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EDITOR'S NOTE:

Spirituality and performance

Maryellen Hacko
Assistant editor

“

Spirituality is not a biproduct of good behaviour; we are spiritual beings by design, with inbuilt inclinations to seek and understand life's meaning.

Recently, I've been "struggling spiritually". I've neglected Bible reading and been engaging less with sermons; even my podcasts and music have had less of a Christian spin. I've stopped doing things that I feel—or have been taught—should comprise a "good Christian character". And I've felt very guilty about it.

That is, until I was browsing Instagram and saw friends flaunting their Sabbath purchases and enjoying late-night drinks. Sure, I might be a few matches short of an "on fire" Christian, but at least I'm "well behaved". I go to church. I mean, I even *work* for the Church—that must make me at least 70 per cent sanctified.

But just as quickly as I bury guilt under layers of positive comparison, I'm reminded of another breed of people entirely: the *really good* Christians. These avid Bible readers quote Scripture in regular conversation, abstain from meat and caffeine, tithe faithfully. They visit the poor and help the sick—they're the real MVPs. Surely God must love them more than the rest of us. I mean, He might as well swoop down and scoop them up.

Don't play these mind-games, my friends. Thoughts like these are toxic, not only to our own sense of self-worth, but to the unity of our Church, and most problematically, to God's character.

In a recent episode of Record Live (June 23), Jarrod and I were discussing the power of semantics, and how a simple word like "love" can be loaded with baggage and therefore misunderstood. For someone experiencing emotional abuse or manipulation, "love" may define a conditional exchange accompanied by threats. For a type-A, high-achiever like myself, love is earned. The concept of unconditional love being bestowed equally on the hard workers and the lazy—the "righteous" and the "unrighteous"—doesn't compute so easily.

The word "spirituality" also has similar baggage. We often fall into the habit of equating a person's "spiritual strength" with their adherence to man-made measures of outward performance. We inflict the same on ourselves.

For God, love is not an exchange. Spirituality is not measured by performance. A Father's relationship with His child cannot change based on that child's "merit"; their inheritance by blood relation cannot be taken away (unless they so choose). Neither can a person's spirituality be taken away. Spirituality is not a biproduct of good behaviour; we are spiritual beings by design, with inbuilt inclinations to seek and understand life's meaning.

Never let anyone (religious or not) make you feel like God won't accept you—that He doesn't love you because you're "spiritually struggling" or not spiritual at all. Don't believe the lies, perpetuated by capitalism and consumerism, that your worth is based on how much you have or how well you perform.

Jesus came to shake up this paradigm. We were all—Jew, Gentile, slave, free—made children of God through Him, regardless of our performance.

Remember, it's impossible not to be loved by God, and it's impossible not to be spiritual! No matter what you do or who you are—a liar, cheater, influencer, tax collector, alcoholic, drug abuser, bikini model, gambler, heavy-metal enthusiast—you are still a spiritual being. God still loves you as much as He loves the most committed Christians.

We must learn to unlink love and spirituality from performance-based outcomes. Doing this is really hard, but if you succeed, you can experience beautiful safety and freedom to learn and grow, question, make mistakes, be sceptical, explore the world, and follow your passions—free of guilt.

Yes, there are God-made rules that we should abide by to help us live healthy, happy and safe lives. There are spiritual disciplines that can help us flourish mentally, emotionally, physically. But these were given to us by God to help us live abundant lives, not use to compete with each other and measure our worth. Failure to adhere to them will not attract eternal damnation.

Maybe there's no such thing as "struggling spiritually"—maybe it's all semantics. By starting this process of unlinking my spirituality from outward measures of performance, I may not appear to be a "good Christian", but I am learning and growing. I'm embracing His endless grace, I'm judging others less.

The only day I'll truly be "struggling spiritually" is the day God stops being my amazing dad. And that day will never come.



INSIGHT:

The Red Sea


Francois Keet
Newly-appointed CFO for the South
Pacific Division

During the week leading up to July 2, I found myself on the shores of the Red Sea, with the Egyptian army behind me and the waters before me. If you are a senior church administrator, you know how random and uncertain the outcome of the appointment of leaders can be, and for me there was a certainty of two outcomes: I would be facing redundancy, or be appointed as the new CFO of the SPD. The thought of either outcome was frightening to me. Would I be able to step into the shoes of such a great leader, Rod Brady, the outgoing CFO? As the week progressed, my anxiety levels increased, my sleep decreased and my prayers intensified. The night before the Division Executive Committee meeting, I once again struggled with God, pleading with Him to answer my prayers, and committing to Him that whatever the outcome, I would serve Him.

I picked up my Bible to continued my normal reading, and the chapter for the day was Isaiah 43, where I started reading that God has formed me, and that I should not fear as He has redeemed me, and that He has called me by my name and that I am His. Tears started rolling down my face. Then I read verse two, that if I pass through water, God will be with me and the waters will not overflow me, and that if I go through fire, I will not be burned. I could not read past verse three.

Peace came over me and allowed me to have more sleep than the previous three nights combined. Just like that, God had opened the Red Sea in front of me. The next morning when I saw the overwhelming support for my appointment, tears rolled down my eyes—not of happiness, but of knowing that we serve a living God who loves us individually.

In the centre, between the Red Sea and the Egyptian army, is one of my favourite Bible verses, Exodus 14:14: "The Lord will fight for you, and you shall hold your peace." By submitting the battles of life and work to God, He will do the fighting for us, and we will experience inner peace.



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Dr Danijela Schubert (second from right) with other Christian women's leaders at Parliament House on June 15.

Christian women draw attention to the plight of the world's poor

📍 **Canberra, ACT** | Tracey Bridcutt

Adventist leader Dr Danijela Schubert was among 40 Christian women who met with Australian politicians on June 15 to draw attention to the plight of the world's poor, particularly in light of the COVID-19 pandemic.

Discipleship Ministries Team member for women in ministry at the South Pacific Division, Dr Schubert joined the delegation of women's leaders from churches and faith-based organisations who travelled to Parliament House in Canberra (ACT) for the Micah Australia initiative.

The women spoke with senior government ministers and Members of Parliament from both major political parties, highlighting the "vaccine access gap" between richer and poorer countries and the knock-on impacts of the pandemic on the world's lower income nations: rising poverty, famine and the further marginalisation of vulnerable groups.

Dr Schubert said it was a fantastic experience that brought together powerful Christian women leaders who otherwise may not have had an opportunity to meet, network, energise each other and work together for a higher goal.

"Although from different Christian denominations, organisations and states of Australia, we were in one spirit to bring an important message to those who make decisions and influence government policies," she said.

"We were there to thank them for their good work and to bring to their attention the needs of the poor. That we were there in person, taking time to visit with them, connect, and as one speak for the needs of others, was great testimony about the love of Jesus that compels us to do good."

Dr Schubert said the politicians she spoke with were grateful for the good work churches are doing in the community. "They urged us to continue doing the good work. Most agreed with the calls to make the Australian government more generous in helping those less fortunate around the world."

The delegation impressed upon the political leaders that the moral, health and economic case all point towards Australia and other wealthy nations continuing to increase their efforts to help end COVID for all.



The online visual radio station was launched on Tuesday, June 15.

New online radio reaches thousands

📍 **Lalovaea, Samoa** | Juliana Muniz

Aiming to share the good news about Jesus through media ministry, the Samoa and Tokelau Adventist Mission (STM) launched its first-ever online visual radio station on Tuesday, June 15.

STM president Pastor Sione Ausage made the first transmission, delivering a spiritual opening message emphasising the significance of the three angels' messages going into all the world.

Streaming on weekdays from 6am to 6pm on Facebook, the new station includes a diverse range of Bible study and health programs along with content for young adults and children.

According to reports from the STM

media committee, implementing an online radio has been a priority for STM due to the easy access and ability to reach a much wider audience.

So far reports have shown that 80 per cent of the programs have been getting more than 2000 viewers, with audiences from several countries.

With the proven efficacy, STM has more plans for the new media ministry. "We are keen to operate and present on Saturday and Sunday and still intend to seek a licence from the regulator for the use of AM/FM stations in the future," said ST secretary Pastor Neru Nuualii.



Pastors Jorge Munoz, Michael Worker and Glenn Townend attended the AUC's special constituency meeting.

AUC's constitution amended

📍 Sydney, NSW | Lorraine Atchia

The constitution of the Australian Union Conference (AUC) was amended at a special constituency meeting held in Sydney on June 20, to permit constituency meetings to occur virtually and delegates to cast votes remotely.

The AUC Executive Committee, based on changes to the model constitution approved by the General Conference Executive Committee in October 2020, called for the changes to the constitution so the already delayed regular constituency meeting—scheduled to take place from August 29 to September 1—would not be affected in the face of COVID-related border closures.

More than 60 delegates from local conferences attended the short meeting, which was also attended by South Pacific Division (SPD) president Pastor Glenn Townend and SPD CFO Rodney Brady.

"We are relieved that the meeting

was able to go ahead and this significant change to the constitution was made," stated AUC general secretary Pastor Michael Worker.

"The manner in which the previous constitution was written meant that we had to convene face-to-face to make these changes, but this means that we can be confident that our regular constituency meeting can go ahead on August 29, no matter what restrictions are imposed at that time."

Due to COVID-19, many Seventh-day Adventist entities have had to postpone and reschedule constituency meetings due to border closures and lockdowns. Similar changes will be made to all constitutions across Australia, the South Pacific and around the world to ensure the work of the Church can proceed in an orderly manner and allow for the regular operations of the entities to continue.



The series was produced by the Australian Union Conference to help young adults as they study the Sabbath school lesson.

New inVerse series discusses biblical sexuality

📍 Ringwood, Victoria | Lorraine Atchia

A new video series based on the inVerse Sabbath school lesson has been released in time for the third quarter's study on biblical sexuality.

The Australian Union Conference (AUC) will be producing these videos each quarter, over two years, to help young adults as they study the Sabbath school lesson.

"The videos are openers to each week's lesson and will be used to encourage young adults to engage in the lesson and to get more involved in Sabbath school and personal Bible study," explained Pastor Lyndelle Peterson, Personal Ministries, Sabbath School and Stewardship director at the AUC.

According to its website, inVerse was developed and created into a new format to replace the Collegiate Quarterly.

The new format is a Bible study guide for university students, young adults, working professionals and young parents (ages 18-35+) and follows the same study topics as the adult lesson for two of the four quarters, with the other two

remaining topics specifically addressing young adult issues.

"inVerse is a great resource in itself and there are a lot of excellent supporting resources," said Pastor Peterson. "This video series will take some of the key ideas and give them perspectives from young adults who are wrestling with these topics and help it translate to our Australian audience."

"Topics such as sexuality are popular on social media and trend with young adults. This project allows young adults to discuss these topics from a biblical perspective and gives them a safe space to share," she added.

Each video is 7-10 minutes long and is accompanied by a study template with questions and Bible readings. Videos for each quarter will feature young people from different conferences, allowing them to use their talents and help them grow.

To access this new resource, visit <waymaker.tv> or <disciple.org.au>, or talk to your Sabbath school leader.



Australian TV and radio presenter Geraldine Doogue and conference committee chair Pastor Steve Stephenson.

Sydney Adventist Hospital hosts virtual chaplaincy symposium

📍 **Wahroonga, NSW** | Tracey Bridcutt

More than 250 people attended a chaplaincy symposium organised by Sydney Adventist Hospital in partnership with Spiritual Care Australia.

"Roads Less Travelled—Spiritual Care in the 21st Century" was the theme of the June 20–23 conference held virtually due to COVID-19 restrictions. It was the first time the San had partnered with another organisation to run a conference for chaplaincy development in the South Pacific Division.

"We have received some excellent feedback so far," said conference committee chair Pastor Steve Stephenson, who heads up the Spiritual Care Services team at the San.

"Many delegates commented that the conference this year has been more spiritual in nature than ever before. I feel it is certainly a credit to the San as an accomplishment of our mission 'Christianity in Action'. Therefore, we can positively and proudly conclude that we have made our mark nationally and internationally. People have experienced the difference we make, the impact we create as Adventist HealthCare.

"The other outstanding feedback by the delegates was about the relevance of the theme and topics presented."

Speakers included Australian television and radio presenter Geraldine Doogue, who spoke on the topic, "How does the community settle itself once again, post pandemic?" She shared about her faith and encouraged trust in God. Dr George Fitchett, professor and director of research at Rush University Medical Centre, presented on "Courage, Creativity and Compassion: Spiritual Care in the COVID-19 Pandemic".

"The highlight of having Dr Fitchett as one of our key speakers is that the chaplains at the San and most chaplains in Australia, America and around the world, use the spiritual assessment model [he] created," Pastor Stephenson explained. "This is a very important tool by which chaplains assess the patient and design the spiritual care plan."

Pastor Stephenson said he worked with a diverse and inclusive group of individuals from all around the Pacific to organise the symposium.

"I am privileged to have had such a wonderful group of people who worked round the clock to make the conference a huge success," he said.

The organisers are looking forward to the next conference being in person. It is scheduled to be held in 2023 at the Clinical Education Centre at the San.

making headlines

Statewide baby shower

Dozens of families received essential baby supplies and maternal wellness resources in four Adventist-sponsored community baby showers, run simultaneously across the state of Massachusetts, United States, on May 26. Each location provided physically distant access to free baby supplies.

—*Atlantic Union Gleaner*



COVID relief

ADRA Colombia recently distributed 1100 hygiene kits among Venezuelan migrants in the northern town of Arauquita. The kits distributed by ADRA workers and volunteers will benefit thousands of families that have been accommodated in several local government shelters across the city.

—*Inter-American Division News*

Little one

A nine-year-old in the Mexican state of Baja California showed that no-one is too young to do evangelism. Wendy, from Patrimonial Adventist Church in the city of Tijuana, participated in evangelistic efforts taking place in her region of Mexico. In total, 349 small groups participated, and 585 people were baptised. —*Adventist Review*

Fighting cancer

Trials of a new tool in the battle against oesophageal cancer are to be launched across Britain this month. "The cyto-sponge—a sponge on a string—should allow doctors to pinpoint patients in the early stages of the disease or who are at risk of subsequently developing cancer," said Professor Rebecca Fitzgerald, of Cambridge University.

—*The Guardian*



Bride wore white

More than 80 young women attended the IMAGINE conference organised by the Greater Sydney Conference Women's Ministry department at Mountain View Adventist Church on May 15. Themed "Bride Wore White", the event featured keynote presentations and a high tea, with the program designed to equip young women with tools and skills to survive in the popular culture. —**Juliana Muniz**



Children's church

Hillview Adventist Church in Morisset (NSW) was colourfully decorated with rainbows made of balloons on Sabbath, June 19, for a special children's service. With singing, drama and reciting of Bible texts, more than 30 children were part of the service on the theme of God's promises. "We are so blessed to have such great leaders in our church and so many children," said church member Mary Fedorow. —**Record staff**



Celebrating diversity

Bishopdale Adventist Church, Christchurch, New Zealand, celebrated a day of culture on Sabbath, June 12. In the morning service, Pastor Ben Martin preached on the topic of culture and how we are called to be ambassadors for Christ in our culture. The evening program was a celebration of the many different cultures that form the Bishopdale congregation. With many wearing traditional costumes, different cultures were presented through songs, drama, comedy and food from various national cuisines. —**Rosie Burton**



A new place of worship

After nine years of commitment and sacrifice from school administrators and students, Jones Adventist College (JAC) in the western province of Solomon Islands dedicated its new church on June 2. The project was also made possible thanks to contributions from families around the country. The church was named Sasa Rore Memorial Seventh-day Adventist Church as a tribute to the late Pastor Sasa Rore, a pioneer missionary of Solomon Islands. "Nine years of sweat and labour have created a place where students can now call their place of worship and where they can learn more of the love of Jesus," said JAC principal Bevan Tutuo. —**Limahl Totogi**



Women's Day

Celebrating Women's Ministries Day, Macksville Adventist Church (NSW) organised a special program themed Season for Grace on Sabbath, May 22. Around 35 women from the community and several Adventist churches, including Kempsey, Kempsey South, Armidale, Wauchope and Macksville, attended the event where they worshipped together and heard a presentation on how to deal with burdens. —**Alison Buckley**



Reconciling

Celebrating National Reconciliation Week, the South Pacific Division (SPD) office had an entire week of morning worship dedicated to enhancing relations with Aboriginal and Torres Strait Islander peoples from May 24 to 28.

Run by the SPD Ministerial Association (MA) department, the initiative aimed to celebrate First Nations culture and people, promoting greater respect and reconciliation with the wider Australian community. "This aligns with one of the SPD's values—Unity in diversity—and with Jesus' second great commandment to love your neighbour as yourself (Matthew 22:39)," said MA departmental assistant Sharon Curson.

With devotional thoughts given by the Aboriginal & Torres Strait Islander Ministries (ATSIM) department team online from all over Australia, the program also featured five-minute snippets from the *Australians Together* video series.

"The series has been created from a non-denominational Christian perspective. The videos stimulated much interest and positive feedback. Many have gone on to watch the whole series at home," said Ms Curson.

Darren Garlett, AUC ATSIM Director who led Monday's worship commented, "Moving our church to an awareness of what is at the heart of indigenous issues is a significant step . . . and helps to forge stronger relationships and effective ministry outcomes for the church".—**Juliana Muniz**

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Breakfast with the mayor

Invited to speak at the Newcastle (NSW) Annual Lord Mayor's Prayer Breakfast and Student Leadership Forum, Warners Bay Adventist Church pastor Joseph Skaf presented a sermonette and offered a prayer for the city's future leaders. Students, civic leaders and Newcastle City Lord Mayor Nuatali Nelmes were among the 400 people who attended the event. "As a Seventh-day Adventist Pastor, it was an honour to be able to represent our Church to such a diverse audience and to connect with our community leaders," said Pastor Skaf.—**Juliana Muniz**



Answer to prayer

A new vehicle is an answer to prayer for Operation Food For Life (OFFL), an independent ministry of the Adventist Church in Papua New Guinea. "For years, we have been transporting up to 30 children and youth under our care, living at our Born Free Sanctuary, to and from multiple schools and church in our aged, unreliable vehicle," OFFL founder Dennis Perry said, adding that the vehicle would often break down. "This week, our prayers were answered in an incredible manner we never thought possible." He said funds for the vehicle were provided through the generosity of donors. "We can now rescue more vulnerable 'at risk' children and youth who without our intervention would face an uncertain future," he said.—**Record staff**

The Three Praying Desert Donkeys



Ronald Morton and Raylene Ferguson tied the knot in the remote Indigenous community of “Aputula” (also known as Finke) in 1999. This isolated settlement is situated 230 kilometres south of Alice Springs, a short distance from the geographical centre of Australia.

In this same year, Raylene’s older sister Lorraine, who was living in Port Augusta, South Australia, discovered the wonderful truths of the Bible. She began keeping the seventh-day Sabbath and enthusiastically shared Bible texts with the people of her Finke homeland. She called friends and family, including Raylene, and shared how she was now attending Sabbath services. Raylene

began to consider being baptised but it would be some time until she officially made the decision.

Lorraine sent the complete set of “Net 99” DVDs to would-be viewers in Finke. Presented by Doug Batchelor, the series uncovers Bible prophecies and world events leading up to the soon return of Christ. After some time watching the videos, a number of people in Finke expressed the desire to attend Mamarapha College (the Seventh-day Adventist Indigenous training college based in Western Australia).

In 2002, Lorraine had the opportunity to accompany remote area senior pastor for Aboriginal and Torres Strait Islander Ministries, Don Fehlberg, on a trip to

Finke. Pastor Eric Davey, national ATSIM director at the time, and some other community members joined them.

The two cars and their passengers converged along the highway that runs through the centre of the continent. The final leg of the trip traversed 134 kilometres of red dirt road diverting off the Stuart Highway. This long unsealed road, which crosses many dry gullies and long open stretches, brought the travelers east from Kulgera to this impressive Simpson desert community. Upon arrival, the visitors were warmly welcomed and Pastor Fehlberg registered a few people to Mamarapha.

Pastor Fehlberg ran many evangelistic series’ over the following years, and a specially-designed desert dwellers church edifice was constructed by volunteers, which became the Finke Church building. A special grand opening was held over the weekend of October 25 to 27, 2012, and four Finke residents were baptised.

This notable event, as well as the preceding work of many volunteers, catapulted this spiritually thirsting desert mob to even greater spiritual heights. Concerts by Steve Darmody and other special events enhanced their interest and commitment, as well as continued support and visitations from future ATSIM leaders Pastor Steve Piez and Pastor Darren Garlett.

Even General Conference president Ted Wilson graced the desert dwellers church with words of encouragement. Many church representatives have boosted the confidence of the locals in the obvious fact that they are noticed, loved and cared for by many. One of the attendees was Raylene.

After attending many of these events, Raylene made the decision to be baptised in Finke in 2013—13 years after her sister first shared with her the true Sabbath doctrine. Raylene’s mother Christine and son Arthur, along with other community dwellers, were later baptised as well.

Ronald and Raylene shared a common belief in Jesus from the beginning of their relationship, but Ronald didn’t believe in the seventh-day Sabbath. Raylene wanted him to join her in keeping the Sabbath holy, but Ronald

wouldn't budge from his Sunday tradition. Lorraine and Raylene prayed for Ronald, that God would give him dreams to influence him to accept the Sabbath. God answered their prayers, sending dreams, but Ronald's reaction was that "they were only dreams". In his mind, dreams didn't really prove anything. The sisters persisted in prayer.

Toward the end of February 2021, Ronald, Raylene and their grandson Kurt Lee visited the homeland of Ronald's parents. The home is found on the outskirts of Titjikala, a community of around 200 people about 100 kilometres south of Alice Springs, consisting of the Southern Arrernte, Luritja and Pitjantjatjara traditional landowners.

It was here a supernatural, life-changing event occurred.

During Sabbath, Raylene invited her husband to join her and Kurt Lee in a Bible reading and worship service. "That's your church's Sabbath! My day of worship is tomorrow," he remonstrated with her.

So Raylene and Kurt Lee began their devotions with prayer as Ronald went nearby to tinker with his car. As the grandmother and grandson began their time with the Lord, they heard footsteps approaching them from behind. Opening their eyes, they saw 20 wild desert donkeys cantering up to them in a most unusual encounter. Stopping only a few metres away from the enthralled pair, this unexpected congregation of bush animals proceeded to nod their heads up and down vigorously. Kurt Lee commented, "Look Nana, they want to join our worship and keep the Sabbath too!" And this is exactly what they did.

After the Bible reading and singing, Raylene and Kurt Lee proceeded to kneel in a benedictory prayer. The sun had now climbed high into the sky, almost reaching its midday zenith. At the conclusion of the prayer, they looked up to see the three leading donkeys kneeling reverently. Meanwhile, the rest of

the donkey congregation bowed their heads in an act of worship, demonstrating their solemn respect to the Lord.

"Hey Ronald, come and look at this!" Raylene called excitedly. "Something is happening here!" Ronald turned from his car to behold an amazing sight.

Fully absorbed in the captivating scenario, he and Kurt Lee, walked slowly up to the Sabbath-keeping donkeys. To their delighted surprise, these normally shy and unapproachable desert dwellers allowed the grandfather and grandson to affectionately stroke them.

Never before had such a Sabbath day worship service been witnessed or orchestrated in such a strikingly supernatural manner. That is, of course, not in this Red Centre desert region. Balaam's donkey now has around 20 descendant companions that have joined him in demonstrating that the Lord of the Sabbath is still in control of His creatures.

After this miraculous event, Ronald was convinced about the Sabbath day and quickly followed-up with Bible studies with Mancel and Jubilee Dougherty, who have worked as remote Bible workers for eight years. Ronald joined the Finke mob in worship, playing the keyboard and guitar, leading out in praise and worship. Finke church folks were inspired, energised and motivated to share their faith, more than ever.

Around 10 relatives at Kenmore Park outstation, across the border in South Australia, have now shown interest in the Sabbath thanks to their friends at Finke sharing the Word of God with them. Finke church

have faithfully introduced the Sabbath to a number of nearby communities. The whole Finke musical ensemble will travel more than 700 kilometres to Mount Liebig later this year to spend a week ministering in the Central Western Desert Region, at the invitation of the Lutheran pastor and district elders there. They have heard of the Finke mob's musical talents and Bible-based faith.

At a special program held during the first week of May, Ronald, Kurt Lee and 15 others requested baptism. On May 20, the Finke mob drove to Alice Springs and camped in tents and swags on the church compound. Two days later, on Sabbath, they were baptised. Now four generations of Lorraine and Raylene's family have been baptised into the beautiful Sabbath-keeping church of the last days. And Ronald is now a vibrant and active part of the ministry there. The Lord has added one more precious person to the Church that only Sabbath-keeping donkeys cooperating with heavenly angels could convince.

More than 50 people have now been baptised from the Finke community since 2010. Virtually everyone who has seen how God has raised up a body of believers, a church structure, and a permanent Bible worker husband and wife team in one of the remotest places on the planet, glorifies the Lord for His amazing grace and providential leading. The ratio of Sabbath believers has now grown to around one out of every four inhabitants in this parched, arid setting.

The Lord always prevails, even if donkeys are needed to convince precious souls such as Ronald, who now has no doubts as to which day is the Sabbath day. Surely the Spirit of God is moving over the red sand dunes into the hearts and souls of His wonderful people, who are waiting to join together at the glorious appearing of our Lord and Saviour Jesus Christ.

David Gilmore
Pastor, Alice Springs church, NT.



Waiting for God to answer prayers

Have you ever felt tired of waiting for God? When you are certain that He wants you to move in a certain direction but you have to wait for the door to open? Waiting can be exhausting, perhaps even more than working or doing stuff. It can be quite suffocating in the waiting room—always ready to move forward, always knocking, always hoping that perhaps now, perhaps tomorrow . . . but no, tomorrows pass one after another, and you are still packed, still on your set position, ready to sprint at the least crack of the door, ready to push through it if need be to escape the waiting room.

And when waiting takes years, perhaps decades, you get to a point of wondering: why? Why so long? Can't God put things on fast forward? Get things moving, since we do not have all the time in the world to wait and wait and wait? Why did Paul have to wait three years in Arabia before he started preaching?

I can only imagine how many more epistles we would have had now if Paul would have started to write three years earlier. Or Jesus waiting for 30 years before He started His public ministry? How many more people would have been reached, healed, impressed to give their heart to God if only Jesus would have started His ministry a few years earlier . . . right? Why all the suspense, anxiety and tension of the uncertainty of when, since the direction is already established.

But as these questions pour onto the paper, the answer starts to surface, no digging required. Simple. Plain. And short.

Me. Maybe I am not ready to handle the responsibilities, the visions and the plans God has for me yet. The keyhole of my future is there, ready and armed, but I have not been cut and polished yet. I am a blank key and therefore, unable to unlock my own glorious future. God is turning the wheels of circumstances, of trials, of unwanted experiences to cut me into a perfect fit for what lies ahead. The original key and template is right here, beside me at every corner and bend of the wheel. And when God will be done with me, I will be an instrument of twisting and turning such powerful events that can even move mountains.

God is a perfectionist. So, the waiting may take a while. The cutting and trimming is a laborious process after all. And while I wait, I'd better make myself comfortable: stretch my faith, nourish my hunger with two fishes and five loaves until they start to multiply inside me, until I can start feeding the hungry multitudes. God will unlock my potential and I will unlock God's possibilities, prepared just for me. Then, I will have no time to feel tired anymore.

Denisa Selagea

Homeschooler mum of two and part-time dentist who attends Yarra Valley church, Victoria.





Motivational quotes in the Bible

The Bible is an incredible source of encouragement and motivation. It is filled with promises that assure us of God's love for us. Whether you need inspiration to face a new challenge or if you're struggling or feeling overwhelmed, Scripture can lift your spirits and give you a fresh start.

1 Corinthians 15:58

Therefore, my dear brothers and sisters, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labour in the Lord is not in vain.

1 Corinthians 16:13

Be on your guard; stand firm in the faith; be courageous; be strong.

Matthew 19:26

Jesus looked at them and said, "With man this is impossible, but with God all things are possible."

Isaiah 41:10

So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand.

Jeremiah 29:11

For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future."

Deuteronomy 31:8

The Lord Himself goes before you and will be with you; He will never leave you nor forsake you. Do not be afraid; do not be discouraged.

Psalms 34:17

The righteous cry out, and the Lord hears them; He delivers them from all their troubles.

Joshua 1:9

Have I not commanded you? Be strong and courageous. Do not be afraid; do not be discouraged, for the Lord your God will be with you wherever you go.

1 Peter 5:7

Cast all your anxiety on Him because He cares for you.

Philippians 4:12,13

I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. I can do all this through Him who gives me strength.

Living Kingdom

The lost camera

Luke 15:8-10

Lost Coin

“And when she finds it, she calls her friends and neighbours together and says, ‘Rejoice with me; I have found my lost coin.’ In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents” (Luke 15:9,10).

Have you ever lost something precious before? A few years ago I went mountain biking and took my small, “tough” camera with me for the ride. After zipping down and around the bumps and berms, I decided to rest and take some photos of the lush ferns and the tall trees. Excited to get back on my bike, I carelessly threw my camera into my backpack, not realising that I forgot to zip up the pocket I threw it into. I continued riding and it wasn’t until I stopped again that I realised my camera was not in my bag. Since it was a one-way track, the only way I could go searching for it was to complete the 13 kilometre loop once more, but even then, I was not guaranteed to find it. My heart sunk. I wasn’t sad about losing the camera; rather, what upset me more was the loss of the precious memories that my camera contained.

In the Gospel of Luke we are introduced to a woman who also lost something precious to her: a silver coin.

The “Parable of the Lost Coin” is only three verses long, between the two more well-known parables: the Prodigal’s Son and the Lost Sheep. The audience that gathered around Jesus came from all segments of society. Most were eager to hear what He was saying, but along with them, were some Pharisees and teachers who were eager to catch Him doing or saying something wrong. They’re offended because Jesus

is spending so much time with common people, to the point where He is eating with them. To eat with a sinner or tax collector was to defile oneself. The Pharisees were guardians of tradition and strict adherents to the law. For a Pharisee, righteousness came through separation from “sinners” and ritual purity.

“Now the tax collectors and sinners were all gathering around to hear Him. But the Pharisees and the teachers of the law muttered, ‘This man welcomes sinners and eats with them’” (Luke 15:1,2).

Jesus knows that the Pharisees and teachers are upset, and instead of rebuking them right then and there, which He could have done, He chooses to share three parables, one of which is the parable of the Lost Coin.

“Or suppose a woman has ten silver coins and loses one. Doesn’t she light a lamp, sweep the house and search carefully until she finds it? And when she finds it, she calls her friends and neighbours together and says, ‘Rejoice with me; I have found my lost coin.’ In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents.”

Jesus had asked those listening in, including the Pharisees and teachers of the law, to think like a shepherd in the parable preceding this one. Shepherds were considered unclean. Now, Jesus invited them to imagine themselves as a woman, which would have been an even greater insult. In Jesus’ day, most women had no voice in their future. It was not uncommon for their husbands to be selected for them, and they were often engaged at the age of 12 or 13. Once married, a woman was “owned” by her husband, who could treat her as he pleased. The coin she lost may have been one of 10 she received from

her family when she married, a kind of dowry.

This coin was probably a Greek *drachma*, equivalent to a full day's work for a farm labourer. It is interesting to note that this is the only time that this kind of money is mentioned in the New Testament. By the time this story was told by Jesus and recorded by Luke, the value of the drachma declined considerably. Why is this significant? Because to the rest of the surrounding world, the woman's loss wasn't significant as the coin wasn't worth much. But this woman knew the true value of her coin, even though no-one else did.

In Jesus' day, a typical house of someone from the poorer classes consisted of one small, windowless room made from clay or stone. A coin could easily get lost in such a setting, falling to the ground, quickly covered by dust and rubble. In order to find the coin in such a dark setting, this woman lights a lamp. Through lighting the lamp, she burns oil. Perhaps she spends more money on the fuel of the lamp than the value of her missing coin. The cost of this retrieval is not cheap for someone who is already poor. We see quickly that she is doing whatever it takes to retrieve the lost.

The lamp hasn't helped her find her coin so she brings in her broom and sweeps the entire house for the sole purpose of finding the coin; she's determined! It has taken a lot of effort; but eventually she spots a small, circular object covered in dirt on the ground. She leans over, picks it up and rubs it on her sleeve. With a sigh of relief she clasps it in her hands and runs outside and knocks on her neighbours' doors, and says, "Guess what I've just found? My coin! Come over and celebrate with me!" Imagine inviting all of your neighbours to celebrate with you; it's not a cheap event. Perhaps the celebration she stages for finding the piece of silver would have cost more than the face value of the coin.

As the coin bears the image and superscription of the reigning power, so man at his creation bore the image and superscription of God. Although marred by sin, the traces of inscription remain upon every soul. No matter how lost or dirty we are, God sees the value of the silver in us.

Imagine the people listening in as Jesus shared this parable; the peasants, the sinners, the tax collectors. All their life they were regarded as the dross of society. But as they listened to the words of Jesus, perhaps for the first time they understood their value to God and His kingdom. Through the parable of the lost coin, Jesus declares that He doesn't merely receive, welcome and eat with sinners, He is diligently searching for them until He finds them! They are astonished to learn that when a sinner is lost and then found, heaven holds a celebration!

In the book, *Christ's Object Lessons*, the lesson from the parable is summarised as follows: "This parable, like the preceding, sets forth the loss of something which with proper search may be recovered, and that with great joy. But the two parables represent different classes. The

lost sheep knows that it is lost. It has left the shepherd and the flock, and it cannot recover itself. It represents those who realise that they are separated from God and who are in a cloud of perplexity, in humiliation and sorely tempted. The lost coin represents those who are lost in trespasses and sins, but who have no sense of their condition. They are estranged from God, but they know it not. Their souls are in peril, but they are unconscious and unconcerned. In this parable Christ teaches that even those who are indifferent to the claims of God are the objects of His pitying love. They are to be sought for that they may be brought back to God.

"The sheep wandered away from the fold; it was lost in the wilderness or upon the mountains. The piece of silver was lost in the house. It was close at hand, yet it could be recovered only by diligent search."

The woman in the parable searches diligently for her lost coin. She lights the candle and sweeps the whole house. She removes everything that might obstruct her search. Although only one piece is lost, she doesn't stop until she finds it!

Isn't that a beautiful picture of Jesus?

Jesus sees the true value in people that the world dismisses as unsightly and unpromising. Christ risked all for you. Christ risked all for those you pass in your daily activities: the retail store attendant, your gym instructor, your work colleagues, those you pass on the street with no roof over their heads. Every single person on planet earth is valuable to Him. Do you see them as Christ does?

Everywhere around us there are people lost in their sins and who are waiting to be found. Some people are close by: lost in our churches or even lost in our homes. What can you do to reach them? Some may need a listening ear. Others may need a meal. Some may need a word of encouragement. Others may need a prayer. Some need you to sit with them. Don't be so quick to dismiss people as hard-hearted; angels will help you reach these people; they are not out of reach of the Holy Spirit.

A couple of days after I lost my camera at the mountain bike park, I received a text message from an unknown number informing me that my camera had been found. I couldn't believe it! On the day it was lost, I wrote my contact details on a scrap piece of paper I found in my car and loosely pinned it onto the park noticeboard, not in any way hopeful that the camera would be returned. I was wrong. As I flicked through the precious memories stored on the camera, I was elated! The grief I had experienced for the past few days was replaced with delight! I was reunited with my precious memories.

God has an everlasting love and care for those who others often despise. Every time someone responds to Him and is found, He throws a celebration!



Rosemary Andrykanus
Assistant youth director,
Victorian Conference.



Present-truth and predicting the future: have Adventists got it wrong?

In Adventism today numerous voices analyse the latest developments in the religious and political worlds. Everything is viewed through the prism of what Adventists have long expected to take place in the end. This is often referred to as proclaiming “present truth”.

When our Adventist pioneers, James and Ellen White started the publication *The Present Truth*, they stated, “Present truth is present truth, and not future truth, and the Word as a lamp shines brightly where we stand, and not so plainly on the path in the distance” (RH, 31/12/1857). To them, present truth was not about predicting what is to take place in the world but the sharing of their faith in Jesus. This is in harmony with what the apostle Peter refers to as present truth—the moral growth that takes place in the Christian experience which culminates in selfless love (2 Peter 1:4–12).

This attitude of having everything figured out about what will take place in the end times and making these things the main focus requires further examination.

In May of 1856, while at a church meeting in Michigan, Ellen White made the following prediction: “I was shown the company present at the Conference. Said the angel: ‘Some food for worms, some subjects of the seven last plagues, some will be alive and remain upon the earth to be translated at the coming of Jesus’” (1T, 132). She made a similar statement in *Review and Herald* on July 31, 1888. Regarding a death decree arising out of Sunday Laws, Ellen White claimed that “some who today are living on the earth will see these words fulfilled”. This is because, “Even now preparations are being made for this last great conflict” (PK, 605,606). It has been well over a century since these predictions were made. Not one of the people it concerns remains alive. Concluding that Ellen White was a false prophet from this failed prediction does not consider the conditional element of prophecy. This is clearly stated in places like Jeremiah 18:7–10 and there are many examples of this in the Bible. Perhaps the most famous of these is Jonah’s message from God to Nineveh: “Forty days from now Nineveh will be destroyed!” Jonah 3:4 (NLT). Nineveh was not destroyed 40 days from when this proclamation was made because as the text tells us, the people repented and God relented from the disaster that He had said He would bring upon them (Jonah 3:10).

Conditionality is an important principle to consider when examining predictions. Some predictions depend on human response while others are independent of them. In the case of

the Advent movement, which was raised to herald the soon return of Jesus, God first had to lead them to a fuller understanding of Himself. It was His character that was to lighten the earth with His glory and draw the world to Him before His return (COL, 69,228; John 12:32). Unfortunately, many lost sight of Jesus by rejecting this “most precious message” of the “uplifted Saviour” (TM, 91,92). It set Adventism on a legalistic course which we are only now beginning to come out from. Ellen White lamented at the failure of accepting Jesus in favour of legalism. In 1913 she said, “By giving the gospel to the world, it is in our power to hasten the coming of the day of God. Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to the earth in power and great glory” (RH, 13/11/1913).

This raises an important point regarding how we should read Ellen White. Given that her outlook on the last days was based on conditions that were clearly not met, we need to factor this in when reading what she said regarding the end times. The question is not whether Ellen White’s eschatology was conditional, but rather, how much of it was? Things were lining up in a particular way in the late 1800s to bring about the final conflict described in Revelation. Back then the world was largely Christian, at least in name, through colonialism and missionary movements. Should the end have come then, Ellen White saw that it would take place by freedom of conscience being removed through a legislated day of worship. Various alliances would be made, and indeed started to solidify in the late 1800s, whereby—had they continued in this course—everything would have been set up for the final global conflict over worship.

When the character of Christ is presented to the world, we should expect



the powers opposed to God to rise up in opposition. The way these powers manifest themselves, however, might be different to the way they were starting to manifest in Ellen White's day. It would go against both the guidance of Scripture and Ellen White herself if we were to suppress our study of Bible prophecy based on a conditional 19th century end-game and feel that we have it all figured out. We must always approach the Bible with a willingness to learn.

Revelation 13 describes a composite beast that comes up out of the sea. This beast has seven heads, one of which has a healed wound. The heads of the beast have 10 horns on them. Revelation 17 depicts a harlot who is Babylon sitting on a red beast. Babylon sits on the waters which represent many people and languages. The seven heads are seven mountains and seven kings. The 10 horns are 10 kings which briefly appear in power at the end.

Back in Revelation 13 it tells us that all the world worshipped the dragon who is Satan because he gave authority to this beast. This beast blasphemed God for 42 months. Then another beast appears which rises out of the earth. This second beast forces people to worship the first beast. He does this by deceiving people into making an image of the first beast which he causes to come to life. This image then forces people to worship it and puts a mark on people who worship it. The number of this beast is a human number which is 666.

It all sounds very confusing but we can at least gather this: people will be coerced into worshipping someone other than Christ. The exact details would become apparent when the coercion begins to manifest.

There is certainly a case to be made in support of the traditional Adventist interpretation of some of these symbols. Beasts have been interpreted to represent kingdoms (Daniel 7:23). The harlot may well be the opposite of the pure woman of Revelation 12 which seems to depict pure believers. This would make the harlot impure religion. Just as ancient Babylon sat on the Euphrates River, the beast sits on water which is said to represent a multiplicity of people and languages. This beast and its horns seem to depict a pulling together of various human ideologies and empowering them politically. So, we have impure religion that is in for a ride with a combination of murky human ideologies that have political power.

The symbol of the earth could be pointing to a geography that was sparsely populated; a place where God's people found refuge after relentless persecution—the New World which the Christian pilgrims fled to (Revelation 12:6). This beast is then heard to speak like a dragon and ends up forcing people into worshipping an image of the first beast. This means that people will be worshipping human ideas that have been influenced by Satan through something iconic. Everyone will know what it represents when it is set up. We cannot base our interpretation of it on Ellen White's

end-time scenarios that were conditional upon developments in her day. The concept of false worship remains, but the manifestation may be different to how things began to materialise in the 1800s.

Furthermore, we should be careful not to overemphasise one aspect of any of the beasts, their heads or horns because it puts us in danger of being blindsided by another head or horn. It may also lead us to lend support to something nefarious simply because it is different from the power we expect to be dominant in the end times. All the heads of the composite sea beast are ugly, not just one of them. It is likely that the end-time power will have elements of all previous powers. The only safe course is to steer clear of anything that is in opposition to Christ and freedom of conscience.

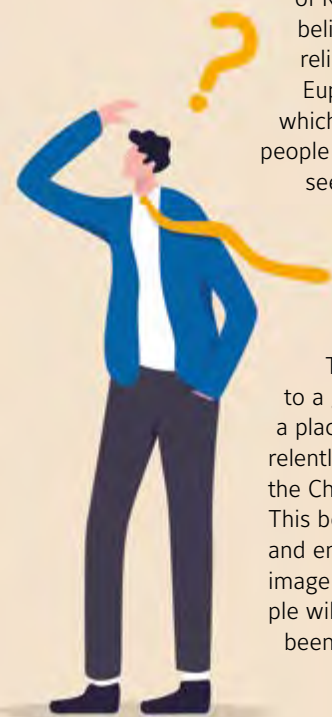
History tells us that the enemy deceives by hiding his agenda behind one virtue or another. In this Satan appeals to our sense of what is right to fool us into doing something wrong. The virtue of knowledge was used in Eden to mask what eating of the forbidden tree really was—an act of rebellion. The virtue of piety was used to deceive people into crucifying the Messiah and persecuting His followers (John 16:2). The virtue of equality has been used to fool people into cultural revolutions that have forced people into a certain mould. The *gulags* of Russia and the death camps of Cambodia attest to its evil consequences. When Jesus was tempted by Satan, He did not fall into the trap of gaining one virtue at the expense of another. Jesus came to redeem the world and Satan offered it to Him, however, Jesus did not fall at Satan's feet in order to attain it (Luke 4:5-8).

In the end the virtue used by the enemy may or may not be a day of rest for overworked families. The commandments of God will certainly be attacked, including the Sabbath, which is indicative of our loyalty to God (Revelation 14:12). In the post-Christian world of the 21st century, the attack on it may come from labelling Sabbath-keeping as a feature of intolerant people rather than through a mandated replacement of it. As already pointed out, the scenario playing out in Ellen White's day was conditional upon certain things that did not take place. Her prophetic voice highlights the principle that God's law will be attacked in the final battle over worship. The form of the attack, however, may be different today than it was in Ellen White's day.

Revelation depicts a grand worldwide showdown in the final climax in the battle between Christ and Satan. We simply do not know all the details now and should expect surprises. When these events eventually transpire, we will recognise them as a fulfilment of God's Word and our faith will be affirmed as a consequence (John 14:29). What is clear in the present though, is that no matter what happens, when we are with Jesus we are safely on the winning team! He is not simply waiting for us at the finish line but is with us in the thick of any challenge we may face. He invites us to draw closer to Him as we approach the final victory and fulfil our calling of lifting Him up to the world. Jesus is what Revelation is about. Jesus is our message. Jesus is ever-present truth.

Emanuel Millen

Pastor at Yarra Valley church, Victoria.





Minestrone soup

Vegetarian minestrone soup is a wonderfully hearty and warming winter soup, high in fibre and great served with crusty bread for a satisfying mid-week meal.

Ingredients

- 1 tbs oil
- 1 medium onion, finely sliced
- 1 green capsicum, chopped
- 140g carton tomato paste, no added salt
- 1 tsp Italian herbs
- 4 cups water
- 10g vegetable stock cube, crumbled or 2 tsp stock powder
- ½ cup small pasta shells
- 440g frozen mixed vegetables
- 310g can butter beans, drained

Method

1. Heat the oil in a large saucepan and sauté onion until soft. Add the remaining ingredients, except butter beans.
2. Bring to the boil, then reduce heat and simmer for 15 minutes, or until the pasta is cooked.
3. Add butter beans and heat through.

Subscribe to receive free weekly recipe inspiration:
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Best ingredients for *winter soups*

Love a good soup? So do we! They are the perfect budget meal to cram with nourishing ingredients and warm you through as the winter chill sets in. Soup is one of the best meals to make in bulk, because it freezes so well. As well as loads of veggies, here are our dietitians' favourite soup ingredients to make your hearty winter soups even healthier.



Cauliflower

It belongs to the cruciferous vegetable family, same as broccoli and Brussels sprouts. Cauliflower is also loaded with vitamins, including vitamin C and folate, which are important for a healthy immune system.

Tofu

As well as absorbing the delicious broth, tofu is a super nutritious soy food and is a great source of protein. Soy foods, like tofu, can also help lower blood pressure, manage cholesterol and lower risk of heart disease.

Legumes

Legumes, such as butterbeans, cannellini beans and chickpeas, are great for bulking up soups and have strong nutrition credentials, loads of fibre and help maintain gut health.

Wholegrains

Adding wholegrains, like barley, can make veggie soups even healthier, as they provide a range of nutrients, including fibre, phytonutrients and B vitamins. Eating three serves of wholegrains a day could lower your risk of developing type 2 diabetes by up to 32 per cent.

Tomatoes

They contain vitamin A, beta-carotene and vitamin C to support a healthy immune system.

Check out our website for plenty of delicious soup recipes featuring these ingredients.



Conversations

Keeping it real

Just finished reading *Record* for June 19. I would like to thank you for your raw honesty in taking a risk to share your personal ups and downs in "The real good news" (editorial). Thank you for "keeping it real". May God continue to bless you and your family.

Lyn Scarr, Ocean Shores (NSW)

Women in ministry

Re "AUC addresses women in ministry question at executive committee" (May 31, online):

It distresses me when I see any branch of leadership below the GC level ignore the decisions made over the past three General Conference (GC) sessions regarding ordaining women into ministry.

This letter is not about ordaining women into ministry. It is about the decisions of the highest authority that God has on Earth being overturned by a lower level of leadership. The GC is the highest authority God has on earth when in session.

To ignore the highest authority's decisions begs the question: Why have GC sessions at all, and at great cost, if leaders at a lower level can make decisions that contradict the decisions of the highest authority?

I support women doing wonderful things for God. But they don't have God's approval to be ordained into ministry. That role

God reserved solely for the male. And the GC in session recognised that over three sessions.

Bill Gates, Qld

Sabbath school

Re "Save our Sabbath schools" (June 5):

This quarter's (and last quarter's) pamphlet are direct copies from years ago. In fact, this current one [is] from 18 years ago, written by a man who died 27 years ago, based on a book he wrote 40 years ago.

Some of the wording and stories in it are cringeworthy. Are we not to grow in the truth and understanding? Yet we recycle word-for-word old material.

So we've had advancement in technology, science, medicine, education etc, but not in the understanding of the truth of who God is and His character, that we recycle material printed before the first iPhone?

Fiona Molloy, Facebook

I had a woman once say to me that the lesson group in her church felt like a competition between the males as to who had the right answer first. I don't have a problem speaking up in a class, but am mindful now that many do—female and male, and perhaps, particularly some females in a mixed group.

Lynelle Laws, Facebook

Record Live comments

Getting God wrong: how relationships, trauma and fear paint the wrong picture of God (June 23 livestream):

Language may be the only currency we have to exchange our false concepts of God for the true, as imperfect as they may be. That's why "The Word" became "flesh". God may be more easily understood through actions rather than words.

Geoffrey Panckhurst, Facebook

Church on the water: a look at pastors' mental health (May 12 livestream):

As members of a church, how can we provide support to our local pastor? I normally get the sense that pastors like to keep their personal life separate to ministry, which tends to isolate them. It's a funny career because they become very much involved in other people's lives (and befriend people), yet it's not always a two-way street.

Diego Vasquez, Facebook

Faith in theory: why we don't share Jesus (May 5 livestream):

Posting memes and debating online is not the same as being a witness. Some people just sit and debate all day and think they are fulfilling the gospel commissio. Yes, share your faith online, but also in person.

Daniel Jones, Facebook

Kids Space

Hi

KIDS!

IT'S
CHILDREN'S
SABBATH

ALPHABET PUZZLE

Use reference clues ie. **E4** and use your fingers to follow along the rows until they meet. E and 4 meet on the letter **L**. Place this letter on the line. Mark the letter you used. Some are used more than once.

	1	2	3	4	5	6	7	8	9	10
A	T	N	G	B	C	A	H	H	C	I
B	A	I	H	L	D	C	O	G	D	H
C	A	E	R	V	E	E	N	E	T	D
D	O	T	F	E	D	O	T	A	R	E
E	T	B	T	L	E	P	N	U	M	H
F	M	C	E	S	M	I	R	E	C	N
G	D	K	N	O	T	S	H	E	H	T
H	T	E	O	L	U	N	R	S	C	H

Jesus said, “**L**

E4 G8 H1 E3 A8 D4 F2 G9 B2 E4 C10 F7 G8 A2 F2 H3 E9 D4 D2 D6

E9 E5 C1 E7 B5 D5 D6 G3 D6 G10 G6 A1 D1 E6 C9 G9 C2 F5

E2 D4 B6 B1 E8 G6 H2 G5 G9 C2 G2 F6 E7 B8 G1 D6 F1 H3 D3

B3 C8 B1 C4 F8 H6 A4 C6 H4 B7 F10 A3 F4 D7 G4 G6 E8 A9 B10 A6 F4

A1 G9 G8 H8 C2” Matthew 19:14.

Let the little children come... don't stop them...



Children's Sabbath is a special Sabbath day for children all over the world!

You are so important to your church and you can be an important part of your church now, you don't need to wait to be a grown up. Ask someone now how you can help in worshipping Jesus.

A SPECIAL NOTE TO THE PARENTS:

Place the unused letters from the alphabet puzzle in the spaces below. Hint: scribble out letters that have been used when the alphabet puzzle is complete.

_____ of today!



Go to <http://thetuis.tv/> to find the Tui family's latest adventures.



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Name on card _____ Expiry date / /

Signature _____

Obituaries



COLQUHOUN, Colin Douglas, born 13.10.1937 in Auckland, NZ; died 1.6.21 in Gosford Hospital, NSW. In 1990 his wife, Dorothy (nee Chermiside) predeceased him and in 1991 he married Robyn (nee Archer) in Palmerston North, NZ. He was predeceased by his step-daughter, Lynelle O'Grady. He is survived by his wife Robyn (Cooranbong, NSW); daughter, Lindy and Steve Fraser (Gold Coast, Qld); son, Andrew and Julie (Gold Coast); three grandchildren; three great-grandchildren; Robyn's children, Craig McCathie (Sydney, NSW), Alene McCathie (Sydney) and Annalise Smart (Rangiora, NZ); and seven step-grandchildren. Colin was employed by Sanitarium Health Food Company his entire working life and served his church in various capacities. He had a strong, active commitment to outreach ministry. Colin was a decent, thoughtful and caring person who loved his family and was strong of faith to the end.

Roger Nixon, Peter Colquhoun



Laurie, Glen Arthur, born 6.1.1926 in Hobart, Tas; died 7.5.21 in Alton Lodge, Cooranbong, NSW. On 5.12.1953 he married Patricia Flett, who predeceased him in 2010. Glen is survived by sons, Stephen (Hobart, Tas) and Paul and Sheree (Bolton Point, NSW); daughters, Trish and Reg (Mardi), Wendy and Shane (Albany Creek, Qld) and Maryanne and Mark (Riana, Tas); and sister, Ila (Glenorchy). Glen will be remembered for his love of God and his church, his family and music, especially the organ.

Steven Magaitis

Advertising

CONSTITUENCY MEETING OF THE WESTERN AUSTRALIAN CONFERENCE.

Notice is hereby given that the 78th constituency meeting of the

Western Australian Conference of the Seventh-day Adventist Church will be held at Carmel Adventist College auditorium, 210 Glenisla Road, Carmel, September 11 and 12, 2021. Mission-focussed departmental reports will be presented Sabbath afternoon from 2:30pm with the business of the meeting commencing after the closing Sabbath program on September 11, concluding on September 12, 2021. In harmony with the Constitution, the meeting will receive various administration and financial reports, vote on various appointments and consider various matters and changes to the Constitution.

TUMBULGUM CHURCH 40TH ANNIVERSARY.

Tumbulgum (North NSW) church members will celebrate 40 years since the opening of their church in 1981. Former pastors, members and friends are invited to a reunion weekend on November 6 and 7, 2021. To register your name and for further information please contact the church pastor on 0438354654 or <mattatcheson@adventist.org.au>.

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The Adventist family owned and operated business, caring for you from Sydney to Newcastle

and Wollongong. Contact Arne Neirinckx, who understands our Adventist philosophy. Contact us on 1300 982 803 or 0408 458 452 or <arne@absolutecarefunerals.com.au>, even if you have already paid for your funeral.

SIGNS OF THE TIMES AND RECORD ON CD

The SPD's Christian Services for the Blind (CSFBHI) produces a monthly audio compendium of articles from recent *Record*, *Adventist World* and *Signs of the Times* issues, along with Sabbath school lessons, for the vision impaired. If you or someone you know could benefit from this service, mail or email CSFBHI including postal address. Email <CSFBHI@adventistmedia.org.au> or write to Christian Services for the Blind, Locked Bag 1115, Wahroonga NSW 2076. For the legally blind in Australia and New Zealand, CSFBHI also has a large audio library of Christian and denominational books available.

Finally ...

"Earnestness is not by any means everything; it is very often a subtle form of pious pride because it is obsessed with the method and not with the Master."—Oswald Chambers

Position vacant

EDUCATION ACCOUNTANT/BUSINESS MANAGER, SEVENTH-DAY ADVENTIST SCHOOLS (NORTHERN AUSTRALIA) Townsville, Qld

Seventh-day Adventist Schools (NA) Limited is seeking an experienced accountant/business manager to maintain the education accounting systems and processes, prepare financial reports and process transactions. Good communication skills are also required to work with the education director, segment leaders and staff at the schools and ELC in Northern Australia. This full-time role will report directly to the chief financial officer and will be based at the Conference office in Townsville. Tertiary qualifications in accounting or finance with at least three years of experience is essential. For full selection criteria, please go to <adventistemployment.org.au>. To apply, please send a cover letter addressing the selection criteria, your CV, three work-related referees and the contact details of your Adventist church pastor to: Jeffrey Masengi, Chief Financial Officer, Seventh-day Adventist Church (NAC) Ltd, PO Box 51, Aitkenvale Qld 4814 Australia; or email <jeffrey-masengi@adventist.org.au>. The appointing body reserves the right to fill this position at its discretion and close applications early; only those who have the legal right to work in Australia may apply. **Applications close July 23, 2021.**



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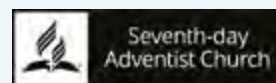
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South Pacific

The **NEW** Sabbath School App is here!

The General Conference Sabbath School and Personal Ministries (SSPM) Department has launched a new smartphone app for studying and sharing God's Word.



The previous app served the church well, but upgrades to smartphone platforms have caused some of its features to no longer be functional, which has created the need for a new app. Instead of building one from scratch, we've acquired an existing app that was beautifully developed by Adventech, a non-profit organisation in Canada, run by dedicated Seventh-day Adventists.

Exciting features of this newly acquired app include:

- ✓ The **Adult Sabbath School Bible study guide**, in both standard and easy reading editions, and the new **InVerse Bible study guide** for young adults.
- ✓ **Ellen White notes** under each day's reading.
- ✓ **Teacher notes** and the **Hope Sabbath School Outline** for teachers.
- ✓ **Links to Bible references** in five different Bible versions.
- ✓ Allowance for users to **type notes** and **highlight text**.
- ✓ Simple and **easy to use**.

And there's more to come! In partnership with Adventech, plans for new content and features include:

- ✓ Sabbath School lessons for all ages of children and youth.
- ✓ Sabbath School resources for leaders and teachers.
- ✓ Personal Ministries resources to aid in soul-winning and discipleship.
- ✓ Increased language support.
- ✓ Teaching and training video/audio.
- ✓ Ability to accept handwritten notes using a stylus.

Go to your **Apple app store** if you have an iPhone or **Google Play** for those with Android smartphones, and search "**Sabbath School**" to find and download the new Sabbath School and Personal Ministries App!

Tell your church, tell your friends, and help us spread the Word—God's Word—like never before. Our prayer is that this new app will be an indispensable aid in reviving the study of the Bible and the Sabbath School lesson, in equipping members for personal ministry, and in drawing us closer to Jesus Christ.



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General Conference
Sabbath School and
Personal Ministries



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