises God's written Word of truth and the oil represents the Holy Spirit. Mathematically, this equation of no oil equates to having no light—without oil, the light can't burn. The overarching theme for this parable is the importance of taking proper preparations for Jesus' soon return; of having the oil of the Holy Spirit—the active agent of light—and the lamp of truth, which is crucial for our access to the kingdom.

Most graffiti writers who paint illegally paint after midnight. They're hoping to have a fully finished work materialise by morning. But to do this, they need to have brought enough paint. Otherwise, they will look "foolish" when a half created artwork appears in the light of day.

An astute graffiti artist has three major creative elements that help master their craft: style, identity and message.

1. Style

There are two types of graffiti writers. There are "toys" and "kings". A toy is considered an amateur, based on their poor execution style, lack of skill and originality. As for the foolish virgins, they failed to execute light. They lacked the skill of trimming their lamps in order to have extra oil. Consequently they were unable to enter into the wedding banquet.

A king is a respected and crowned artist in the graffiti community based on their creative style. Two competences that make a great writer is their "Black Book" skills and how they skilfully handle the aerosol can of paint. This is what made the five virgins wise; they invested in both their creative style, by learning the art of gaining extra oil (see verses 14–29) and by correctly handling the Word of truth.

2. Identity

The creative style of graffiti art usually tells others who you are and where you're from. It's heavily associated with the city or place you grew up in. This is important because it informs what the artist stands for and why they exist. In my former years, I represented my home city of Porirua, in Wellington, New Zealand. That location of origin has now shifted towards God's kingdom, not created by human hands.

It's disrespectful of an artist to copy another artist's original work. The foolish virgins appeared pure and lamp-like but tried to replicate the light by asking the other virgins to give them their identity when they ran out of oil. The more copies you make, the more you will lose resolution. The Bridegroom did not recognise them. The wise drew from an endless supply of oil. The identity and originality of the wise comes from "a letter from Christ . . . written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts" (2 Corinthians 3:3).

3. Message

I like to entertain the thought that God was the first tagger or graffiti artist who wrote on a wall in Daniel 5 to convey a message for all to see. Your message is your identity, and your identity determines your originality. There will always be toys and kings. Authentic Christians bear a signature of a Spirit-filled life—their spray cans are full, to take them through the night, grounded by the black book, that produces an additional supply of the Holy Spirit.

Creative Living

We as a church may have lost our identity as innovators, as imaginative, creative, original thinkers, and risk takers. Jesus is a sure thing, but another thing is for sure: we are called to create; we are created to be creative, to reach a wider audience. We are masterpieces of our own God-given craft through our identity in Christ, who is the Maker. Our message shall remain pure, not lacking originality of style and delivery through God's wisdom to guide our decisions, while living life outside the box.

I have taken on the approach to spray up a message on the walls of my current city for all to see: that the King of all kings is coming. I call them "pulpit walls" and "great news galleries". The kingdom of heaven is my message spoken in the language of the common people of graffiti. Our story shall become the modern-day parable that they may personally know the Bridegroom, who has access through the gates into the city.

May our creative living always begin with "the kingdom of heaven is like . . ."

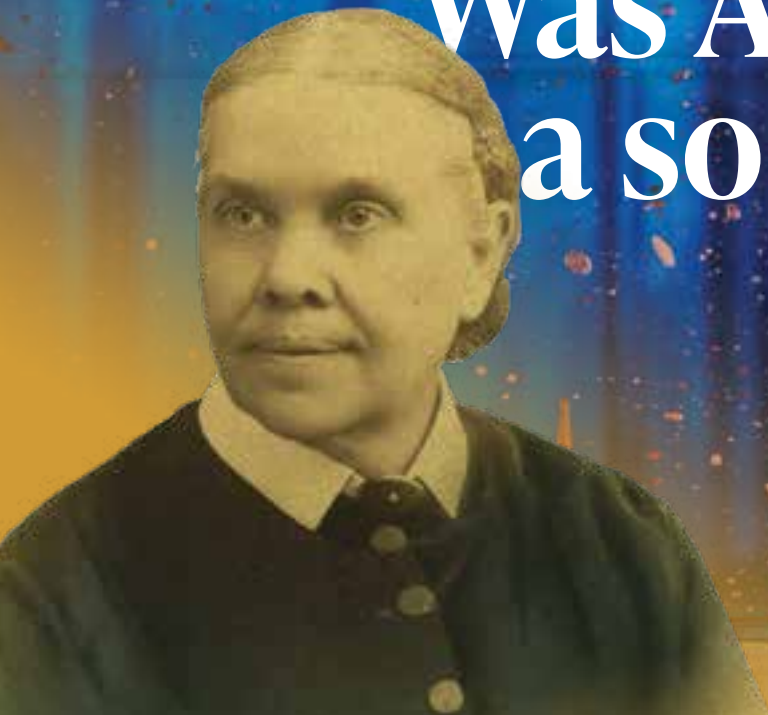


Tulaga Aiolupotea

Pastor and chaplain, Invercargill
South New Zealand Conference



Was Auntie Ellen a social justice advocate?



The neglected focus of
her prophetic role



The Seventh-day Adventist Church faced challenging issues during the 20th century concerning life in a progressively changing world. Rapid developments in industrialisation, urbanisation, immigration and cities' exponential growth heightened the presence of injustice caused by "indifference to human suffering".¹

Internal denominational disputes, engendered by theological and organisational conflicts, diverted the Church's attention from its primary mission in the world. Morgan argues that in the context of general societal issues, "Ellen White guided Adventists' responses to the nation's social problems."² Consequently, her counsels drew attention to social justice as an intrinsic part of the movement's missional activity.

This brief reflection refrains from discussing White's understanding and response to all aspects of social justice through the selective use of quotations, but rather aims to recapture the inspirationally nurturing and visionary depth of her inspired voice from the trenches of her lived experience.

In a letter penned to Elder OA Olsen in January 1905 (Letter 55), White described her visit to Battle Creek, Michigan. These recollections are fascinating for two reasons. First, because they delineate her role as God's messenger. Second, she was asked whether the views she held years ago changed.

In response, she affirmed her beliefs' unchanged continuity, but placed them in the context of the "same service" that the Master placed on her in the early years. One wonders what she meant by the continuity of her "unchanged views" and "same service".

White's progressive understanding of the biblical truth

matured.³ She encouraged the Church to immerse life experience in the power of God's Word to "discern more clearly the compassion and love of God" revealed in "Christ and Him crucified",⁴ a place where one finds "mercy, tenderness, and forgiveness, blended with equity and justice".⁵ She argued that "we should not only know the truth, but we should practice the truth as it is in Jesus".⁶ This focus remained an unaltered mandate of her entire ministry—truth in terms of its practical application in the "Lord's service".⁷

In this context, she recalled her calling's specific nature: "I was charged not to neglect or pass by those who were being wronged . . . I am to reprove the oppressor and plead for justice. I am to present the necessity of maintaining justice and equity in all our institutions."⁷

Space does not permit a detailed analysis of White's response to the wide range of social justice issues, both with the community of faith and in society at large, but her influence commenced at the ground level of practical responses to human needs. Soon after her marriage in 1846, God instructed her to show a particular interest in motherless and fatherless children.⁷ She understood this responsibility as part of God's missional response to human suffering (Isaiah 58: 6,7) with a specific goal: "I have taken children from three to five years of age and have educated them and trained them for responsible positions."⁷

During White's tenure in Australia, her home, Sunnyside, in Cooranbong, NSW, became "an asylum for the poor and afflicted".⁸ Her concern for the sick and suffering



"won confidence of the people".⁹ Thomas Russell, a local businessman, summarised her influence's impact: "Mrs White's presence in our village will be greatly missed. The widow and the orphan found in her a helper. She sheltered, clothed, and fed those in need, and where gloom was cast, her presence brought sunshine."¹⁰ In her life and practice, the truth in Jesus translated into practical Christian experience, a place where people felt kindness and loving care.

The great controversy theme (1858-1888) contributed to White's in-depth understanding of God's love and His purpose for life in a broken world. It highlighted the value of freedom of choice and the intrinsic value and potential in human life. The named theme extended her ministry's

impact beyond the boundaries of the Adventist community into the "public arena—race relations and religious liberty".¹¹ During her time in Australia, she wrote extensively on issues relating to coloured races.¹² In 1891, she wrote, "The Lord Jesus came to our world to save men and women of all nationalities. He died just as much for the coloured people as for the white race. Jesus came to shed light over the whole world."¹³ Her words reflected a fearless but deeply-seeded spiritual conviction streaming from her view of Jesus' ministry: "I know that that which I now speak will bring me into conflict. This I do not covet, for the conflict has seemed to be continuous of late years; but I do not mean to live a coward or die a coward, leaving my

work undone. I must follow in my Master's footsteps. It has become fashionable to look down upon the poor, and upon the coloured race in particular. But Jesus, the Master, was poor, and He sympathises with the poor, the discarded, the oppressed, and declares that every insult shown to them is as if shown to Himself. I am more and more surprised as I see those who claim to be children of God possessing so little of the sympathy, tenderness, and love which actuated Christ. Would that every church, north and south, were imbued with the spirit of our Lord's teaching."¹⁴

In 1896, she cautioned the Church: "The walls of sectarianism and caste and race will fall down when the true missionary spirit enters the hearts of men. Prejudice is melted away by the love of God."¹⁵ Her appeals aimed to resonate beyond the realm of political activism. More precisely, she aimed to challenge the Church with a "new initiative to reach the nation's impoverished and oppressed black population".¹⁶ Consequently, her messages were inspirationally motivational and missional.

The example of her unique response to the ills of social injustice emerged from her sensitive approach to the abuses

and mistreatment of Aboriginal and Torres Strait Islanders in Australia. While writing extensively about equality, she never made a direct reference to the country's racial prejudice. Nonetheless, her voice motivated the Seventh-day Adventist Church to speak out against this social evil. After her departure to America, *The Bible Echo* (August 19, 1901) published an editorial expressing the Church's protest against government abuses and mistreatment of the Indigenous people: "Every opportunity should be improved to create a public sentiment against the brutal customs above described until the authorities take hold of the matter and inaugurate a vigorous reform. The blot is a foul upon the country, and should be eradicated without delay."¹⁷

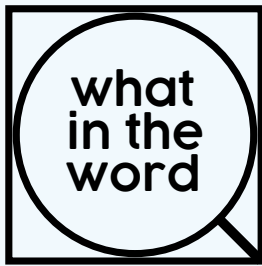
Indeed, her counsel challenged Seventh-day Adventists to speak out against oppression and injustice, not merely as a forum for political activism, but as an intrinsic part of the movement's missional activity to uplift and restore human value and dignity streaming from God's kingdom of grace.

1. EG White, *Testimonies for the Church* (Vol 9) (Mountain View, CA: Pacific Press, 1948): 89.
2. Douglass Morgan, "Society" in *Ellen Harmon White: The American Prophet*, eds. Terrie Dopp Aamodt, Gary Land, Ronald L. Numbers (New York: Oxford University Press, 2014): 224.
3. EG White, *Review and Herald*, December 20, 1892.
4. EG White, "Circulation of The Great Controversy" Ms, 31, 1890.
5. EG White, *Acts of the Apostles* (Mountain View, CA: Pacific Press, 1911): 333.
6. EG White, *The Ellen G White 1888 Materials* (Washington, D.C.: Ellen G White Estate, 1987): 1821.
7. Letter 55, January 30, 1905 Ellen White to Elder OA Olsen.
8. EG White, "A Messenger." *Review and Herald*, July 26, 1906.
9. Letter, 55.
10. Thomas Russell, Cooranbong, May 3, 1900. The note was written in an album given to Ellen White upon her departure to America in August 1900.
11. Morgan, "Society", 236.
12. EG White, "The Bible Coloured People's Hope", *Review and Herald*, January 14, 1896. Examples of other publications in relation to the Southern Work: RH, January 21, 1896; RH, January 28, 1896; RH February 4, 1896.
13. EG White, "Our Duty to Coloured People" Ms 6, November 4, 1889 [prepared for tract, March 20, 1891.
14. EG White, "Southern Work" (1891), 10.
15. EG White, "Am I My Brother's Keeper", *Review and Herald*, January 21, 1896.
16. Morgan, 236.
17. "Ill-Treatment of the Aborigines", *The Bible Echo*, Vol 16, No 34 (August 19, 1901): 11. See also John Skrzypaszek, (2020) "Ellen G White's Ministry in the South Pacific". Encyclopedia of Seventh-day Adventists. Retrieved from <<https://encyclopedia.adventist.org>>.

Dr John Skrzypaszek

Recently retired director,
Ellen G White/Adventist
Research Centre, Avondale
University College, NSW.





presented by
Avondale Seminary



feet:

noun pl: βάσεις [*baseis*] | [bas'-ece]

A rare find is a fascination for Bible scholars and among its many words, the New Testament has a number of rare finds. Some of these are words that appear only once like βάσεις (baseis), found in the story of the temple healing of the lame man in Acts 3:1–10. This word (v7) translates from Greek as nothing more elevated than "feet".

Despite their usefulness, feet are held in low regard by the cultures of east and west alike. So why should a pair of feet be at the centre of the inaugural miracle of the Christian church? Since the common word for feet in Acts is πόδες (podas), why does Luke use this rare word (baseis) to define them in this instance?

Luke's richest resource for writing his two volume contribution to the New Testament was the Greek translation of the Old Testament—the Septuagint. The majority of references to βάσις (foot) in the Septuagint involve either the tabernacle of the exodus or Solomon's temple. In either case it can mean the base or stand on which an object sits or the foot or lowest point of a structure in relationship to the ground.

Bases (βάσεις) of silver (Exodus 26:19,32) and bronze (Exodus 26:37 cf 27:10) supported the pillars erected throughout the tabernacle while both

the altar of sacrifice (Exodus 29:12) and the laver (Exodus 30:18 cf v28 and 31:9) sat on bronze bases (βάσεις). When Moses consecrated Aaron, his sons and the tabernacle itself to the service of God, he specifically included the bases (Lev. 8:11, 15).

Centuries later, King Solomon made a bronze base (βάσις) on which he knelt before God to dedicate the new temple (2 Chronicles 6:13). Significantly, the bronze pillars of the temple with their bases (βάσεις) (Jeremiah 52:17) were ultimately crushed by the Chaldeans and carried away as scrap metal to Babylon.

In Acts 3 the lame man sat on the ground in the courtyard of the second temple. Like the pillars of Solomon's ruined temple, cast down with their crushed bases (βάσεις), he was put down on the pavement with his disabled feet (βάσεις). Finding him there like a fallen pillar, Peter and John raised him up and restored his ruined βάσεις (feet). This miracle, performed within the precincts of the temple, marked the beginning of the restoration of Israel in the Messianic age.

This healing introduced a new Israel with a spiritual temple comprised of believers in Jesus. The power of the Holy Spirit, not human hands, would build this temple—and the first

miracle performed by Peter and John symbolised this fact.

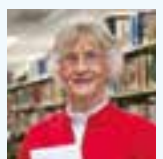
Beyond the miracle of Acts 3, the New Testament continues to describe the nature of this spiritual temple (1 Corinthians 3:16, 17; 2 Corinthians 6:16; Ephesians 2:19–22). Jesus Himself confirmed that its pillars, presumably with their βάσεις (bases), would be His people: "I will make the one who overcomes a pillar in the temple of my God and they will never again leave it" (Revelation 3:12).

Thus the destruction of Solomon's temple, personified in the condition of the lame man of Acts 3, was reversed through his restoration.

Clearly, there is particular continuity in this temple-transition from its Old Testament form to its New Testament reality that provided Luke with a reason to use the word βάσεις for feet. Perhaps this helps answer the question as to why Luke chose to use a rare word for feet in Acts 3:7 and why the healing of lame feet was so significant in the birth of the Christian church.

Dr Carole Ferch-Johnson

Conjoint senior lecturer,
Seminary, Avondale
University College





Stuffed zucchini boats

These fun stuffed veggie boats, great as a snack or a meal, turn the goodness of Weet-Bix into a crunchy topping!

Ingredients

- 2 Weet-Bix™, finely crushed
- 4 medium zucchini
- ¼ brown onion, finely diced
- 6 cherry tomatoes, diced
- 1 tsp dried Italian herbs
- ¼ cup grated Parmesan cheese
- 3 tsp olive oil

Method

1. Preheat oven to 200°C. Lightly oil a large oven tray, or line with baking paper.
2. Cut zucchini in half lengthwise. Use a small spoon to scoop out the centre of each half, leaving about ½ cm flesh all the way around. Arrange zucchini boats in a single layer on the prepared pan.
3. Finely chop the scooped zucchini flesh and place in a bowl. Add onion, cherry tomatoes, herbs, Parmesan, and crushed Weet-Bix. Stir well.
4. Fill zucchini boats with the Weet-Bix mixture and drizzle with the oil.
5. Bake 15–20 minutes or until zucchini is tender and the filling is golden. Serve warm as an entree or main.

Tip: Recipe can easily be halved or doubled.

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

Four food trends to try in 2021

After a tumultuous 2020, it's not surprising the trending ingredients for the year ahead are aimed at looking after your health and the planet's. Whether you're looking to eat more plant-based meals, support your immunity or choose more sustainable food options, here are four new food trends to try in 2021.



1. Algae

"Algae" refers to a family of plants including spirulina and seaweed. It's packed with nutrients and chlorophyll and is becoming popular as a sustainable ingredient. The health benefits vary, but generally speaking algae is good for you—one tablespoon of spirulina provides four grams of protein plus calcium, iron and magnesium.

2. Banana blossom

Banana blossoms are the flowers that grow at the end of a banana cluster. Similar to jackfruit, they can be used as a vegetarian "meat alternative" in salads, curries or stir-fries. It's high in dietary fibre and contains a range of phytochemicals and vitamins.

3. Fonio

Fonio is a type of millet with an earthy, nutty flavour which you can use as you would rice, quinoa or couscous. It is growing in popularity as a crop as it requires very little water. Fonio is gluten free and contains four times the protein, three times the fibre and nearly twice the iron of brown rice.

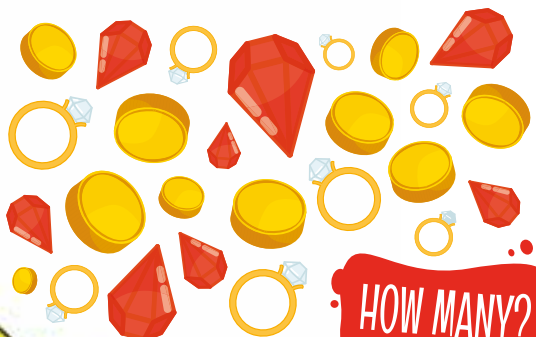
4. Oat milk

Oat milk is creamy with a deliciously mild flavour, meaning it can be used in almost any recipe or enjoyed straight from the glass. It's also been touted as one of the more sustainable plant-based milks and is a great option for those with dietary restrictions or intolerances.

Kids Speak

A cartoon illustration of a young boy with dark skin and curly hair, wearing a red tank top. He has a speech bubble coming from his mouth that says "wins, hers." The background is a yellow circle. The text "NI" is partially visible at the bottom left.

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





HOW MANY?

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

Count how many of each jewel and place in the box

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

| | | | | | |
|--|--|--|--|---|---|
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Conversations

Welcome news

It was very encouraging to know that our church finances have held up reasonably well during COVID-19 and that tithe has increased ("SPD president thanks members", online, February 2). We praise God for this very encouraging news. Maybe I have missed it in *Adventist Record* but I am surprised that no mention has been made about our secular government's contribution of "Job-Keeper" support to church organisations in Australia.

Surely this must have been a huge blessing in supporting our Church workers and ministers. God works in many ways.

David Syme, via email

An inspiration

After a second take I was able to convince myself the man depicted in "How Harley lost his mojo: Dealing with a Parkinson's diagnosis" (December 5) was not Dr Harley Stanton.

What a relief! I was able to recover by sitting down and reminiscing with my favourite Fifth Sabbath CD playing in the background.

I remembered the energy and tireless efforts Harley displayed in leading vital and successful anti-smoking campaigns. I can only imagine the shock of this diagnosis.

After reading this excellent article and being able to share it, I can confirm Harley you have not lost your mojo. You are an inspiration.

Stuart Tipple, NSW

Fresh design

Re: Updated image shared on Facebook (Facebook, January 22)

I really love it. There's a nod to history in it too. I'm impressed with the new layout which is restrained, refined and grown up. Congrats *Record*! A risk worth taking.

Linzi Aitken, NSW

Top Bible verses

[In response to "The most popular Bible verses by country for 2020" (online, January 19)]: I have always been blessed by this app so much that it has become one of my daily Bible apps that I have been using for almost three years now. The YouVersion daily plan readings are also great for daily devotionals, but it would be great to see the presence of our Adventist literature in the app too as well.

Joe Ales Philip Aiyowen, Facebook

I also use YouVersion a lot. But I am disappointed that after many years, and some requests, that the Tok Pisin and Hiri Motu Bibles are still not available on YouVersion. Perhaps the SPD could make an official request?

Colin Richardson, Facebook

Record Live with Pastor Marcos Torres

We struggle to realise that the world that we presently inhabit, in Western culture, is so far removed from the world that existed when Adventism was born . . . and when

we were born, that we fail to see the need and the urgency of contextualisation [of the gospel] in our own backyard [at 8:50].

When we talk about present truth and absolute truth, what I hear as an Adventist is freedom from lies, freedom from deception and the lies of Satan, I hear enthusiasm and hope, I see a light. It's not like that with emerging secular culture. When you talk about truth, they see chains. They see a cage [at 36:20].

Marcos Torres, *Record Live*

Awesome conversation ["Is Church irrelevant?", *Record Live* with Pastor Marcos Torres, January 27, Facebook].

I love the examples you quote to reinforce the point you're making about reframing truth to share the gospel in a contextualised way.

Thanks *Record* for making this conversation possible.

Leticia Moreno, NSW

Editor's note: *Record Live* is a weekly interview with notable Adventists from around the world, hosted by Jarrod Stackelroth and assistant editor Maryellen Hacko.

The program has been running for more than two years and each week we receive dozens of live questions and comments from viewers.

Join us at 4pm on Wednesdays (AEDT) to engage in the conversation. To watch our past *Record Live* episodes, please visit: <bit.ly/recordlivefb>.

Anniversary



ARTHUR. Errol and Margaret Arthur (Lilydale, Vic) were married 11.12.1950 in Kensington church, Adelaide, SA, by Pastor Roy Brandstater. Their 70th anniversary was celebrated on 12.12.20 at their son Elden's home in Seville, Vic, with family, including their daughter, Loree and Peter McGowan; son, Elden and Marilyn; and their grandchildren and partners. Unfortunately, their son Dale and Esther were confined to WA. Errol contributed more than 40 years to the education ministry, which saw him give service in SA, NSW, Fiji, Tonga and Victoria as a teacher, principal and education secretary. Margaret ably supported his ministry though also herself teaching at the Upper Yarra High School in Yarra Junction for almost 20 years.

Weddings

BEVAN-EDWARDS. Timothy Matthew Bevan, son of Warwick (Port Macquarie, NSW) and Mary (Casino), and Anna Elizabeth Edwards, daughter of Mark and Susan (Goonellabah), were married 24.8.20 at House with No Steps, Alstonville. It was a peaceful setting of trees with a beautiful large fig tree. Anna is nursing and Timothy is working as a plumber. They have set up their home in Lismore.

Tim Merritt

CHAPMAN-PFEFFER. Tasman Bradshaw Chapman, son of Justin and Laura (Wollongbar, NSW), and Teniel Renee Pfeffer, daughter of Trevor and Ruth (Chinchilla, Qld), were married 17.1.21 on a private property with a magical setting of trees and wildlife in Alstonville, NSW. Tasman is working in the aged-care industry and Teniel works as a naturopath. They live in Lismore where they share the gospel of Jesus with others.

Tim Merritt

COLE-BEVAN. Timothy Roland Cole, son of Trevor and Mechelle

(Bodalla, NSW), and Jessica Mary Bevan, daughter of Warwick (Port Macquarie) and Mary (Casino), were married 16.3.20 at Rocky Creek Dam, Lismore. A beautiful setting surrounded by trees and a dam as the backdrop. They have settled into married life in Parkes.

Tim Merritt



SLEIGHT—WLODARCZYK.

Reuben Sleight, son of Lindsay (dec) and Gayle Sleight (Toowoomba, Qld), and Jenelle Wlodarczyk, daughter of Mark Wlodarczyk and Debra Sheehan (Melbourne, Vic), were married 21.12.20 at Zonzo Estate, Yarra Glen. Reuben and Jenelle both work in roles focused on meeting the needs of other people and will commence their married life in Melbourne.

Ian Howie

Obituaries



ANDERSON,

Raymond Sefton, born 26.12.1929 Sydney Adventist Hospital, Sydney, NSW; died 2.1.21 in Avondale House, Cooranbong. On 23.8.1958 he married Lola Daley, who predeceased him in 2018. Ray is survived by his daughters, Sandra Weslake (Castle Hill), Julie Carter (Cooranbong) and Carol Boehm (Wahroonga); eight grandchildren; and four great-grandchildren. Immediately after Ray's birth, he moved with his missionary parents JD and Guinevere Anderson to the village of Buri, Solomon Islands where he spent 10 years of his life. On return, the family served in Gisborne, Lismore and Cooranbong. Ray married the love of his life and went on to enjoy many years of business ownership and service at Wahroonga church in various roles. Ray was much loved and is now resting with his wife while he awaits his Master's call.

Alban Matochiti, Adrian Craig, Wayne Boehm

CHAPMAN, George Milton, born 1.5.1926 in King Edward Hospital, Perth, WA; died

19.12.20 at St John of God Murdoch, Perth. In 1947 he married Florence Scott, who predeceased him in 1984. He was also predeceased by his daughter, Val Wolf. In 1985, George married Betty Stonham. George is survived by his wife, Betty; children, Terry Chapman (Pinjarra) and Lorelle Borgas (Melbourne, Vic); five grandchildren; and 12 great-grandchildren; step-children, Jenny Turner (Perth, WA), Trevor Stonham (Sydney, NSW), Barry Stonham (Bunbury, WA), six step-grandchildren and four step-great-grandchildren. George was a quiet achiever, farming at Wellington Mills for around 60 years. He retired to Australind and remained a loyal member of Bunbury church and looked forward to the resurrection.

Nicu Dumbrava



CORBY, Ronald

James (Jnr), born 23.3.1952 in Bega, NSW; died 17.12.20 in Canberra, ACT. On 22.11.1984 he married Gloria. He is survived by his wife (Cobargo, NSW); children, Darren and Deb Thelan (Inverell), Darryn and Vicki Thelan (Abermain), Brett and Tammie Jee (Cobargo), Shannon and Jodi Batten (Eden Park, Vic), Matthew and Peta Alcock (Bemboka, NSW), Jade and Stak Corby (Cobargo), and Craig and Tamara Corby (Cobargo); 19 grandchildren; and five great-grandchildren. Ron was a devoted Christian farmer and family man who opened his family home to the Cobargo church company for many years. He loved animals, breeding horses, chickens and everything else in between. He was born and grew up in the Bega Valley and enjoyed being surrounded by friends.

Rex Hergenhan

CORNEY, Desmond, born 21.4.1937 in Sandgate, Qld; died 13.12.20 in Toogoolawah. On 16.8.1958 he married Dawn. Des is survived by his wife (Toogoolawah); children, Sandra (Brisbane), Greg (Brisbane) and Ros (Toogoolawah); grandchildren; and great-grandchildren. Des was a wonderful man with a great sense of humour. He loved his family and his church. He lived for family gatherings. Des was a wonderful deacon and would always have church work done on or before time—just ask

him and the job would be done. Most of his working life was involved in mechanics. Des is asleep in the Lord and we await a reunion. Farewell to one of God's great men.

Victor Torrens



FLAMENCO, Miguel

Angel, born 19.10.1930 in El Salvador; died 7.9.20 in Sydney, NSW. On

28.12.1952 he married Maria. Miguel is survived by his wife (Sydney); daughters, Maritza Campos (Townsville, Qld) and Mayra Velasquez (Cooranbong, NSW); and sons, Walter (Chiriqui, Panama), Miguel (Tallangatta Valley, Vic) and Douglas (Tuncurry, NSW). Miguel immigrated to Australia in 1989. He was a member of Marrickville Spanish Church where he held leadership positions such as deacon, Sabbath school teacher, personal ministry leader and elder. For many years he actively participated, every Sunday, in the program *Esperanza y Luz para hoy* on radio Austral. He was passionate about preaching the Word of God, which he did with tremendous enthusiasm as a layman, not only in many churches and public places in El Salvador, but in several Spanish churches in USA and Australia.

Carlos Hernandez, Miguel Flamenco

GOODING, Laurence Eric, born 4.3.1921 on Tahiti; died 16.1.21 in Bunbury Regional Hospital, WA. On 20.5.1942 he married Dulcie, who predeceased him in 2010. Laurie is survived by his children, Roydon and Niece (Darkan), Desmond and Ellen (Darkan), Pam North (Dianella) and Clive (Yalgoo). Laurence was a retired farmer who was involved in politics, community work and amateur radio and loved to travel. He attended Bunbury Church and looked forward to the great resurrection day.

Robert Kingdon

HOWELL, Reginald Owen, born 27.9.1944 in Brisbane, Qld; died 9.12.20 in Birtinya, Sunshine Coast. On 19.12.1971 he married Lynn Rofe. Reg is survived by his wife (Maroochy-dore); daughters, Kylie and Ben Pokorny (Greenbank), and Megan and Jason Brabant (Nambour); and his grandchildren, Ethan, Cameron, Rowan and Keenan. Reg was a top bloke who loved his Lord Jesus, his wife, his family

and his many friends. Reg served God as elder in all the churches he attended during his productive life. He was a cartographer with the Queensland department of lands where he was greatly respected. His four grandsons loved him without fail. To them he was JIP (Jolly Important Pa). Reg was known for his prayers that came from his heart. He served God in preaching and Sabbath school teaching and was a musician, playing guitar and singing, all to God's glory.

John Rabbas



HURSEY, Lavena Margret (nee Knipe), born 16.9.1928; died 10.1.21 in Currimundi, Qld. On 24.6.1949 she married Eric. Lavena is survived by her husband (Currimundi); daughter, Lyn Vidler (Currimundi); son, Paul and Harna; and grandchildren, Kale and Chikara (Perth, WA). With husband Eric, Lee spent many successful years in Australia, Pacific Islands and New Guinea as literature evangelists, with Eric being publishing director in all these areas. Lee often out-sold her husband. Back in Australia, Eric was appointed to pastoral work so Lee became a pastor's wife—a role she was born for, ministering to the needs of many over the years. Lee loved her Lord and Saviour Jesus, her husband, family and many friends.

John Rabbas



PINK, Norma Joy (nee Marsh), born 22.6.1934 in Sydney, NSW; died 17.12.20 in Baringa Private Hospital, Coffs Harbour. On 1.1.1955 she married John, who predeceased her in 2019. She was also predeceased by her son, Steven in 1995. Norma is survived by daughters, Dorothy and Gary Hildebrand (Coffs Harbour), Marlene and Ian Howe (Brisbane, Qld), Annette and Peter Finch (Sydney, NSW) and Jenny and Larn Harvey (Brisbane, Qld); son, Daniel and Julie Pink (Pomona); daughter-in-law, Heidi (Newcastle, NSW); 17 grandchildren; and four great-grand-

children. Norma loved her Lord and displayed a loveliness of character through her kindness, loyalty and friendliness. Norma will be greatly missed by her family, friends and all who knew her. We look forward to seeing Norma again when Jesus returns.

Eric Greenwell, Bob Manners



SAUNDERS, Harry Amos, born 17.2.1934; died 23.7.20 in Launceston, Tas. He

is survived by his wife, Ailsa; and four children, Greg, Tania, Gary, and Sonja. Harry was a long-time, active member of Launceston Church. Harry served in various capacities, such as elder, deacon, Sabbath school superintendant, ADRA, Pathfinder leader, regular lay preacher and more. Harry will be sorely missed. Harry's faithfulness to Christ and His church will not be easily forgotten.

Brad Cooke

SIMANDJUNTA, Dr Badu (Simon), born 14.3.1925 in Sumatra, Indonesia; died 7.1.21 in Wyong Hospital, NSW. On 28.8.1960 he married Florin Tan in California, USA. Badu is survived by his wife; son, David; daughter in-law, Lisa; and grandchildren Willow and Callisto (Melbourne, Vic). Badu's first degree was B.Ed from the Australian Missionary College, Cooranbong, NSW, in 1956. His second was an MA in history from Pacific Union College (PUC), US, in 1958. His third degree was a Doctor of philosophy from Oxford University in 1965. Badu worked as a primary and high school teacher at Malayan Seminary, Singapore in 1950-1953; taught history part-time at a local high school while studying at PUC; was founding principal of a school in Brunei in 1966 and lecturer at the University of Sydney, NSW, from 1967 until his retirement in 1990. During retirement he and his wife travelled the world. The last trip was in 2017 to the Holy Land. "We have this hope."

Kenn Duke

TANNER, Moyna (nee Henny),

born 4.2.1926 in Rockhampton, Qld; died 21.11.20 in Yarra Junction, Vic. On 10.11.1943 she married William. Moyna is survived by her daughters, Jan, Estelle and Marlene.

Kevin Geelan

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Finally ...

Just going to church doesn't make you a Christian any more than standing in your garage makes you a car.—GK Chesterton



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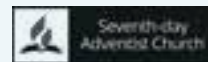
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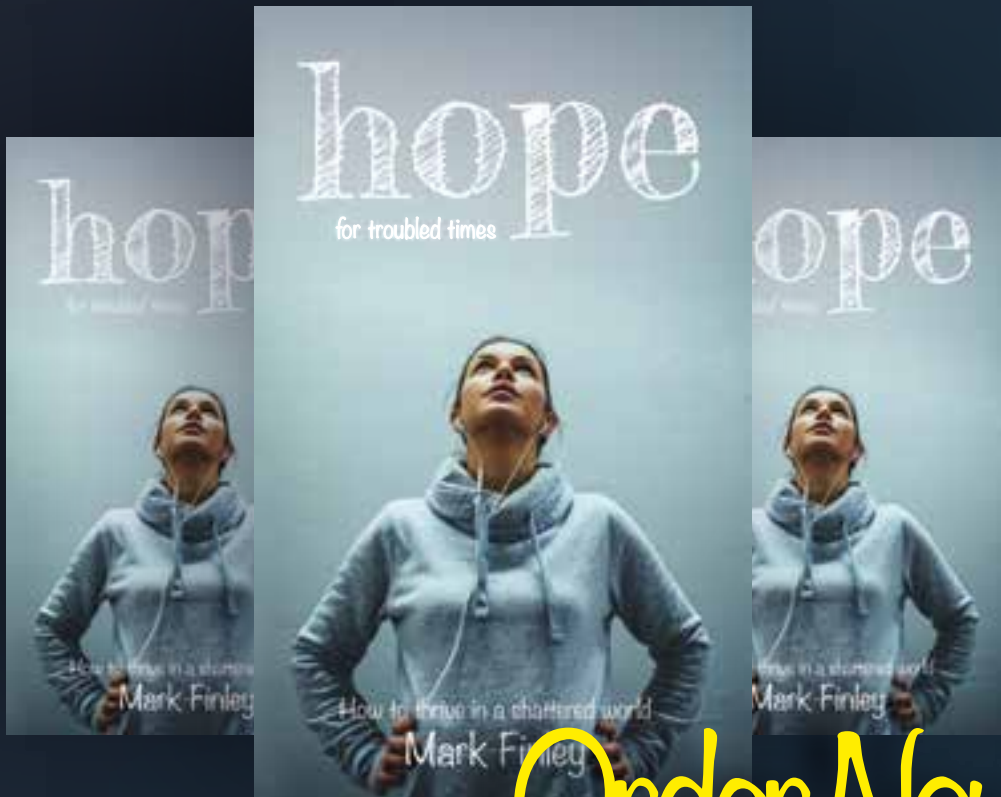
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