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Honesty

A vital characteristic
for leaders ¹⁶

Gateway church celebrates 20 years
of multiplication ⁷

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Keep reading, writing, thinking and believing

Union Conference Record

"Be doing all ye people, with the Lord, and work; for I am with you."

Melbourne, Victoria, January 15, 1899.

THE BALLARAT CAMP-MEETING.

It was a special privilege to be allowed to attend two camp-meetings, one at Newcastle, and one at Ballarat, as an introduction to our remaining work in the colonies after an absence of six years. Nothing indicates more fully and clearly the real status of the cause than these general gatherings. Not only is the spiritual pulse of our own people put to a test, but we see one of the workings of the Spirit of God in the people at large. These meetings have also afforded an opportunity to renew the acquaintance of the brethren, and the words of John the apostle for children waiting in the truth.

If the meeting at Ballarat we may say this in its nature it was nearly a duplicate of the one at Newcastle. The attendance was probably in both cases was at first forbidding. It remained quite small, though slowly increasing. The grounds at Ballarat were somewhat rocky. The camp was attended as it were, and means of transportation were not so easy as at Newcastle. Our work was comparatively slow. At Newcastle it has been somewhat rapid for it was carried on upon an independent basis.

The weather, the season, the position, the people, the numbers, the people from coming to the meetings were the matters with which we were often faced. The people were not so ready to hear, as it usually the case. The meeting and preaching was such as to draw with it the great needs would suggest, together with the gospel of Christ as a remedy for sin. Nothing was taught dogmatically, and every thing that would cause of debate was avoided. Meetings were being held in the city, in which the people were warned of us and our work. Challenges were issued to our people, were made to induce us to meet in those who agitated the matter, for their efforts resulted only in increasing the interest and attendance at the camp-meeting.

The Spirit of God is the only agency that can change the human heart, and it may be questioned whether that it was decided to postpone the camp-meeting a week longer than the appointed time. The tests were maintained and engaged in visiting the people, the interest was well sustained to the close. No disorder occurred before the meeting closed camp at any time. The people were moved nearer the centre of the city, and a series of meetings were started without any delay. The blessing and power of God were graciously bestowed upon the word. There was a deep spirit of inquiry after truth, which brought upon us great responsibilities, in the light of which we could only exclaim, "Who is sufficient for these things?" Those meetings show plainly that God is only waiting for us to come into the place where He can exert us with the power and glory of His truth. The people are ready to hear, the Lord is waiting to work, are we ready to be used?

A report of this meeting is incomplete without reference to the presence of Elder H. McCallum. He has been with a desire to attend this meeting, and gladly accepted an invitation to do so. He came with a conviction of spirit, and was met with the same. He

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EDITOR'S NOTE:

Prophetic expectations

Glenn Townend
President, South Pacific Division

“

In every part of the South Pacific Division there are people responding to the call of God, as His people meet in small groups, do life together and hear messages from the Word of God. . .

The prophecy at the end of Joel chapter 2 excites me: “And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and daughters will prophesy, your old men will dream dreams, and your young men shall see visions. Even on the male and female servants in those days I will pour out my Spirit” (verses 28,29 ESV). This prophecy is about the end times. It will be fulfilled before Jesus returns (see verses 30,31). What will we expect to see? How will this prophesy be fulfilled?

A young adult I have known for some years phoned me recently to tell me that they had been praying in surrender to God with some friends. During the prayer one of them sensed God revealing a spiritual blockage in their life. They distinctly heard God’s message. Since then they have dealt with their pride and anger and have felt a freedom and boldness in Jesus.

Luke records in Acts chapter 2 the message of Peter on the day of Pentecost. The early church had followed Jesus’ command and stayed in Jerusalem and prayed. Jesus had promised the Holy Spirit and He had arrived like a wind and fire. As a result people were speaking in other known languages.

I’ve also heard of a group of young adults who are praying for each other and reading the Bible so they can grow as disciples of Jesus. During the week, two of them received dreams or visions and were convicted to share them with the group when they next met. The dreams were very similar and encouraged the group to listen to God and be bold in telling their other friends about Jesus and to join their group.

This “other languages” phenomenon in Jerusalem (Acts 2) caused a crowd to stir and Peter, who only a month earlier had deserted and denied Jesus, boldly stood to explain what he believed had happened. He quoted Joel 2:28–32 and preached that because of Jesus’ death, resurrection and ascension to heaven this prophecy was being fulfilled.

In a new church plant of mainly young adults, I’ve witnessed the deep sharing of life, a listening and understanding ear, encouragement to trust Jesus more, and the desire to build each other up in biblical faith focused on Jesus.

Back to the story of Acts 2—the people were convicted and desired to repent and change their life and to believe and follow Jesus. Three thousand were baptised as a result.

In every part of the South Pacific Division there are people responding to the call of God, as His people meet in small groups, do life together and hear messages from the Word of God that they discover through Discovery Bible Reading or as they hear the Bible preached. One or two and thousands are being baptised.

At the end of Acts 2 the early church does life together and it includes serving, eating, worshipping, witnessing and sharing together. Each one fulfils their role according to the Spirit. The culture and environment is so loving that God trusts these people and adds to their number daily.

What can we expect as the Spirit is poured out in our life now? In our church and community?

Ellen White, a prophetic and visionary founder of the Seventh-day Adventist Church, experienced such community and manifestations of the Spirit. She received visions and insights, and applied the Bible to particular people and situations. She wrote, “We are living in the last days, in a time when we may expect much from the Lord. These words should bring us to the throne of grace to claim great things of Him. Here the promise is given that on the men and women and on our sons and daughters the Holy Spirit is to come; and ‘whosoever shall call upon the name of the Lord shall be saved’” (Ellen White, *My Life Today*, page 62.2).

May God open our hearts and minds to receive the fullness of the Spirit now. We live in the end times; Jesus will return soon. May we be open to see God do a new thing in this generation and see prophecy fulfilled in many more ways and in many more lives.



INSIGHT:

The power of Jesus' grit for ministry today

Eddie Tupa'i
New Zealand Pacific Union president

Conducting ministry today has been considerably impacted by an exceptional increase in disruption, polarisation and fragmentation in society.

Disruptions, like the floods and cyclone over a three-week period in New Zealand at the beginning of this year. Polarisation, like cultural conflicts over gender determination. And fragmentation, like the dissolving of church services as-we-knew-it to in-person, online, live or later worship gatherings. Ministry in the post-lockdown world has placed immense pressures on church members and leaders alike.

As we came out of COVID lockdowns I became increasingly convinced of the need for the attribute of "grit" in myself, my family and friends. The complexity and intensity of ministry challenges had me searching for godly grit. I looked at several sources, yet it was the grit that Jesus had in His ministry that stood out above everyone else.

Here are descriptions from two grit specialists. Angela Duckworth states that grit has two key elements: passion and perseverance. Jon Acuff describes grit as the "stubborn refusal to quit". If resilience is bouncing back from a tough situation, grit is pushing through a series of challenging situations to completion.

Jesus presents a superior "grit" that is founded in joy, purpose and hope. At age 12, His passionate joy for His "Father's business" (Luke 2:49) kept Jesus ministry-focused for three days straight. At his first public Scripture reading He presents His purpose, and repeats this throughout His ministry (Matthew 4:18,19, 20:20; John 10:10). It is at the cruel cross that we fully see the hope that sustained Jesus to complete His mission. "For the joy set before him he endured the cross" (Hebrews 12:2, italics added).

May the grit Jesus had, which was grounded in passionate joy, clear purpose and enduring hope, encourage you "not to grow weary and lose heart" (Hebrews 12:3).

THIS MONTH *in* signs of the times



SAY IT WITH A POEM

Rojé's journey from Uganda to Australia and how poetry helped him explore moments of loss, isolation and fear.



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Students taking a tour of the new centre on the opening day.

New sim centre for wholistic clinical practice

📍 Cooranbong, NSW | Brenton Stacey

The campaign to set up a sim lab for the Avondale first-year nursing students is complete with the opening of a contemporary teaching space on campus.

The Nursing Simulation Centre will give students on the Lake Macquarie campus even greater hands-on authentic learning experiences before their clinical placements. Equipped with the latest technology and designed to reflect a hospital setting, the centre “can simulate a range of healthcare scenarios, which allows our students to refine their skills in a safe and supportive environment”, said lecturer Hannah Kent during the opening and dedication on March 29. “Building competence builds confidence.”

Offering a teaching experience comparable to that in the nursing simulation laboratory on the Sydney campus, the centre features new mannequins, beds and equipment and includes capacity for recording of clinical skills via ceiling-mounted cameras and microphones.

Students are expected to simulate real-life nursing actions when taught using the mannequins. Through this, they gain skills in therapeutic communication and learn about privacy, dignity and patient rights, said Tamera Gosling, head of the School of Nursing and Health. “We’re teaching our students to be wholistic carers. And that’s what makes our course different.”

Executive dean Professor Paul Race spoke of the nursing program’s number one rankings, including for student satisfaction. “This space will go a long way towards maintaining our top rankings and keeping students satisfied.”

Donations and giving to the biennial Avondale offering—about \$A315,000 in total—funded more than 90 per cent of the cost of the centre. “We are sincerely grateful for your support,” said Ms Kent, the face of an end-of-financial-year campaign in 2022. “Your generosity will make a significant impact on the education of our students.”

Ms Gosling and Mr Race also thanked the university’s executive, the school staff and the professional staff in advancement, campus maintenance and information technology for their support. And the tradespeople for their work.

Former vice-chancellor Professor Kevin Petrie cut the ribbon to open the centre. He spoke about the transformation of the space—a former graphic design studio—and of how it will now transform the students who will use it.

The opening and dedication of the Nursing Simulation Centre marks the relocation of the School of Nursing and Health on the Lake Macquarie campus, from the Science Building to the lower level of the Chan Shun Auditorium.



New associate officer Eva Ing. (Credit: Talia Valderrama)

SPD admin welcomes new member

📍 Wahoonga, NSW | Tracey Bridcutt

The administration team at the South Pacific Division (SPD) has welcomed a new member with the appointment of Eva Ing as associate officer.

The appointment—approved by the Division Executive Committee last month—is effective immediately. Mrs Ing will report to SPD secretary Pastor Mike Sikuri while also providing support to president Pastor Glenn Townsend and CFO Francois Keet.

The appointment of Mrs Ing will help to fill the gap created by the loss of two key personnel in 2022—Jane Gibson-Opetiaia (former secretariat services manager) was appointed secretary of the Trans Pacific Union Mission, and Calvin Dever (formerly programs and strategic projects director)

was seconded to Avondale University as director of advancement.

“I’m absolutely thrilled to have Mrs Ing join us,” Pastor Sikuri said. “I believe her vast experience, knowledge, skills, network and wisdom will add great value to our administrative team. Her appointment is an answer to prayer.”

For the past two years Mrs Ing has been serving at the SPD as director of technology operations and strategy. Before that she was the CFO at the Greater Sydney Conference for more than seven years.

“I feel humbled and honoured to be asked to be part of the officer team and am looking forward to the challenge,” said Mrs Ing. “With God everything is possible!”



Dr Peter Roennfeldt and his new book *Calvary to Pentecost*.

New book focuses on experiences that sparked the church

📍 Lardner, Victoria | Nathan Brown

A new book invites readers to explore the journey that took the first disciples from their disappointment, fear and grief at the death of Jesus to the birth of the early church only seven weeks later. Written by Dr Peter Roennfeldt, *Calvary to Pentecost* was launched at the Church's camp meeting in Victoria on April 7.

More than 3000 copies of the new book were pre-ordered by churches around Australia, inviting members of the church and community to begin this journey on Easter. "Easter is the time when more non-religious and non-church-attending people in our society think about God than at any other time—and even go to church," said Dr Roennfeldt. "And I thought we might capitalise on that to share the real story of what God has done, is doing and is going to do!"

Although the book can be used in various ways, individually or as a small group

or whole church, the short two-page readings in *Calvary to Pentecost* allow readers to experience the first disciples' experiences in real time. "The idea of 50 readings with a reflection question comes from the term Pentecost, which refers to the 50 days from resurrection day (now called Easter Sunday) to Pentecost day."

Calvary to Pentecost has also received initial attention in the wider Christian world, with an international mission conference in Thailand this month giving copies of the book to conference participants.

"Whether a Christian for many years or a new believer, this small book will renew your relationship with God. And it will be a great gift idea to share the good news."

Calvary to Pentecost: The Weekends That Changed the World and other books by Dr Roennfeldt are available at Adventist bookshops in Australia and New Zealand or online.



The inaugural event brought together 140 entrepreneurs and innovators in the heart of Sydney.

Lots of buzz about Hyve

📍 Sydney, NSW | Julian Archer/Maddy Voinea

Hyve Australia 2023 will long be remembered for its energy, fast-paced program and exceptional networking opportunities for entrepreneurial Adventists in business, ministries and other professions.

The inaugural event brought together 140 entrepreneurs and innovators in the heart of Sydney at Fishburners, Australia's premier startup hub.

Julian Archer, South Pacific Division stewardship director and the facilitator who brought Hyve to Australia, explained that, "There's a growing demand in the Adventist Church for members to network together professionally so that they can be more successful, more faithful and also more missional in the marketplace. We saw it all in motion at Hyve Australia."

Many attendees walked away feeling more supported in their faith-driven business journey and were armed with new ideas and inspiration. The event was also an opportunity for experienced business professionals and early startups to connect with mentors, pitch their business ideas

and take home cash prizes.

According to business growth facilitator Dr Ken Long, "Seeing some of these entrepreneurs present their pitches . . . [they] are just so passionate about serving God and making a kingdom impact."

Fiji attendee Emmah Poulter was also inspired: "I just need to take the risk, go for it, see where there's an open door and explore it."

Hyve event organiser Andrew Perry appreciated the fellowship aspect. "To actually be surrounded by a group of people who have made similar mistakes, got over them, achieved despite them, has just been so refreshing and encouraging."

Hyve topics included innovation, marketing, real estate investing, product development, time management, maximising social media, centres of influence and missional marketing. Attendees were encouraged and challenged by experienced presenters and workshop facilitators to simultaneously grow their businesses and multiply their missional impact.



Attendees dressed in traditional clothing to celebrate Gateway's diversity.

Gateway celebrates 20 years of multiplication

📍 Clayton, Victoria | Johnny Wong/Jarrold Stackelroth

A Victorian church is celebrating 20 years of growth, church planting and discipleship. Gateway Adventist Centre has expanded to four established churches, seen 12 of its members enter pastoral ministry and ministered and planted churches around the world since it began in 2003.

"Gateway was started by 19–22 year-old young people supported by five adults. It's grown from 35 people in the first service to four churches with an average weekly attendance of 360 people," said church elder Johnny Wong. "Gateway is a unique church in Australia that has given birth to multiple churches in a relatively short time."

The fledgling church was planted in the heart of Melbourne to reach the growing inner city population. *Adventist Record* reported (April 26, 2003) that "now a new church has been born—Gateway Adventist Centre. Care Groups are an integral part of our church and the way we worship and fellowship."

Judy Cheng, the church's first treasurer, reflected, "sacrificial missional spirit was a vital ingredient. A young adult gave up a lucrative career in New York to be part of the church plant. Families left the comfort of the mother church to a plant with no established children programs. A grandmother on Centrelink allowance gave all she had for the church plant. Today, we praise God that more than \$A9 million of tithe has been returned."

During Gateway's 20th anniversary Sabbath, Victorian Conference president Pastor Graeme Christian challenged Gateway to continue its church planting DNA. He spoke on the example of the disciples in Acts 2 where total dependence on the Spirit coupled with a strong sense of mission. He charged the church "to go make disciples and enter more areas" in the vast city of Melbourne. Close to 400 members, guests and friends from the four churches gathered at the Gateway Adventist Centre—Lighthouse church venue in Doncaster East, with attendees dressed in traditional attire to reflect the 25-plus nationalities represented at the churches. Dr Samuel Sidharta's sermon was followed by an international lunch.

Pastor Chris Guo and Pastor Steven Liu, both pastoring Gateway churches, were both baptised due to the ministry of Gateway. "Today is a high Sabbath as we viewed the baptismal video of each of the 240 people that were baptised, including me," said Pastor Guo. Pastor Liu, who gave Bible studies to Pastor Guo, rejoiced to see a young man now serving as a pastor.

"It's not merely making disciples in Australia but 30 countries where Gateway has had an impact," said elder John Kitevski. "By running a three-month Bible school and providing a field school at Gateway, we've seen 12 young men become pastors and 11 churches planted outside of Gateway."

making headlines

Board of studies?

An Adventist university in Brazil has created a game room for students to connect over board games. During the week teachers can book the space to educate students through gamification. On Sabbath the space will be open so students and the community can get together and, through games, learn more about the Bible.—ANN



Restaurant evangelism

Members from Trinity Adventist Church in Thailand held a week-long evangelism series in a restaurant in Bangkok. The nightly meetings included singing, health advice and inspirational messages to people going in and out of the restaurant. The restaurant owner was receptive to the idea as it not only brought people into his business, but also encouraged a good relationship with the community.—SSD

Winter night shelter

Wimbledon International Adventist Church (UK) provided a winter night shelter to homeless guests for seven weeks. Together with seven other local venues, church and community volunteers supplied beds, warm nutritious meals, hospitality, warm showers and support to those in need. With this extra support some guests have secured jobs, citizenship and overcome substance dependency.—TED

Resisting dementia

University of Sydney researchers who compared people with frontotemporal dementia have found that those born overseas (outside of Australia) who first spoke a language other than English can tolerate the disease longer before symptoms gain a foothold.—Sydney Uni

A DIFFERENT PATH



The Seventh-day Adventist response to World War One differed from most churches in Australia and preserved church and state loyalty, research by an Avondale University professor shows.

How the Church “tiptoed” between the opposing demands of faithfulness to a theology of church–state separation and loyalty to a government with which it negotiated favourable policies, is the focus of an academic article published by Anzac expert Daniel Reynaud.

Apart from opposition to compulsory military training and support for the temperance movement’s attempted liquor restrictions, the Church showed little interest in state affairs. It preached obedience to state except when that impinged upon individual conscience, particularly Sunday worship and conscription to combat roles requiring the taking of human life.

So, rather than giving enthusiastic, parochial support to the war, like the larger denominations, the Church condemned it as “an evil to be avoided” because it would distract from “the real task at hand”—evangelistic mission. The Church also denied any link between Christianity and statehood and published anti-war articles even after an act passed giving the government draconian powers, especially in censorship. It is a mark of how important the Church’s stand was, writes Reynaud, and “a mark of how insignificant its publications were that they never attracted the ire of the federal authorities”.

Determined to demonstrate it did not hate anyone, and with a disproportionate number of Germans as members, even leaders, the Church made “a show of its ethnic embrace”, publishing “daring” statements against demonisation, continuing pre-war evangelistic meetings in the Barossa, beginning German-language classes at what is now Avondale University to support the campaign, and organising the German Seventh-day Adventist Church of Greenock, South Australia.

But the boldness did not last and the Church had to compromise, choosing, for example, to stop distributing anti-compulsory military service literature. It also stopped publishing pro-German stories and deleted references to Germans from accounts of its work in South Australia. And the Greenock congregation “judiciously” changed its name to Nuriootpa Seventh-day Adventist Church. At Avondale, the brass band played at fundraising concerts for the war and at Morisset Station to farewell recruits. The Church’s attitude: “not so much ‘conscientious objection’ but ‘conscientious cooperation’, a

preparedness to do anything required by the civil authorities that did not conflict with its obligations to God.”

Fortunately, the Church negotiated with defence minister Senator George Pearce, who acted as prime minister in 1916 while ultra-nationalist Billy Hughes visited France. Pearce’s Congregationalist upbringing and “a principled approach to politics” pre-disposed him to understand the Church’s concerns, and he responded “with a generosity of spirit that allowed for an effective co-existence”.

Reynaud writes about how the Church’s wartime experiences demonstrate the latitude available for conscientious objections and the independence possible for diplomatically restrained but determined anti-war convictions. Yes, Adventists comprised a small proportion of the population but clusters in several states made their neutrality “vulnerable to the kind of hysteria that affected other groups perceived as disloyal”. Instead, a “clearly-enunciated theology of war” and a “fortuitously low national profile” enabled them to avoid the “pitfall of jingoistic religion and maintain a larger sense of mission”. The Church could have used its lack of size and influence as “an excuse not to take a principled stand”, says Reynaud. “Instead, it stuck to its guns, so to speak, and got a positive result.”

Reynaud concludes if the government could work cooperatively with a small church of un-Australian character—that denounced alcohol, meat, tobacco and gambling, among other social norms, and observed Saturday as Sabbath, which prevented participation in many sports—then larger churches could have negotiated “the pursuit of their mission without tainting it with an enthusiasm for bloodshed”.

But he is “distressed” Adventists have abandoned the Church’s historic and “wise” position on war. “We’re now more military-minded, even in Australia, and more likely to endorse the use of force to achieve political outcomes. We have much to learn from our pioneers.”

Reynaud’s article, “Australian Seventh-day Adventism and World War One: A Different Path”, is published by the *Journal of Religious History*. He has also written an article about the Adventist Church in the South Pacific and World War One for the Encyclopedia of Seventh-day Adventists.

Brenton Stacey

Public Relations and Philanthropy Officer, Avondale University.



Sobering statistics

More than 360 million Christians around the world—one in seven—face high levels of persecution and discrimination for their faith, according to Open Doors, a non-denominational mission supporting persecuted Christians.

Open Doors data reveals that 5621 Christians were killed for their faith in 2022, 80 per cent more than five years ago. Ninety per cent of the deaths occurred in Nigeria, where militant groups such as Boko Haram have conducted devastating raids on Christian communities. Worldwide, there were 2110 churches attacked and 4542 Christians detained.

North Korea has returned to number one on the Open Doors World Watch list with the highest levels of persecution ever seen. More Christians are being arrested and the country's new "anti-reactionary thought law" has led to the discovery and closure of many house-churches.

In light of these sobering statistics, South Pacific Division religious liberty and public affairs director Dr Nick Kross is calling on Adventists to pray for Christians globally who are experiencing persecution and discrimination.

"Along with prayer, I would suggest meeting with your local member of parliament, discussing the issue with them and asking for their support by raising it in parliament," Dr Kross said.—**Tracey Bridcutt**

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Poetry champion

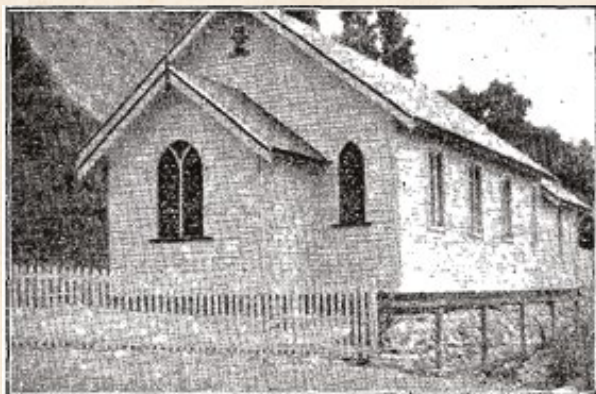
Iakina Adventist Academy (American Samoa) sophomore Hazel Ipuniese Leo emerged as the winner of the state/territory-level Poetry Out Loud competition hosted by the American Samoa Council on Arts, Culture and Humanities on March 17. Poetry Out Loud is a national poetry recitation competition for high school students across the United States. It is organised by the National Endowment for the Arts and the Poetry Out Loud Foundation. Hazel competed against students from eight local high schools. As the territorial winner, she will be travelling to Washington, DC, in May on a fully funded trip where the young Adventist student and Pathfinder will compete with other students from around the United States.—**Jessebeth Lynn Ropeti/Juliana Muniz**



The way forward

Women ministers had a unique opportunity to gather to support and encourage each other and to share their experiences in ministry at recent pastors' meetings held by the Solomon Islands Mission (SIM) in Honiara. While women continue to face unique challenges in ministry, they faithfully serve their churches and communities through leading congregations, preaching, Bible studies and visitation, and they form a small but integral part of the ministerial team in the SIM. Reflecting on women's contributions to ministry, SIM president Pastor David Filo shared, "I believe women are a very important part of ministry that we've neglected in the past. But I believe that engaging more women into ministry is the way forward."—**Edyta Jankiewicz**

Devastation in Napier 1930-1935



Church at Napier which took the place of the one destroyed by the earthquake.

On Tuesday February 3, 1931 a magnitude 7.8 earthquake struck the eastern coast of North New Zealand. It is regarded as New Zealand's deadliest natural disaster, with 256 people killed, Napier city destroyed and the landscape completely rearranged. A STOP PRESS announcement was included in *Record* on February 16 stating: "Cable from New Zealand Auckland, February 5. Napier church destroyed by fire. Adventists safe as far as ascertainable."

Of the 200 Adventist members located in the Hawkes Bay area, there was one death and multiple miraculous escapes. During the months following the disaster, various letters and news of Adventists in the affected areas were printed in *Record*. Here are some of their experiences.

Albert Piper, AUC secretary, was attending the South New Zealand camp meeting when the earthquake hit. Along with Thomas Hammond, AUC treasurer, they travelled to Napier to find news of members:

"On reaching the area itself just about sunset Sunday evening, February 8, we found the city of Napier deserted and desolate, except at such centres as refugees were accommodated in camps. We went first of all to the Telegraph Office (which was in improvised quarters in one of the public schools) in order to get any telegrams awaiting our party. Here we found four thousand telegrams still unclaimed.

On going a little farther into the town we found it in the care of marines and sailors off men-of-war, who were on patrol with drawn bayonets. This was necessary in order to prevent visitors from advancing too close to dangerous positions, as well as for other reasons.

As darkness cut short our opportunities to see farther, we prepared to retire for the night in the chimneyless home of Sister Caro Senior. She had left Napier and was many miles away, being lovingly cared for at the home of some friends. Her house had had the chimney shaken out of it, but we planned to stay



Clarendon Hotel on Shakespeare Road in background.

Archives New Zealand from New Zealand, CC BY-SA 2.0

there for the night. As we were about to retire we felt a very severe shock, and before the writer fell asleep that night he experienced no less than eight definite earthquake shocks; and after awakening in the morning and before arising at an early hour, we counted five more. Later during the day as we were travelling along Battery Road, Napier, we noticed much soil and many boulders coming down the hillside, and on stopping our car, found that another very violent shake had occurred. In many places the roads had subsided, even to the extent of ten feet. In other places they had been raised. The bed of the harbour has been raised seven feet. In some parts at sea the ocean bed has been raised as high as 70 feet.

As our objective in visiting the area was not one of curiosity, but rather because we felt much concerned for our own dear people, we did all that was possible to trace them out. We found that many of them had left Napier and were being cared for at different points in North New Zealand. We were able, however, to visit a few, and we were so glad to take their hands and pray God's comfort and protection to continue to be with them.

Three of our young people had miraculous escapes. Sister Zena Mintoff, who had served very faithfully only a few days before at the North New Zealand camp meeting . . . was with her father in the main street of Napier when the shake came. A shower of bricks and mortar fell upon the car in which she sat, nearly filling it. She had her shoulder blade cracked and was unable to extricate herself. The quake, continuing, seemed then to take a spiral and upward movement, and lifting the car clean out of the debris that covered it, placed it in the middle of the road. This enabled our sister to climb out. She found her father lying prostrate near her, but they were both rescued and taken to the beach as the only place of safety in the vicinity. We greatly rejoice with the Mintoff family that their injuries were no worse.



Collapsed building, Dr Moore's Private Hospital, damaged roads.

Archives New Zealand from New Zealand, CC BY-SA 2.0



Nurse Grace Tasker was struck on the head when the Napier Hospital fell, killing some 15 or more nurses, but she is now reported fully restored. Glen Plowman, one of our boys, was attending the technical school and escaped death by inches when the building fell. In this school no less than fourteen boys lost their lives.

We are glad to report that so many of our members had miraculous escapes. Dr Eric Caro, the loved and respected elder of the Napier church, escaped with his life while bricks and mortar fell all about him. He was operating in his dental office on the main street of Napier, and escaped with but a few pence in his pocket, losing all that he possessed in connection with his profession. We found the doctor very cheerful and courageous in the Lord, and despite his own losses he had done good, faithful service as a shepherd of the flock in trying to hunt up and help the members of the church."

Len and Enid Wilkinson, and their 18-month-old daughter Valma, were visiting relatives in Hastings when the earthquake struck. They had travelled from Perth, Australia, and were due to sail on to Fiji, where Len was starting a new role as principal at Navesau Adventist High School. The excerpt below featured in *Record* and was taken from a letter Enid wrote to her parents:

"I was just putting the baby to sleep that morning when a terrible shaking began, and I wondered what was happening. Valma awakened and screamed and clung to me, and then I looked at Len. He was sitting up in bed, his face as white as the sheet and his eyes like saucers, and his bed was skating around the room, while books and bottles and everything movable was thrown about the floor. The terrible shaking increased in intensity. Len realised the seriousness of it, and as soon as a lull came he rushed to the window and jumped out, calling me to hand him the baby. I jumped out, too. The footpath outside was going like the waves of the sea. Every

chimney was down, crockery and glassware lay broken all over the floors, and every piece of furniture was out of its original place.

After it quieted down a bit, we walked a block to the main street to see how the town had fared. The sight that met our eyes was terrible. Every brick building was destroyed, and already dense clouds of smoke and flames were bursting from the ruins. Our hearts bled as we thought of the people lying in the debris. Len's brother came rushing home; it was the first day of high school, and only the fact that the boys were out in the playground saved them, for a big portion of the school building collapsed.

During that day we must have had close on 60 minor quakes, with two severe ones at night. Of course, sleeping in the house was out of the question, so we fixed up a hessian shelter on the back lawn, braved the house to drag out some kapok mattresses and blankets, and there we all slept—or tried to—in our clothes, rocked by Mother Earth. That is how we lived from then on. Everyone is outside. The quakes still continue, and so the Government has sent up a lot of tents for the people to camp out. The last night we were in Hastings we had a tent, too.

As far as we know, all our people in Hastings are safe. Of course Napier had a worse time than Hastings. Oh, the tales of woe we hear! The papers are not exaggerating, they don't tell half the horror of it. We'll never forget it—I live through that first shake even in my sleep."

In February 1932, *Record* reported on the dedication of the new Napier church. Through many generous donations it was able to be rebuilt on the existing site where the original building had been destroyed by fire. The pulpit and organ were able to be saved from the ruins and featured in the new building.



The 10

most dangerous countries to be a Christian

1. North Korea – Asia

North Korea is a brutally hostile place for Christians. If discovered by authorities, believers are sent to labour camps, where the conditions are atrocious, or killed on the spot—their families share their fate. Christianity is seen as a particular threat to the dictatorial ideology and governance of the barbaric regime. Christians are viewed as enemies of both the leadership and society in general.

2. Somalia – Africa

Somalia is a majority Muslim nation and society expects all Somalis to be Muslim. The violent insurgent group al Shabaab has repeatedly expressed its desire to eradicate Christians from the country. Christians from Muslim backgrounds are regarded as high-value targets and may be killed on the spot if discovered. In a population of 16 million people it is estimated there are only hundreds of Christians there.

3. Yemen – Middle East

It is extremely dangerous to be a Christian in Yemen, due to the country's strict Islamic laws and the presence of Islamic extremist groups. Most believers from a Muslim background choose to practise their faith covertly. They cannot gather for fear that neighbours will report them to the local authorities. Displaying Christian symbols could lead to imprisonment, physical abuse or even execution.

4. Eritrea – Africa

For 20 years, Eritrea has only recognised three official Christian denominations—Orthodox, Catholic and Lutheran—that it closely monitors. The authorities perpetuate a stigma against believers and encourage neighbours to spy and report on each other. There are thought to be 1000 Christians indefinitely detained in Eritrean prisons, not officially charged with anything. Christians as young as 14 are conscripted into the armed forces to fight in Tigray. Christian prisoners are often "released" into military service instead of being allowed home.

5. Libya – North Africa

Libya is effectively a lawless land where both native Christians and those passing through from other countries face extreme violence. With no central government, Islamic extremist groups and organised crime groups wield power. They target and kidnap Christians. Some believers have been killed.

6. Nigeria – Africa

Violence remains the most prevalent threat in Nigeria. Although almost half of the 200 million population are Christians, they are often attacked indiscriminately and brutally in northern Nigeria, and violence has now spread to the south. Groups like Boko Haram and Fulani extremists inflict murder, physical injury, abduction and sexual violence on their victims.

7. Pakistan – Asia

Christians in Pakistan are considered second-class citizens. Jobs that are seen as low, dirty, and degrading are reserved for Christians by the authorities, who continue to push them to the margins of society. Pakistan's notorious blasphemy laws target all minorities, but affect Christians in particular—roughly a quarter of all blasphemy accusations target Christians (only 1.8 per cent of the population).

8. Iran – Middle East

Iran is ruled by an increasingly strict Islamic regime, which views the existence of Iranian house churches as an attempt by Western countries to undermine Islam and their authority. State surveillance is on the rise and the authorities are exerting an increasing grip on daily life and activities.

9. Afghanistan – Asia

The Taliban's takeover of power has forced most Christians either further underground or away from the country entirely. Many (if not all) house groups closed, with believers forced to leave behind everything they own. Following Jesus remains a death sentence, if discovered.

10. Sudan – Africa

Persecution of Christians remains at a high level, and there are fears this will worsen amid ongoing unrest. After Omar al-Bashir was ousted in 2019, Sudan's transitional government introduced exciting changes guaranteeing basic human rights for all, no matter their religion. However, mass protests led to the resignation of the then prime minister in January 2022, and there are fears that Sudan will return to the authoritarian years of the former president.

Each year, Open Doors conducts research to assess persecution levels of Christians throughout the world. This information is taken from their World Watch list <[opendoors.org.au](https://www.opendoors.org.au/)>.



Make an *innovative* mission impact together

Have you ever felt the Holy Spirit tugging at your heart? Have you ever felt Him appealing to you to consider how many people in your community are really far away from God and spiritually lost? I know that I have. Every time I sense the Holy Spirit's mission appeal, I feel the need and a real sense of urgency to go and share with people how much Jesus loves them.

The practical question that immediately follows this desire is: How can I do it? How am I going to be able to go and make disciples of Jesus when they often don't really seem interested in spiritual things? Finding the best time to share the good news about Jesus with your friends does not always seem to be easy, and it can feel awkward when you try.

It is time to stop and understand the mission that Jesus is calling us to join. First, we need to understand that this mission is God's mission. He is the Person who recognised our need way back in the beginning and gave His only Son to die for every person on our planet. Our heavenly Father went on to give us the promise and the gift of the Holy Spirit. The Holy Spirit is actively at work in the community, speaking to people's hearts and appealing to them to respond in faith to Jesus. The Holy Spirit is on His mission of saving people on every university campus, in every night club, and in every Muslim, Buddhist and atheist home. This is God's mission and I am joining Him on His mission. He is constantly and powerfully at work in people's lives before I bump into them and say, "Hey! How are you going?" When you really understand that this is God's mission, you feel really liberated and empowered. You no longer feel like the responsibility of mission lies on your shoulders alone.

When you accept the mission challenge, the Holy Spirit continues to work powerfully in your life too. He uses every moment and every opportunity to transform you to become more like Jesus. He cultivates the fruit of the Spirit in your life: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. And who is not attracted to these beautiful spiritual qualities? The Holy

Spirit also reminds you of Jesus' teachings and gives you the words to say at the right time. You are not alone on this mission, which is very liberating and empowering.

And that brings us to the third key for mission. God intends for us to work together as a church. The Bible tells us that God not only gave us His Son and the Holy Spirit. He also gave us apostles, prophets, evangelists, pastors and teachers. Leaders point out that the word TEAM means "Together Everyone Achieves More". When we work together with the Holy Spirit and our church, we can truly achieve more. We can enthusiastically and boldly say, "We will go!" just like Jesus asked us to. Being part of a local and worldwide church means that you are not alone.

The worldwide Seventh-day Adventist Church recognises that the Holy Spirit is calling each one of us to join God's mission. Each one of us is called to go and make disciples. The Church also recognises that the best way to do this is together with our local church. That is why the General Conference has established the Mission Impact Fund which can provide funding for your local church to engage with your community in new and innovative ways. Do you have creative ideas on how your church could meet the needs of your community? Your church can apply for Mission Impact funding! Many of your questions about this funding are already answered here: <<https://discipleship.adventistchurch.com/mission-impact-fund/>>. Then, talk to the Trust Services Director at your local mission or conference or email Pastor Rodney Woods <Rodney-Woods@adventist.org.au> to find out how you can go ahead and apply for Mission Impact funding.

The worldwide Seventh-day Adventist Church is committed to enable you to say "I Will Go!" with your church.

Sven Östring

Director of ministry and strategy, South Pacific Division.



Toil and rest

The earth is not still, she reels and groans,
Her gales with which she shrieks and moans
Gust the sailors to and fro in a tempest, in a blast, in a flurry.
With tidings she waves, she pulls and pounds,
In mist and fury she pummels the grounds
Pouring out flood, fare and fire to nourish and sustain this slurry.

The sun is not slack, though he takes his time,
With a weight of gold he scales the skies
And strains to unfurl vitality to the vast, allotted array below.
For apportioned share is unveiled a pale face,
She conducts starry hosts to dance in their place
Offering sweet lyric and lullaby to the dancers and dreamers in the glow.

This ancient form chimes with reverbs and echoes,
With many a scion and the flowers of meadows
Rising in glory and regimented harmony to their lot and stand of ages.
The ants march on from time immemorial
And the butterfly flutters, its essence ephemeral,
But this form, this life, this lump of clay—such a disparity enrages.

Entitled and proud, it clings to “forever”.
It is able and bright, yet refuses the endeavour

To strive for the noble, persistent and Heavenly design for the Earth.

It wantonly peruses the treasures of the world,
Swallowing the dazzle of riches and pearls
Through its eyes while it lies perishing and spoiling like a ship still in berth.


The earth is not still, but in patience she slows
Her mighty breath so to caress the rose,
And float its sweet, seductive scent to make a lover’s kiss more divine.

With wisdom she knows not to hasten the mounds
Of snow to melt upon the mountain surrounds,
But relishes the peaceful, jovial scene in equal measure to radiant, gleaming sunshine.

The sun is not slack, but he makes the time
To shine down upon the sprout and the vine.
That beam, that summer haze, melts the world into a syrupy decadence of honey.

In cheer of gold glow, the feline dozes,
Calm and ignorant to the cares and woes of
The hurry, the stress, the strain of the owners who chase the deception of money.

The Lord did not create man to laze, sleep and slumber,
Nor is our course to restlessly heave, hoe, and lumber,
But to grasp hold of one and not let go of the other;
That is the purpose divine.



We all want more—more years of youth, more money, more rest, more success, more beauty, a more glamorous lifestyle, more holidays, more days in the weekend . . . and on and on it goes . . . And to be fair, these things do sound pretty good! It would be nice to be able to afford a luxurious trip to Italy . . . or even be able to buy a house in Sydney (can anybody else relate?).

And so, in our pursuit of these things, we work harder. We hustle. We scrounge and save. We sacrifice. And for what; what are we actually trying to achieve? We often believe that having more stuff will bring us greater fulfilment and peace of mind, thinking that working harder is the key to “having it all”. But the truth is, when we hold on to these desires and chase after more, we become restless, exhausted and discontented individuals, unable to be satisfied even when we receive these things. We deceive ourselves.

This is what my poem is about—how misconceptions about work, rest and what brings satisfaction can damage our capacity for finding purpose, enrichment and enjoyment in life. It is a struggle many can resonate with: balancing work and rest.

Ecclesiastes 4:4–6 says, “And I saw that all toil and all achievement spring from one person’s envy of another. This too is meaningless, a chasing after the wind. Fools fold their hands and ruin themselves. Better one hand with tranquillity than two handfuls of toil and chasing after the wind.”

While it is foolish to frantically chase after work and success like a rat in a wheel, it is equally foolish to laze around wasting our time. Mankind was designed to work. In the Garden of Eden, before sin entered the world, Adam and Eve were given the responsibility of caring for the Earth. And repeatedly throughout the

Bible, God calls His people to action. Scripture informs us that the focus of our lives should not be to live an easy life of pleasure, and neither is it about tirelessly working hard to have more. But the best way to live is to find a balance of work and rest so that we can be attuned to God’s purpose for our lives . . . That is the purpose divine.

Do you know how to rest properly? A lot of “restful” behaviours encourage laziness, dulling our senses rather than refuelling our tanks. Some of the popular “rest” practices you may be familiar with include binge watching TV shows and revenge scrolling on social media into the early hours of the morning. (I personally struggle with both!) These kinds of “rest” do not actually provide your mind and body with the physical and mental release it needs from the demands of a fast-paced, busy schedule. Instead, they are merely a distraction, providing instant and temporary gratification, but no long-lasting rejuvenation.

God knows that we need rest and repeatedly invites us to come to Him to find proper rest. Only God can provide the true rest we need and desire, taking all our burdens upon Himself and relieving us from our worries and stress. But God also knows that a life without work or self-development is aimless, unproductive and disheartening.

Finding balance, internalising it, and practising it is important, and easier to do when we trust God with our lives.

That is the purpose divine.

Olivia Fairfax

Adventist Media production assistant while finishing Law and Psychology (hon) degrees at Macquarie University, Sydney, NSW.



The vital

characteristic for leaders

In seven international research projects, across a 36-year period, with thousands of participants from a broad demographic, Kouzes and Posner have found that the key stand-out characteristic that people seek in a leader is HONESTY.¹ Honesty is rated as being far more significant than any other factor. People will follow and trust a person, when they do what they say they will do. A quality leader clarifies shared values, and lives by them. People seek that type of integrity. In other words, leaders “can’t preach cream, and live skim milk”. They must be honest in their core.

How does this apply in the church? Here are some suggestions. Leaders, and prospective leaders, need to:

- have a reputation for honesty in financial dealings—in both their personal and public life.
- be compassionate and kind to all²—whether they be poor, uneducated or theologically different to you. When people are in grief, the church should be open to all in need—like Jesus, the greatest Leader was.³ Consistency to all demonstrates honest compassion. As Chaucer wrote, when describing the pilgrimage to Canterbury and viewing the friar as “a wanton and a merry”, he commented on the priests that, “if gold rusts, what then will iron do?”⁴ Leaders must model compassion. Otherwise, one cannot expect the constituency to embrace that essential Christian quality.
- have integrity in relationships—without a hint of immorality (Ephesians 5:3). Faithfulness to a commitment is integral to being honest.
- honestly affirm others—that’s what inspiring leaders do.

They are not flatterers. They are genuine in their encouragement. Christ’s leaders know that they “have passed from death to life, because we love our brothers” (1 John 3:14), and I would add “and sisters”. That means honestly expressing equality in employment for both sexes. It does not mean being political on the Church’s global arena.

- be honest to the public, as well as to the church community. Confession is not a weakness. It is a strength.
- Leaders, and prospective leaders, need to:
- interpret Scripture using credible hermeneutical principles. Leaders can’t claim to be Protestant by declaring “*Sola Scriptura*”, and not live by that. Biblical truthfulness must trump our traditions.
 - have a strong work ethic. They are “diligent” (Romans 12:8). That expresses an honest commitment to the cause they espouse.
 - confront problems, in order that people and the future may be better. That takes courage, and all do not appreciate it. But leaders worth following, “speak the truth in love” (Ephesians 4:15).
 - be honest about their own sinful human condition—in common with the rest of humanity, identifying with Paul of Tarsus (1 Timothy 1:15).
 - confess both their need of Jesus to save them, and express their confidence and joy that he has.⁵

Leaders, and prospective leaders, need to:

- have a priority of purpose for their life. As Paul declared to the Elders at Ephesus, “I consider my life worth nothing to me, if only I may finish the race, and



complete the task the Lord Jesus has given me—the task of testifying to the gospel of God’s grace” (Acts 20:24). Christian leaders are sincerely committed to declare that priority. It is not a matter of being appointed to a leadership position. It is a matter of having deep within, an honest priority of purpose.

- be honest about what the Holy Spirit has produced in their ministry. Trustworthy leaders do not have an inflated perspective of their own talent. It is the Holy Spirit that gives success. Honour Him.
- value the church, but acknowledge that it is “enfeebled and defective”.⁶ Acknowledge that the church has and does make mistakes.
- speak positively, yet honestly, about their fellows. Trusted leaders do not belittle others to gain a good position for themselves. The ninth commandment of the decalogue makes this plain for everyone (Exodus 20:16). They “do nothing out of selfish ambition or vain conceit, but in humility they consider others better” than themselves (Philippians 2:3). What is expected of all, must be modelled by leaders.
- honestly depend on others to solve problems. Trusted leaders value their team’s ideas to solve problems. Jesus’ model is “team”. We are not adequate by ourselves—His disciples say “we” not “I”. Trusted leaders honour their team. If decisions are made with their team, they don’t walk out of a meeting and make a decision that is contrary to that of their team. They know that the church is “the body of Christ,”⁷ and that they are one part of it. Hence they value the diversity of spiritual gifts.

Kouzes and Posner say that “honesty has been selected more often than any other leadership characteristic . . . as the single most important ingredient in the leader-constituent relationship”.⁸

Therefore, let’s honour what is most important in the characteristics of Jesus’ leaders, in order that our churches may be robust in integrity, and our administration personnel may be inspiring.

When this happens the world will be attracted to follow those who lead honestly, like Jesus.

1. Kouzes and Posner, *The Leadership Challenge*, 7th edition, 2023, John Wiley & Sons Inc, New Jersey.

2. Colossians 3:12; 1 Peter 3:8,9.

3. Matthew 9:36, 14:14, 15:32, 20:34; James 5:11.

4. Geoffrey Chaucer, *The Canterbury Tales*, General Prologue, written between 1387 and 1400.

5. Philippians 3:7-4:1; 2 Timothy 4:7,8.

6. EG White, Ms 155, 1902.

7. 1 Corinthians 12-14, esp 12:27.

8. Kouzes and Posner, *The Leadership Challenge*, Ibid, 2002 edition, p27.

This article was inspired in response to the *ADVENTIST WORLD* articles on Leadership, on January 14. The author felt a key characteristic was omitted and deserved highlighting.

John Denne

Retired pastor/pastors’ mentor, former ministerial secretary and church ministries director.

5 foods to eat every week *and why*

These humble health heroes are packed with goodness and deliver big health benefits that are backed by science.

Legumes

Legumes such as beans, lentils, peas and chickpeas are not only delicious and versatile, they are high in fibre, low in saturated fat and contain iron, zinc, folate and magnesium. According to the Grains & Legumes Nutrition Council, eating more legumes has also been shown to help manage cholesterol and blood glucose levels, reduce the risk of heart disease, diabetes and some cancers and may help in weight management.

Contrary to popular belief, dried legumes are not hard to cook. However, canned beans, lentils and chickpeas are a great alternative. Legumes can also make a terrific, healthy snack. Keep a can of baked beans in your bag, or whip up some homemade hummus for an afternoon pick-me-up.

Wholegrains

Wholegrains are nutrition powerhouses—they are packed full of different fibres, vitamins, minerals and protective phytochemicals. There are loads of great wholegrains to choose from—wholegrain wheat, brown rice, rolled oats, buckwheat and barley, to name just a few.

Research shows eating wholegrains can help protect against heart disease and stroke, lower cholesterol and blood pressure and improve bowel health. Just three serves of wholegrains could lower your risk of developing type 2 diabetes by up to 34 per cent.

Tofu

As a soy food, tofu packs a healthy protein and fibre punch. It also has antioxidant and anti-inflammatory qualities. But,



perhaps more importantly, tofu can be an incredibly versatile addition to your meals. There are four main varieties—extra firm, firm, soft and silken—allowing it to be added to any number of dishes, from curries to cakes.

Leafy Greens

Some of the most popular leafy greens are spinach and kale, but watercress, Chinese cabbage and silverbeet are also worth adding to your shopping list. Dark leafy greens are packed with magnesium, which can help to improve your mood, combats tiredness and helps your body produce energy.

Many leafy green veggies also contain fibre, folate and a range of carotenoids, which some researchers believe may help reduce your risk of cancer. Leafy greens can be added to any meal, including your breakfast smoothie, so they are a really simple addition to your weekly diet that are going to make a difference to your health.

Nuts

Did you know that eating at least 15g of nuts and seeds a day can help reduce the risk of heart disease? That is why the Heart Foundation recommends eating 3-4 small handfuls (about 30g or 1/3 of a cup) of nuts and seeds a week. They contain good sources of fibre, polyunsaturated fats, magnesium, vitamin E and antioxidants.

For more information and research references check out the full article on the Sanitarium website.



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Mount of Olives

Is the Mount of Olives really so important? If so, why?

The Mount of Olives, or Olivet, as it is called a few times in Scripture, really is an important geographic feature, mentioned many times in the Gospel record of the ministry of Christ. Forget the modern Mount of Olives that you may have visited or seen photos of; for nearly 2000 years ago when our Saviour trod the dusty roads of Palestine, the Mount would have looked quite different. No doubt there would have been much more vegetation there, including trees, not only the ubiquitous olive.

The first mention of the Mount of Olives is in 2 Samuel 15:30, during a perilous period in the kingship of David. His handsome but wicked son, Absalom, had intentions of seizing the throne, and looked like he might succeed. So much so that David fled with his loyal courtiers. It is worthwhile for the purposes of this article to quote this text here:

"So David went up by the ascent of the Mount of Olives, and wept as he went up; and he had his head covered and went barefoot. And all the people who were with him covered their heads and went up, weeping as they went up." Here is one king, weeping on Olivet. Fast forward a thousand years and another King wept on that same Mount, weeping over Jerusalem, that failed city that He loved so much, knowing it would be reduced to rubble by the Romans.

It is fascinating to read a major prophetic statement by Zechariah, where, in chapter 14, verse 4 he writes, "And in that day, (the Lord) will stand on the Mount of Olives, which faces Jerusalem on the east. And the Mount of Olives shall be split in two, from east to west, making a very large valley; half of the mountain shall move toward the north and half of it toward the south" (for further reading, see *The Great Controversy*, page 662).

We move now to the New Testament, where, in John's gospel (8:1) we find the statement that could well have been repeated many times: "But Jesus went to the Mount of Olives." In chronological order, this is the first reference in the New Testament to this special place.

Again, in order, we find the next mention of the Mount of Olives in several places, where Matthew, Mark and Luke mention the same events. This is at the commencement of the Passion Week, when Jesus is shortly to share the

Last Supper with His disciples. In the same passage Mark (11:1) and Luke (19:29) include the villages of Bethany and Bethphage, whereas Matthew only mentions Bethphage. It was at the Mount of Olives that the events were launched that led to the climax of Christ's ministry as He achieved our salvation.

When Christ made His major statement relative to the chaos that would descend on the world in its death throes toward the end of time, He used as His platform the slopes of the Mount of Olives (Matthew 24:3). Mark adds that they could see the Temple from there (Mark 13:3). Some of Christ's most pointed parables were spoken, not from the Temple, but out in the open air on the slopes of Olives, where the common people heard Him gladly. A little later He did speak in the Temple but as Luke reports, "at night he stayed on the mountain called Olivet" (21:37).

As the shadows of the cross were not far away, after that last supper with His disciples, the little band made their way to the Mount of Olives. Matthew (26:30) and Mark (14:26) record that when they had sung a hymn they went out into the night. Luke adds that it was at that place that Christ spent much time in prayer during His ministry (22:39).

The first half of the first chapter of Acts could well be regarded as an addendum to the Gospels, for it was at that time that Luke records Jesus bidding farewell to His disciples. As Christ ascended to be with His Father, these few men looked up with wonderment to see their beloved Master and Teacher leave them, never to be seen by them until the second coming. It was on Olivet that Jesus said goodbye to the ones He loved so much and to whom He had committed the work He had commenced (Acts 1:12).

Zechariah's prophecy, referred to earlier, could fit well into the last book of the Bible, as John the Revelator refers to the New Jerusalem coming down out of heaven from God (Revelation 21:2). The question we could well ask ourselves is this: will I be in that city seeing our Lord standing on the Mount of Olives, turning it into a vast plane? The place that meant so much to Christ, the Mount of Olives, will never be the same again.

William Ackland

retired in Cooranbong (NSW) and has written eight books.



Conversations

Joy "By and By"

Re article "Joy" (March 4): The hymn the author refers to is my favourite. You must see the big picture. This hymn does not lie or "stink" as stated.

We can all be joyful in this life with the knowledge Jesus has rescued us from Satan's prison at the cross and can walk free, but we are still on probation! There must be an intelligent faith, not just feeling. Apart from [the fact that] making people laugh in the church service is offering strange fire before the Lord (TM 318), happiness and holiness is not hilarity (Numbers 15:37–41). (As yet, I have never seen a "Sadventist").

If we are faithful to God up till our death or at probation's close (Revelation 22:11), we all can experience the joy of eternal life today whatever happens to us (Revelation 14:13). At the moment because of sin, our eternal life is interrupted. We

all must experience the suffering and death of our loved ones, friends and even our pets, which is not all that pleasant or joyful (Romans 5:12). We must wait until our faith becomes sight, "until the redemption of the purchased possession" (Ephesians 1:13,14) when Jesus comes.

Christ's love is unconditional but His salvation isn't. Why did Jesus question our love for Him by our obedience as a condition? (John 14:15). When obedience to God becomes our delight (Psalm 40:8–10), then Jesus can change us to sinlessness and immortality at His coming to live where only joy and righteousness reigns "by and by" (1 Corinthians 15:50–55).

This is what hymn 430 is telling us. There will be no more sorrow or crying, death or destruction, only complete non-stop joy forever more, when by God's grace and Christ blood and His righteousness, we arrive

safely at the New Jerusalem but not before.

Eric Hort, WA

Not kosher

In response to the letter, "the Special Name" (March 4), read Galatians. I think you will find the answer to your concerns there. Seventh-day Adventists promote a vegetarian/vegan diet, not kosher.

Elaine Wadsworth, via email

Beautifully and sensitively

I know this is a bit late but I wanted to thank Emma Dyer for her emotive article "Losing Jemima" (October 29, 2022). It must have been very difficult for Emma to write but it was beautifully and sensitively done.

Thank you for sharing your story. May God bless you and continue to carry you through.

Pam Driver, NZ

Kids Speak

RUNNING the RACE



The apostle Paul uses the illustration of a race to explain how Christians are to live their lives. Just like runners in a race, they look forward toward the end goal—they don't give up, they train daily for the big event and they run to win the prize! As Christians we also should never give up. We need to continually try to get closer and closer to God.

Our prize is
Eternal Life.

MEMORY VERSE

VERSE
 "I can do all this
 through him who
 gives me strength"
 (Philippians 4:3).

Finish the Race, don't give up!

FINISH

BREAK THE CODE

USE THE KEY TO SOLVE THE CHALLENGE



9



(1 Corinthians 9:25b).



9



(Philippians 3:14a).



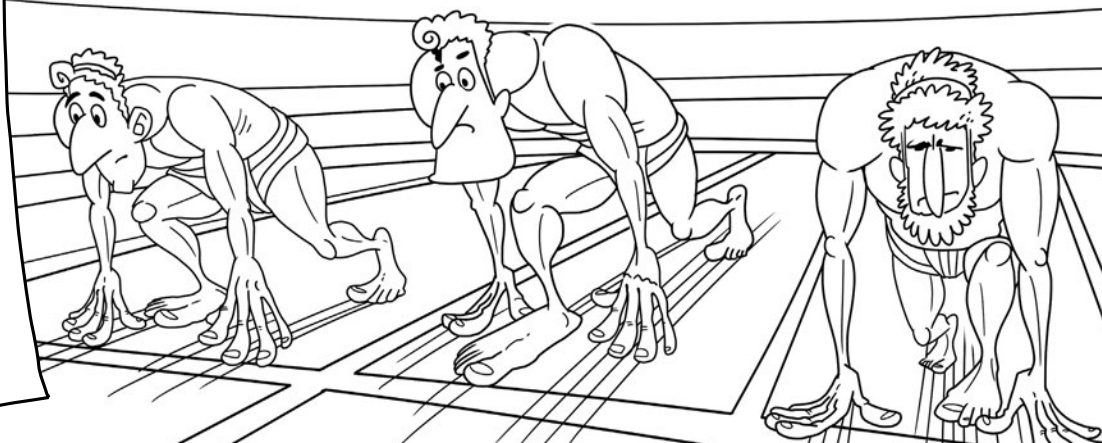
21



(2 Timothy 4:7a).

KEY

A B C D E F G H I J K L M
N O P Q R S T U V W X Y Z



Anniversary



WALLACE. On 17.3.23 Finley and Sylvia Wallace (Launceston, Tas) celebrated their diamond wedding anniversary. The event was celebrated at a local restaurant with friends and family. They were joined by their children Wendy and Ken Stanton (Launceston), Lyndon and his partner Clare Sanders (Mooroolbark, Vic), Finley Jr (Upwey) and relatives from interstate. They received congratulations from King Charles III and Queen Consort, Camilla Parker-Bowles, the Australian Prime Minister, Governor General and the Tasmanian Premier and Governor.

Wedding



TUNIS—ACUÑA. Aaron Jermaine Tunis, son of Arnold Tunis Sr and Alesia Tunis (New Jersey, USA), and Melissa Acuña, daughter of Manuel Acuña (deceased) and Helen San Agustín-Acuña (Victoria, Australia), were married on 12.3.23 at The Farmhouse, Wilmington, Delaware, USA. Both having waited for God's perfect timing, they found friendship and love.

Obituaries



BARLOW, Doreen Minna, born 20.6.1932 in Sydney, NSW; died 19.3.23 in Wyongah, Central Coast. In 1950 she married John in

Hornsby, who predeceased her in 2002. She is survived by her children, Sally and Peter (Katoomba), Robert and Lyn, (Central Coast), Michael and Tony (Sydney) and Jennifer and Thierry (Central Coast); 11 grandchildren; 34 great-grandchildren; and one great-great-grandchild. For some years she worked in the health

industry which included several years at the Sydney San. Doreen was a helpful, humble, caring and kind person, who loved her Lord and family. She rests in peace awaiting the promised resurrection.

Roger Nixon, David Bertelsen



COUSINS, William Thomas, born 12.3.1928 in Karnup, WA; died 18.3.23 in Busselton. On

8.2.1952 he married Joy Strugnell. Bill is survived by his wife; children, Allan and Diane (Busselton), Lucy (Perth), Beryl and Charlie (Bunbury), Glen and Diane (Maddington) and Jennifer and Steve (Brisbane, Qld); 20 grandchildren; 52 great-grandchildren; and one great-great-grandchild. Bill loved his family, his veggie garden, his birds and his dogs. Bill lived a selfless life, always helping others. He donated the land where the Busselton church, school and retirement village were built. He died in the firm assurance that Jesus loved him and would raise him from the dead on the great resurrection day.

Ron Mason



CREIGHTON, Alan Douglas, born 8.11.1945 in Palmerston North, NZ; died 23.3.23 in Sydney

Adventist Hospital, NSW. In 1970 he married Suzan, whom he met at Avondale College. Alan is survived by his wife (Sydney); daughters, Karina (USA), Belinda (Brisbane, Qld) and Nicola (Sydney, NSW); and grandchildren, Genevieve and Henry. Alan was a quiet and unassuming Christian gentleman whose gentle demeanor concealed his brilliant career as an actuary. He rose to the position of senior partner in the firm in which he spent his entire working years. The South Pacific Division is forever grateful to him for his significant contribution to establishing a viable superannuation plan for church employees. He faithfully served his local church, Fox Valley, as a deacon.

Garth Bainbridge



DAWE, Thelma Alice (nee Caddick), born 30.10.1927 in Kensington, London; died 7.12.22 in

Brisbane, Qld. She married Bill, who predeceased her in 1997. Thelma is survived by her children, John, Brian, Judy Wright and their spouses; grandchildren; and

great-grandchildren. Thelma often reminisced about spending her teenage years surviving Hitler's war with his bombing of London and how it impacted her family. Thelma was a member of Springwood church for approximately 14 years and embraced her God in her own simplistic way, finding peace and hope with her very own reverence.

Paul Goltz, Judy Wright



DOBLE, Beryl Rose (nee Bennet), born 30.10.1932 in Palmerston North, NZ; died 27.12.22 in Alton


Lodge, Cooranbong, NSW. In 1955 she married Len, who predeceased her in 2011. She is survived by her children, George and Lisa Doble (Cairns, Qld) and Ruth Bennet (Melbourne, Vic); sister Pat Tenorio (Morisset, NSW); two grandchildren; and five great-grandchildren. Beryl worked as a nurse for the Church along with her husband for many years in Papua New Guinea. This was followed by service at Warburton Hospital and later at the Sydney "San". She was laid to rest alongside her husband at Murwillumbah Cemetery (NSW) and

the story of her life was celebrated in the Avondale Cemetery Chapel (NSW). Beryl, a people helper, was a selfless, friendly, gracious Christian woman who loved her Lord and family. She now awaits the coming of Jesus.

Roger Nixon, Daniel McLeish

KENT, Jean (nee Laverty), born 14.8.1929 in Mullumbimby, NSW; died 26.2.23 in Melody Park, Gold Coast, Qld. In 1952 she married Ray. She is survived by her husband, Pastor Ray Kent; children, Gary (Qld) and Nerida (USA). A beloved wife, mother, grandmother and great-grandmother, Jean was a highly accomplished person with a master's degree in fashion design and garment construction. She met Ray at Avondale College and tirelessly supported Ray in a lifetime of evangelism in New Zealand, Africa, Canada, Australia and Russia. They celebrated their 71st wedding anniversary just two weeks prior to her passing peacefully to her rest in blessed assurance of hearing the Lord Himself call the sleeping saints to life everlasting.

Peter Colquhoun, Gary Kent



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PARKER, Pastor Lewis George, born 3.5.1937 in Wagga Wagga, NSW; died 12.3.23 in Herston, Qld. He is survived by his wife, Dulcie (Burpengary); children, Darrin and Leeta (Burpengary), Jenene and Russell Strahan (Lae, PNG) and Melanie Martin-Fehlberg and Nathan (St Ives, NSW); brother Edmond Parker (Fingal Bay); sister Valerie Taylor (Cooranbong); grandchildren and their spouses; great-grandchildren; and nieces and nephews and their spouses. Lewis slipped and fell on the bitumen roadway near the entrance to Pine Rivers Adventist church on Sabbath morning 12.3.23, just before he was due to take the Sabbath school lesson. He served the Lord and His people up to and including his last full day of life.

Darrin Parker, Edmond Parker,
David Edgar



PARMENTER, Glenn, born 7.12.1941 in Murwillumbah, NSW; died 10.3.23 in the Bundaberg Hospital, Qld. On 6.2.1962 he married Adele Evans, who predeceased him in 1997 after a long illness. Glenn is survived by his wife, Chris; children,

Donna (Willow Vale), Robert (Annerley) and Kylie (Murwillumbah, NSW); stepchildren, (Melita, Dana, Zahnn and Kahlia); six grandchildren; one great-grandchild; and eight step-grandchildren. Glenn was involved in various aspects of church life, leading the singing group, Destiny Singers, for more than 10 years. He served as a volunteer in the Solomon Islands and Kiribati. He awaits the call of the Lifegiver.

Vern Parmenter



PETRIE, Arthur John, born 2.1.1934 in Rabaul, PNG; died 1.3.23 in Morisset, NSW. He was married

to Margaret Stace. Arthur is survived by his wife (Cooranbong); sons, Stephen (Cambridge, NZ) and David (Sydney, NSW); daughter-in-law, Joanne Petrie (Cambridge, NZ); grandsons, Liam, Connor and Ryan (all of Cambridge). Arthur served the church his whole life, working in finance. Arthur worked in NZ, before being called to the Division office where he met Margaret. They were called to PNG, then returned to Australia and New Zealand to work for Sanitarium,

finally serving in Fiji before retirement. Arthur served his local churches as well as in the treasury department, giving many years to Avondale Memorial, where he and Margaret chose to retire.

Steven Magaitis, Kevin Petrie

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Position Vacant

FLIGHT OPERATIONS MANAGER—ADVENTIST AVIATION SERVICES GOROKA, PNG

Adventist Aviation Services is seeking applications from qualified pilots for the position of flight operations manager. The ideal candidate would be an experienced pilot with preferably three years aviation management experience, 750 hrs PNG time or similar experience and an instrument rating. Interested candidates who are active Seventh-day Adventist members, mission oriented, professional, hard working and adventurous, with commercial aptitude for business management are encouraged to apply. For more information, please visit the South Pacific Division's human resources website <adventistemployment.org.au>. All applications, including your CV, three work-related referees and a reference from your church pastor, must be forwarded to Human Resources, Seventh-day Adventist Church (Pacific) Limited, Locked Bag 2014, Wahroonga NSW 2076 Australia. Email <hr@adventist.org.au>. Fax (02) 9489 0943.

Applications close May 31, 2023.

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