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SERVICE AND SACRIFICE

REMEMBERING THOSE WHO
HAVE GONE BEFORE US 3

NEWS

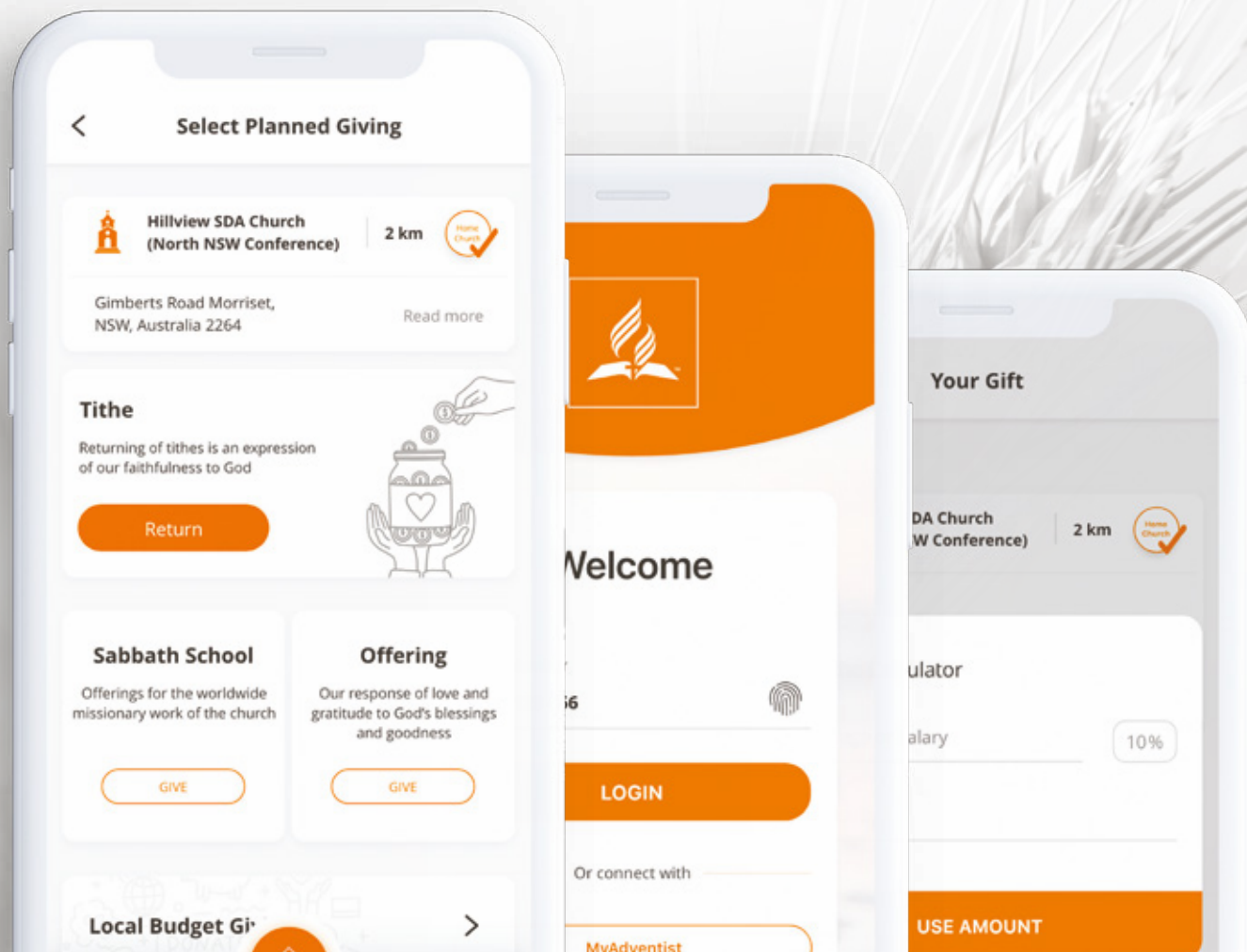
FIRST ADVENTIST SAFE HOUSE
OPENED IN PNG 5

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South Pacific



SACRIFICE AND SERVICE

The rain was relentless, and we had already overstayed our welcome. We had arrived after closing time and as the precious moments slipped away, the likelihood of us finding him grew less. We had information that he was here. To come all the way to Papua New Guinea and fail was not an option. Yet that sick anxious feeling settled over my stomach.

This was the second time Mum had tried to find her Uncle Vic. The first time was on a furlough stopover in Lae when she was young. They thought he might be in the cemetery there as he had been killed in Bougainville in 1944. This time we had confirmed it. Bomana War Cemetery, outside Port Moresby, was the place.

The beautiful green lawns were subdued by a blanket of grey. The rows of headstones stood, perfectly ordered at attention. Mum left the main group and started running up and down the rows, trying desperately to find him.

"I was actually really panicking," Mum said. "It was the one thing I really wanted to do. I thought I'd never be able to do it again. Why hadn't I prepared properly."

This was taking too long. I moved as quickly as I could, down to the small shelter at the bottom of the cemetery. There was a box with a book and registry in it with all the names of those remembered here. There! His name: Victor McDonald Ferguson. Quickly, we memorised the number. With growing anticipation, we hurried past the silent rows of stone—until we found it.

It was a surprisingly emotional moment, seeing the stone memorial for this man I had never met, who had been taken in his prime, just 21 years young. We were there for the many family members who would never get the opportunity to visit. We were collectively remembering—celebrating the memory of this young man who was taken prematurely from this world by the horrors of war in a jungle far from home.

Lest we forget.

The idea of remembering is powerful throughout Scripture. It was a central theme of Moses as he gave his final address to the new nation God had led out of slavery.

"Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them fade from your heart as long as you live. Teach them to your children and to their children after them" (Deuteronomy 4:9).

He goes on to remind them to follow God, obey His commands and remember how He had led them, otherwise they'd become comfortable and forget.

The Church in this part of the world is built on the sacrifice and service of missionaries, from all of our nations, who went out and put their lives on the line to bring the gospel to every home.

Ellen White emphasises the importance of remembering: "In reviewing our past history, having travelled over every step of advance to our present standing, I can say, praise God! As I see what God has wrought,

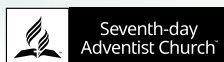
I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."

We're in PNG to walk the Kokoda track and as I think about Uncle Vic and his ultimate sacrifice, my mind is drawn to the hike we're about to take and the missionaries who trod the path before us.

We walk in the footsteps of our early Adventist missionaries, who expanded their influence and taught God's kingdom along that jungle highway. We are following their legacy, with far less hardships. It is worth pausing and acknowledging those who have gone before as they have shaped and impacted our Church in this region, making it what it is today. They left a legacy of sacrifice and service.

What will my legacy be? What about yours? What will people say when they visit our grave or the site of our work? What will they be inspired to do when they hear what God has done for us?

JARROD STACKELROTH
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"Poppies on the Roll of
Honour at the Australian War
Memorial, Canberra."

TITHE

I had not seen a "tithe house" since I was a boy in PNG back in the 1970s. But in Naoro village in the highlands of Papua, along the Kokoda track, was a small tithe house, built above the ground next to the church. Tithe houses are common in the villages of the South Pacific. Most Seventh-day Adventists in rural areas are subsistence farmers and do not have cash—their currency is garden produce. Just as the ancient Israelite shepherds counted and gave every tenth animal to God as tithe (Leviticus 27:32), so every tenth piece of sweet potato, yam, taro, choko or banana hand is given to God and placed in the tithe house. The tithe house in Naoro had produce in it—so did most of the tithe houses I saw in the other villages along the Kokoda track—reflecting the faithful practice of these people who recognise that God provides everything. The district pastor collects these tithes, carries them to a market, sells them and gives the cash tithe to the local mission office.

A few years ago I sat with a group of young adults in a worship service in a large church in an Australian city. I noticed that when the offering bag went past none of them put anything in, and yet I knew most of them were committed to Jesus and His church and were earning a good income. My surprise was picked up by one of the young ladies, because during the fellowship lunch she spoke to me about returning tithes and giving offerings. She showed me her purse—it did not have a dollar or cent in it—but she had a number of credit cards. She said, "I don't carry cash and I forget I need cash for tithes and offerings, I want to give but I need a cashless way to give." We now have an egiving website and app.

Tithe in the South Pacific is growing overall and I thank God for that. I am also grateful that we can provide "cashless" ways for people to show their faithfulness and generosity to God—whether in a tithe house or at <egiving.org.au>.

GLENN TOWNEND
SPD PRESIDENT
● /SPDpresident



'BREAK THE CHURCH' SEES SUCCESS

RECORD STAFF

With local churches overflowing with members in Papua New Guinea, Madang Manus Mission has launched a new strategy.

They've called it "break the church" and it involves members moving out of the big church environment and forming smaller congregations. This happened recently at Madang Town Adventist Church, with 69 of the 1000-plus members forming a new congregation in the Jomba area. The group has now grown to 200 people who worship each Sabbath under a house. This will be their place of worship until a new church is built.

On July 28, the group received church organisation status, joining the sisterhood of churches in Madang Manus Mission. It was a first-of-its-kind event for church status to be granted to a group that is not meeting in a formal church building.

"They cannot continue to worship in a crowded church," said Mission president Pastor



THE JOMBA GROUP MEETS UNDER A HOUSE.

Garry Laukei.

He told the members that although they do not have a formal church building, having a membership of 69 baptised members requires organising.

"Organising a church is a sign of maturity and good leadership," he added. "The important thing is we organise people for service and later we can dedicate the building when it is ready."

The growth in church membership is due to a number of evangelistic meetings being held in the area along with the launch of Bible Discovery small groups.

Newly-elected elder of the Jomba church, Neville Ben, thanked the Madang Town church and Madang district leaders for their guidance.

EVANGELISM IN PNG REAPS RESULTS

TRACEY BRIDCUTT/SOLOMON PAUL

An evangelistic series in Papua New Guinea has been packed to capacity every evening.

"Ancient mysteries reveal the future" was the theme of the three-week series at Queens Park Oval, Mt Hagen, from July 7-28, presented by Pastor Gary Webster, South Pacific Division Institute of Public Evangelism director.

On July 16, Pastor Webster made an appeal and more than 800 people came to the front of the stage to pledge their lives to Jesus

through baptism.

"God's power is moving and people are making decisions for Christ," said Pastor Leighton Kasimo.

Among the 50 candidates baptised was an Apostolic pastor and his family.



PASTOR GARY WEBSTER WITH THE APOSTOLIC PASTOR.

FIRST ADVENTIST SAFE HOUSE OPENED IN PNG

JARROD STACKELROTH

In what is believed to be a first for Papua New Guinea Union Mission, the Silva Memorial Seventh-day Adventist Church has opened a family violence shelter on their property in June Valley.

The refuge will provide temporary accommodation for those impacted by family or sexual violence, as well as being a hub for awareness and education.

The safe house has been made possible through the partnership of the local Adventist church with ADRA Australia and PNG, as well as Avondale College.

"The Silva Memorial Church is proud to be the first in the PNGUM to have such a facility . . . and we are so grateful to ADRA PNG, ADRA Australia and Avondale for the opportunity to be part of this great movement to help our community address issues relating to family and sexual violence," said Harry Aurere, elder of Silva Memorial Church. "The church needs to become part and parcel of that movement to prevent such things from happening in our communities and in our families."

The significance of the occa-

sion was underlined by the attendance of special guests, including Anna Solomon, PNG's secretary for community development and religion, Ed Wilkinson, Counsellor Economic at the Australian High Commission, Port Moresby, Paul Rubessa, ADRA Australia CEO, and Pastor Glenn Townend, president of the Seventh-day Adventist Church in the South Pacific.

"It's great to get to be here today and see the hope and the optimism," said Mr Wilkinson. "It's a fantastic project, especially as a community-driven effort to try and address this really serious problem. This is where it needs to begin, not just in terms of directly addressing the needs of women affected by family and sexual violence, but in terms of addressing the critical education part of it—of changing the beliefs and perceptions of men and Papua New Guinean society."

Dr Brad Watson, from Avondale College of Higher Education, who has



PNG SECRETARY FOR COMMUNITY DEVELOPMENT ANNA SOLOMON SPEAKS AT THE OPENING.

been studying the problem of family violence, presented a cheque to the project on behalf of Avondale Memorial Church, Cooranbong, NSW.

Both church and government representatives expressed the hope that the June Valley safe house will provide a model for other church groups in the country to lead the way in addressing family and sexual violence throughout Papua New Guinea.

With hundreds of church and community members in attendance, the building was dedicated and prayed over before Pastor Townend cut the ribbon, declaring it officially open.

EVANGELISM TRAINING INSPIRES AUCKLAND CHURCHES

VANIA CHEW

More than 130 people took part in soul-winning and leadership training (SALT) at Brentwood Adventist Church in Auckland, New Zealand.

Elders, personal ministries teams, youth groups and pastors from at least 10 churches came together for the week-long program, which concluded

on Sabbath, July 27. Participants enjoyed the training by It Is Written School of Evangelism director Pastor Douglas Na'a, with New Zealand Pacific Union Conference ministerial director Pastor Jean Noel Adeline and regional pastor Clifton Glasgow also helping to run training workshops.

"Our people really want to participate in mission," said Pastor Glasgow. "Some of the members have actually dragged their pastors along! It's opened up a way for our young people to be strategic and intentional in how they're reaching others for Christ. One thing that really struck a chord with them was

the biblical case for standing for their faith."

Lance Pirini, who recently started attending church again after many years away, said he learned "God's work done God's way produces God's results".

"Pastor Douglas opened my eyes to many things, like seeing from the Bible that there are many gifts of ministry in the church," he added.

Pastor Glasgow stressed there is a "strong desire for all the churches in Auckland to unite and work together".

"The leaders who attended are planning on forming a group and trying to map out what we're going to do with what we've learned. We want to really impact Auckland for the better."



NEW SIGNS DISPLAY TAKES OFF

RECORD STAFF

Adventists in the North NSW Conference have responded generously to a call to fund the placement of *Signs of the Times* magazines at Newcastle Airport.

One hundred *Signs* magazines will be made available in a tourist brochure rack each month for travellers to take with them at no cost. The arrangement begins this month (which is also conveniently *Signs* Month!).

The donations covered both the \$A660 annual cost of hiring the space in the brochure rack (airport staff will receive the magazines and stock the display), and the \$A2000 cost of the 100 magazines under the Australian Transport Outlets 5-Star Project discount arrangement.

"That seems like a lot of money," said *Signs* editor Kent Kingston. "But it works out to less than \$A45 per month for just five donors. I'm confident that if the 100 magazines are not

enough to meet the demand—which is fairly likely, judging from other sites—more donors will step up to partner with us and boost the numbers."

Emboldened by success, Mr Kingston is launching a new fundraising effort to place *Signs* magazines at sites in south Queensland. Mr Kingston will be using September's South Queensland Big Camp to build support for the initiative.

"Hopefully, by the end of Big Camp, we'll have some new locations," Mr Kingston told *Record*. "Experience tells us that people are more likely to give generously to a specific project that's in their local area, rather than an amorphous 'good cause'. But they

don't have to wait for me to kick things off. I know there are heaps of mission-minded Adventists out there—they're very welcome to launch *Signs* distribution projects themselves. If they set it up and fund it, we've got the magazines ready to go!"

Established in 1886, Signs of the Times is the Adventist Church's premier evangelistic magazine for Australia, New Zealand and the South Pacific. To find out more, subscribe or donate, visit <signsofthetimes.org.au>.



CATALINA CAMP

NOVEMBER 1-4, 2019

for the Deaf

Are you Deaf, hard of hearing, an Auslan signer — and interested in Christian fellowship?

If so, this year's **Catalina Camp for the Deaf** is for you. Enjoy worship, fellowship and fun and relaxation at the **Catalina Conference Centre**, on the shore of charming Lake Macquarie, NSW.

The camp is organised by the SDA Deaf Church Down Under and supported by Christian Services for the Blind and Hearing Impaired (CSFBHI). It is for adults only, with a range of accommodation options available. Presentations and discussions will be Auslan-interpreted, along with hearing augmentation.

Guest devotional speaker is **Pastor Terry Johnson**, president of the Greater Sydney Conference.

Register today, early bird rate until 30 August 2019!

MORE
INFORMATION

www.sdadeafdu.org/camp2019

Email: **sdadeafdu@gmail.com**

SMS : **0421 713 319** (Mark)





SPD YOUTH LEADER DEDICATES NEW CHURCH IN PNG

VANIA CHEW

In 2015, South Pacific Division youth ministries leader Pastor Nick Kross went to Mendi, a regional town in the Southern Highlands of Papua New Guinea (PNG). Just 15 minutes' drive from Mendi was the village of Petre and a campsite where the 2015 World Changers' congress was to be held.

Pastor Kross attended that congress as a keynote speaker and was excited to help baptise 537 people who had come to Jesus through World Changers. But the gospel message continued to spread after that congress.

"A group of local people from Petre started worshipping every Sabbath at the site where I had been preaching," said Pastor Kross. "A lay volunteer pastor was assigned to look after the group."



PASTOR NICK KROSS WITH THE FOUR BAPTISMAL CANDIDATES.

Four years later, Pastor Kross was back in the area to run training sessions for leaders in Papua New Guinea. More than 300 leaders attended the training sessions, representing four different provinces in PNG: Western Highlands, Southern Highlands, Hela Province and Enga Province. However, the local group that had been meeting in Petre had a special request for Pastor Kross; they wanted him to officially dedicate and open their church—the Nick Kross Memorial Church—and baptise their first four baptismal candidates.

One of the baptismal candidates is the traditional owner of the land on which the group has been worshipping. He has officially dedicated the land to the Seventh-day Adventist Church.

"In more than 30 years of ministry, this is the first church dedication I've ever been involved in," said Pastor Kross. "It was one of my ministry highlights, for sure."

Approximately 30 people now worship at the Petre site.

"Seeing the leaders' passion for the gospel and their desire to go out and change the world for Jesus is inspiring," said Pastor Kross.

HILLIARD STUDENTS RACING TO HELP OTHERS

KATY MATTEO

Students, parents and staff from Hilliard Christian School (Tasmania) donned their running gear to raise money for one of the school mums who has been diagnosed with cancer.

The school has started a club called "Running for a cause" to give students an opportunity to get involved in service, including entering local fun run events to raise money for charity.

When the club heard that a young school mum, Samantha Dickinson, was battling cancer, they decided to fundraise for her by entering the City to Casino fun run in Hobart. The group raised more than \$A1600.

Mrs Dickinson visited the school recently with her family to receive the cheque, and spoke about how touched she felt by what the school had done and how loved she felt by the Hilliard community. The school captains led in a prayer for Mrs Dickinson at the conclusion of the assembly.



STAFF AND STUDENTS FROM THE "RUNNING FOR A CAUSE" CLUB.

NEWS GRABS



KENYA EVANGELISM

An evangelism event held jointly by Hope Channel Kenya and New Life Seventh-day Adventist Church ended on July 13 with 43 baptisms. Three-hour daily live-streaming transmissions featuring US speaker Pastor Nathan Krause resulted in thousands of people phoning a temporary call centre. Team members answered questions from the callers, gave directions to those who wanted to visit the church and connected people with volunteer counsellors.

—Adventist Review



POLISH BOOK MISSION

Thirty thousand copies of the 2019 Missionary Book of the Year, *Hope for Today's Families*, will soon be distributed across Poland following a launch at the Polish Union camp meeting on July 20. Camp attendees were encouraged to share the book with friends and neighbours. Poland has just under 6000 Adventists in a population of 38 million. —TED News



EBOLA RESPONSE

Amidst the latest Ebola virus outbreak, ADRA has been working in the Democratic Republic of Congo, ensuring malnourished children are fed. The most recent outbreak, which began in August 2018, has reportedly been the longest-lasting and second-biggest outbreak to strike the country. —ADRA

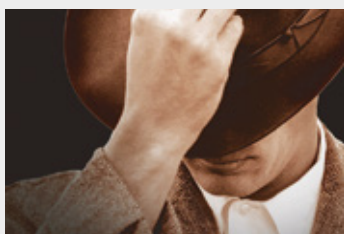
HOT TOPICS



SECONDHAND DRINKING

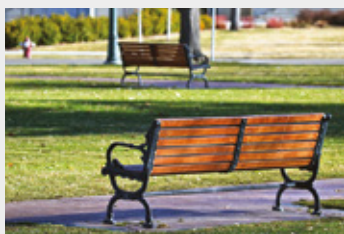
A US study has found that “second-hand drinking” causes more harm than secondhand smoking. Research found that each year, one in five American adults experiences harm because of someone else’s drinking, due to threats or harassment, physical aggression, drink-driving, financial or family problems.

—sciencealert.com



‘NO LONGER A CHRISTIAN’

Joshua Harris, author of the best-selling book *I Kissed Dating Goodbye*, has announced that he is no longer a Christian. The announcement came a week after the pastor posted on Instagram that he and his wife of 21 years had separated. “I have undergone a massive shift in regard to my faith in Jesus,” he said.—*Christian Today*



A PLACE TO CHAT

“Happy to chat benches” have been springing up across the United Kingdom, aimed at tackling loneliness and isolation in the community. A sign attached to the seat states: “Sit here if you don’t mind someone stopping to say hello.” The seats can often be found in local parks.—*The Washington Post*.

CHEP TRAINING BEGINS NEW CHAPTER

PAUL RANKIN

Adventist Health (South Pacific Division) has appointed Carly Moore as director of the Community Health Education Presenter (CHEP) training program.

Mrs Moore will spearhead the redevelopment of the program, which is used to teach church members how to present health messages and conduct cooking demonstrations to reach their local communities.

The announcement comes following CHEP training founder Sibilla Johnson’s decision to step away from the role after 20 years, and as the course faces reaccreditation in 2021.

“I am very excited at the potential of CHEP training to empower a new generation who are passionate about the health message,” said Mrs Moore, who has a nursing background and a master’s degree in Health Practice (Professional Health Education).

Through her work in the healthcare industry, Mrs Moore became increasingly interested in preventative health. While interested in nutrition “for as long as [she] can remember”, it was during a Complete Health Improvement Program (CHIP) Summit in 2010 that the mother-of-two discovered the “enormous benefits” of a wholefood, plant-based diet.

“We have been created with an enormous capacity for healing—our bodies are amazing!” said Mrs Moore.

“I believe that CHEP enables our church members to teach and equip people in their local communities to choose an abundant life. It empowers us to share simple strategies people can implement to improve their own health.”

The CHEP training program was developed by Mrs Johnson following a request from the Victorian Conference to update the existing Vegetarian Cooking

Demonstrator course developed by Sanitarium Health Food Company. After achieving accreditation in 2006, the program obtained a five-year Australian Standards and Qualifications Authority certification in 2016.

More than 1000 people across Australia and New Zealand have completed CHEP training, with a group from Solomon Islands becoming the first Pacific cohort to graduate from the program last year. Church members who complete CHEP training receive a Certificate IV in Community Health Education from Avondale College of Higher Education.

Although stepping away from her role as director, Mrs Johnson will continue to conduct CHEP training across the South Pacific as part of Adventist Health’s 10,000 Toes campaign, with programs already scheduled in Papua New Guinea, Fiji and Vanuatu in 2020.

In reflecting on the development and progress of the CHEP training program, Mrs Johnson said she is “very thankful for God’s leading over so many years”. She is also excited at Mrs Moore’s appointment as program director in the lead up to the reaccreditation.



CARLY MOORE (LEFT) AND SIBILLA JOHNSON.



STUDENTS BAPTISED

Four students from Divine Word University in Madang, Papua New Guinea, were baptised on Sabbath, July 20, at the end of a spiritual enrichment week at the university. A further 16 students committed to be baptised in November as a result of the program, entitled "Imprint of God received through baptism". About 300 students attended the program, at which Madang Manus Mission president Pastor Garry Laukei spoke about the importance of baptism. The students will be receiving 300 Bibles in September from the youth department of Madang Manus Mission to help them in their Bible studies and outreach program.—Record staff



RADIO MAKING AN IMPACT

According to Hope Radio Kiribati announcer Tarataake Angiraoi, a member of the community has attended church twice as a result of listening to the station, which only launched in December 2018. Another listener recently turned up at the studio to speak with Mr Angiraoi, while Kiribati President Taneti Mamau has also enjoyed some of the programming. "I cannot stop wondering how many people [are] out there, who have been listening to the same message and truths and the Holy Spirit has touched their hearts." Hope Radio is aimed at reaching 60 per cent of the 110,000 citizens of Kiribati.—Tracey Bridcutt



BIBLE BOOT CAMP

Concord Seventh-day Adventist Church (Sydney, NSW) ran an intensive Bible boot camp and evangelism training program for lay church members in July. Members from the Concord, Wahroonga, Northern Beaches, Guildford, Wantok and Toongabbie churches learned about salvation, Adventist Church history and the prophetic ministry of Ellen White during the week-long program. Pastors Geoff Youlden and Daniel Przybylko, Dr Allan Lindsay and Sam Braga were the main speakers. Attendees were so blessed by the program that they have committed to continue meeting on Tuesday evenings to study more.—Vania Chew



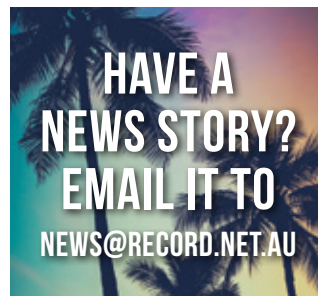
E-GIVE GENEROUSLY!

With less people carrying cash in their pockets and cheques becoming increasingly rare, electronic forms of giving are becoming more common. The *Signs of the Times* magazine ministry is keeping up with technology and is now listed on the Adventist Church's eGIVING website <egiving.org.au> where both one-off and recurring donations can be made. Donations made to *Signs* via eGIVING will be used to fund the distribution of the magazine via initiatives, including literature evangelism, *Signs* racks at transport hubs, and distribution in New Zealand and the Pacific Islands.—Kent Kingston



FORGIVE TO LIVE

On Sunday, July 28, training took place in Auckland (NZ) for people wishing to present Forgive 2 Live programs. Thirty-four people attended from 14 congregations, with several participants travelling from out of town. Organiser Christine Miles said, "We've run this program in our church (East Auckland) several times in the past 18 months; it is exciting that other churches are keen to help their communities live better by learning the practicalities of forgiveness."—Record staff



BOOKS TO BAPTISM

A small group of literature evangelists distributed Bibles and copies of *The Great Controversy* and other books throughout Mirivase Village, Papua New Guinea, in late May. Since then, the Adventist presence in this Uniting Church-dominant area of Port Moresby has continued to grow, with a new church being established and two lay workers assigned to help nurture and study with church attendees in preparation for baptism.—Vavine Komba



PASTORS GATHER

North New Zealand's pastoral team came together for the 2019 Pastors and Spouses Gathering in Rotorua. With a focus on "Closer—To God and Each Other" the team spent time in vision discussions as well as presentations on relationships and self-care. Guest speakers were Dr Trafford Fischer and Dr Bryan Craig. The team were able to also take time to eat, pray, laugh and reflect.—Adventists North New Zealand Facebook



KIDS HELPING KIDS

Children from the Operation Food for Life Literacy School in the village of Wildlife (PNG) were excited to receive a gift from the Kindergarten Sabbath school class at Wahroonga Adventist Church (Sydney, NSW) as part of their "Kids helping kids" initiative. The gift included a toothbrush, toothpaste, soap, face washer and comb. Teacher Susan Otto said "the school and children were blessed beyond words".—Dennis Perry





Building identity

How much do you know about the Seventh-day Adventist Church? This question was part of a small online survey conducted recently by a colleague. The top response? Nothing. Only 5 per cent of those surveyed claimed to know “a lot” about the Church.

The survey participants were also asked which church organisations they had heard of. Six churches were listed. Mormons and Anglicans had the most awareness, followed by the Baptists, Jehovah Witnesses, Presbyterians and finally, you guessed it, Seventh-day Adventists.

Historically, the Seventh-day Adventist Church has struggled to build a profile in the community—particularly in countries like Australia and New Zealand—despite the amazing work we do in areas like health and education. It seems that people either haven’t heard of us or they confuse us with other denominations.

So what are we doing about it? One of the things we’ve realised is that while we are all aligned in our mission to share the gospel, our Church’s identity has been somewhat fragmented. With the myriad of logos, colours and designs adopted by our churches, ministries and entities, it has been difficult for people to know we all stand together.

To address this issue, the General Conference developed the Adventist Identity Guideline System, which is aimed at showing we all belong to the same organisation. It allowed for the divisions of the world Church to make adjustments that take into account the needs and diversity of their communities. Thus the South Pacific Division (SPD) developed its branding with the goal of providing a more unified visual strategy for our local churches, schools, conferences, aged care facilities and entities.

Many of you would have already seen the eye-catching orange and black signs that have been installed by dozens of our local churches around the South Pacific. The colours and fonts were chosen to create a distinctive and positive impression with passers-by.

But does the new signage really have an impact? Most

definitely! Just ask Andrew Skeggs, pastor of Livingston church in Western Australia. Since they installed one of the large pylon signs last year, they’ve had around 25 people walk through the church’s front door to attend programs advertised on the sign’s LED display.

“It has been really interesting. People have turned up at our toddler playtime, seniors’ craft group and even spiritual programs as a result of seeing our sign,” Pastor Skeggs said.

“It’s so much more visible than the old sign. The orange stands out and the LED display captures people’s attention. It’s been a real winner.”

Along with the signage, there are opportunities to adopt the branding on local church websites, bulletins, stationery and other materials. We have developed a range of resources—including a logo maker, and bulletin and flyer templates—to assist local churches. The resources are available at <identity.adventistchurch.com>.

SPD president Pastor Glenn Townend is encouraging everyone to continue supporting the initiative.

“Consistent and widespread use of the identity guidelines in all locations, communication and branding materials will help ensure we are easily remembered and recognised by the public,” he said.

“It’s our belief that participation in the identity project is an effective and compelling way to raise awareness of the Seventh-day Adventist Church. Let’s work together to create a strong, clear identity that reflects the amazing work God is doing through our Church in the South Pacific.”

Find out more at <identity.adventistchurch.com>. For assistance and inquiries, email <communications_SPD@adventist.org.au>.

TRACEY BRIDCUTT COMMUNICATIONS DIRECTOR, SOUTH PACIFIC DIVISION.

HOW THE BIBLE AND SCIENCE POINT TO CREATION

Key biblical and scientific evidence for Creation was explored at the inaugural South Pacific Division Faith & Science Conference, held at Avondale College of Higher Education.

More than 200 people—mostly Adventist science and Bible teachers, and school chaplains—from around the Pacific attended the four-day conference. A further 80–100 people watched the presentations online.

Dr Sven Ostring, chair of the Faith & Science Conference organising committee, said prayer was a key focus. “There was also time for people to ask the significant questions that they are dealing with,” he said.

“It was an exciting opportunity to become more informed, confident and bold about sharing with people the incredible picture of God that we see in the biblical Creation account and His wonderful plan of salvation. We really felt the presence of our Creator and Saviour at the conference.”

A mix of local and international Adventist scientists and theologians gave presentations, including Dr Jim Gibson, director of the Geoscience Research Institute at Loma Linda University (California, US), who provided an explanation for the origin of all different species based on the teachings of the Bible and Ellen White. Dr Jacques Doukham, professor emeritus of Hebrew and Old Testament exegesis at Andrews University, reminded the delegates that Creation is the foundational event of salvation history and the theological cornerstone of all of the teachings of the Bible.

Dr Anthony MacPherson shared a powerful biblical comparison between King Zedekiah and Daniel about the ultimate value of trusting in the reliability of what God has revealed to us in the Bible. Dr Ostring showed how

science does not rule out the Bible’s account that God miraculously created our world and all of the life in it. Dr Wendy Jackson, Dr Kayle de Waal and Pastor Hensley Gungadoo also presented from Scripture.

Scientific insights were provided by a number of speakers, including associate professor Ross Grant, who explored the neo-Darwinian mechanism and identified how this mechanism falls short of providing an adequate explanation for the origin and complexity of life. This observation was confirmed by Dr John Ashton, who explored the amazing complexity of the living cell. Professors Warren Grubb and Leonard Brand presented some of the latest biological insights into epigenetics, orphan genes and pseudogenes, noting that it is reasonable to interpret these as evidence of intelligent design. Dr Tim Standish and Professor Arthur Chadwick led the delegates on an exploration of the DNA and fossils of primates.

Dr Standish commended the organisers for running an “insightful, faith affirming and spiritually uplifting conference that unwaveringly supported our commitment to the authority of Scripture, while examining with honesty and openness various theological and scientific challenges raised against the biblical record of history”.

The delegates, too, were impressed: 98 per cent indicated they intended to attend the next conference; 93 per cent said they planned to promote it to a friend or colleague.

Trans Pacific Union Mission (TPUM) was represented by around 40 delegates, including associate education director Mele Vaihola. Ms Vaihola said it had affirmed her faith in God as the Creator of the universe.

“I am encouraged, affirmed and motivated that this conference is a timely one and the presentations

addressed current issues that we are facing in our science classrooms,” she said. “We have all been encouraged and inspired to go back and make a difference in what we do as we pass on the faith to our students.”

The next SPD Faith & Science Conference is scheduled for July 2021.

Archived videos from the conference are available at education.adventistchurch.com/faith-science-conference/.

TRACEY BRIDCUTT HEAD OF NEWS AND EDITORIAL, ADVENTIST MEDIA.





A group of ministers and I recently made a visit to Kompiam District in the Western Highlands Mission of Papua New Guinea. During the trip, one of our colleagues, Pastor Inia Yari, took us to the exact spot where he was almost killed two years earlier.

Tribal fighting in the Kompiam District (Enga Province) escalated greatly in 2017. On one Sabbath morning, the conflict entered the grounds of the local Adventist church building and pastor's house. Members were gathering for worship when gunshots from both tribes rang out, prompting would-be churchgoers to scatter in all directions.

Caught in the crossfire of the two warring tribes, Pastor Yari, who was serving as district director at the time, ran out to stop the gunmen from entering the church. As he waved his hands and pleaded with them to stop, a couple of shots were fired directly at him, missing him "by an inch".

Pastor Yari is a former defence force soldier who was involved in the Bougainville crisis in the 1980s. It was during that time he made up his mind to serve God, eventually quitting the defence force and attending the Omaura School of Ministry.

Pastor Yari's previous military experience, however, means he has a knowledge of guns. He explained to me that the tribes were using M16 rifles and other high-powered weapons when they shot at him from about 50 to 60 metres away.

Pointing to the bullet holes in the church's old metal water tank, Pastor Yari expressed with emotion his gratitude to God.

"God saved my life, twice," he told us. "[First] in the Bougainville crisis and [then] in the tribal warfare in Kompiam District because He has a better plan for me."

Currently serving as an ordained minister in the Western Highlands Mission, Pastor Yari said he is "very thankful" to God and will continue to "serve Him faithfully until the last moment".

LEIGHTON KASIMO STEWARDSHIP DIRECTOR OF THE WESTERN HIGHLANDS MISSION, PAPUA NEW GUINEA.

DIGGING IN HIS WORD

WITH GARY WEBSTER

BARUCH, JEREMIAH & GOD'S ABUNDING GRACE

On the island of Patmos, John sobs because no-one is found worthy to open a scroll lying in the hand of God. If the unopened scroll makes John weep, it must surely be a significant book. Let's go to Jerusalem about 700 years beforehand to discover the significance of the unopened scroll. **READ** Revelation 5:1-4.

Because of the gross sins of its inhabitants, Babylon's army was besieging Jerusalem. Perhaps because of the need to purchase exorbitantly priced food in the famine-stricken city, Hanamel requested Jeremiah, as his nearest relative, to purchase his field at nearby Anathoth, which was already in the hands of the Babylonians. **READ** Jeremiah 32:6-8,25.

Since, as nearest relative, the right of redemption of the land belonged to him, commanded by God, Jeremiah paid for the field and took some parchment, stating on it that he had purchased the field. Then he, with witnesses, signed this title deed, sealed it and had his scribe, Baruch, put it in a clay jar. **READ** Jeremiah 32:9-13.

God then informed Jeremiah that though Israel has so grievously sinned against Him, He would graciously pardon them, defeat the Babylonians and bring them back from Babylon to their land, where fields would once more be bought and sold. What a great God! At a time of national apostasy and utter gloom, Jeremiah's redeeming act was to bring Israel hope in God's saving grace. We will return to John's sealed scroll-book next time. **READ** Jeremiah 32:26-44.



THE SEAL IMPRESSION OF BARUCH, JEREMIAH'S SCRIBE, IS THE TYPE JEREMIAH USED TO SEAL HIS TITLE DEED SCROLL.

REMEMBERING

19



In the northern summer of 1919—100 years ago this month—a seemingly small group of Adventist Church leaders, Bible teachers and history teachers met officially and unofficially over a period of six weeks at the Church’s headquarters in suburban Takoma Park, Maryland. The 1919 Bible Conference—as it is generally referred to, despite having a longer official name—marked a significant moment in Adventist Church history. By virtue of its outcomes and non-outcomes, it would be largely forgotten for decades but would come to be regarded as a still more significant occasion.

The wider world was shaken by the tragedy of the Great War—of course, it wouldn’t be World War I until another world war some 20 years later—and the Adventists, along with other Christian groups, were reassessing their disappointed predictions that this war would herald the second coming. Their prophetic fervor was dissipating as the war subsided into a sullen peace. Particularly in the United States, much Christian attention was turning to the perceived threats represented in new scientific discoveries, a changing

society and the threat of biblical higher criticism. Many Christian voices resorted to a scientific-type response that insisted on certain fundamental doctrines that increasingly narrowly defined orthodoxy and polarized believers. Ironically but perhaps

unsurprisingly, what became known as fundamentalism was a distinctly modernist response to the challenges of modernism.

As much as the Adventists saw themselves as peculiar, they were not immune from these external pressures, which added to their sense of loss and their growing questions in the wake of the death of Ellen White in 1915. Few of the Adventist pioneers of the first and second generations of the Church remained, but—for the first time—the loss of their living prophet left the church feeling the absence of what they regarded as their safety net.

WHAT HAPPENED IN 1919

The Bible Conference in 1919 covered a variety of biblical, prophetic interpretation and Church issues, but all these discussions kept coming back to two key and interrelated questions: “All of the issues discussed . . . revolved in some way or another around the twin issues of how to interpret the Bible and Ellen White’s writing.”¹

This, of course, was also the key

question of fundamentalism: is the Bible inerrant and/or infallible? And what do we do when other evidence, such as that discovered by science and historical research, seems to conflict with the Bible? The Adventist complications included where Ellen White’s writing and her inspiration fitted in relation to the Bible and even whether she should be regarded as inerrant.

Much of the discussion at the Bible Conference was led by long-serving General Conference president A G Daniells and Adventist scholar W W Prescott, both of whom had worked extensively with Ellen White. They urged a more nuanced use of Ellen White’s writings, the supremacy of the Bible, and an openness to growing in our understanding of how we read the Bible and engage with the society around us. There was much debate and strong opposition. Michael Campbell argues that this was the first time that Adventist “progressives” and “conservatives” were so strongly polarized.²

By virtue of their personal knowledge and experience of Ellen White and the related topics, Daniells and Prescott largely carried the day at the conference itself and in the meetings that continued over the following three weeks. But—and this is the one of the biggest butts in Adventist history—they lacked the confidence to lead the Church on to firmer ground. Concerned for the challenge these broader understandings would pose to now-established Adventist tradition, the perceived risk that these conclusions would further undermine the shaken confidence of many in the Church, the pressures toward

19

fundamentalism in the religious culture around them, and the growing political pressure Daniells was under as General Conference president from conservative voices within the Church, the 1919 conference decided not to publish its conclusions. The transcripts of the Bible Conference discussions were placed in the Church's archives and not re-discovered until the 1970s.

The late historian Ben McArthur described this decision as one of the greatest failings of Daniells' career: "Adventism was at a crossroad in 1919. Daniells came within an inch of being a transformational leader. But instead of insisting on the narrow path of difficult self-examination, he allowed the Church to turn onto the boulevard of doctrinal complacency."³

FUNDAMENTALIST ADVENTISM?

Among the various landmark dates in Adventist theological history—1844, 1863, 1888, 1957, 1980, perhaps 2015–1919 is among the most important. Some conservative voices in Adventism still urge that Adventism lost some of its distinctive theological voice with the publication of *Questions on Doctrine* in 1957. But a better reading is that Adventism lost its distinctive progressive voice in 1919 (or perhaps she really fell silent in 1915 and the Church merely institutionalised that in 1919) and, prompted again by external religious and social forces, we began to regain our voice in 1957, with much work still to be done.

This is charted in quite practical ways by Zdravko Plantak in *The Silent Church*. For example, he plots

the steep decline of the number of women holding leadership positions in the Adventist Church in North America from 1915—the year in which there was the highest number of women in such roles—to 1960, by which time all of the key numbers were zero.⁴ This is not the sum of this theological shift, but it is

a measurable symptom of a Church that became shaped more by its surrounding culture and society than its pioneering heritage and message.

The Bible—and the writings of Ellen White—came to be read more narrowly, and with continuing confusion as to how these two inspired sources should relate to one another and be best read in conjunction. That the testimonies of the 1919 conference participants were misplaced for more than 50 years only added to the jolt to this sense of complacency when they were rediscovered.

BACK TO 1919

There is no way back to 1919, but we must be prepared to learn from our history and be open to reconsidering some of the missteps of our past. At a conference of Adventist historians last year, Andrews University professor of church history, Nicholas Miller, argued that "Seventh-day Adventists are not fundamentalists."⁵ But his primary appeal was to the Adventist pioneers, rather than to our more recent history. Even if Adventism has never fully embraced fundamentalism, too often we have thought and acted like we did.

While the assessment by 1919 Bible Conference participant G B Thompson seems too simplistic, there is truth to it—and perhaps more so, given the intervening 100 years of assumptions, traditions and institutionalising. Referring to the place of Ellen White's writings in the beliefs and life of the Church, he urged, "If we had always taught the truth on this question, we would not have any trouble or shock in


the denomination now."⁶

We cannot go back, but we do have the opportunity—and the calling—to go forward. After all, this is what it means to be Adventist.



1. Michael W Campbell, 1919: *The Untold Story of Adventism's Struggle With Fundamentalism*, Pacific Press, 2019, page 54. This book offers an easy-reading overview of the conference, its contexts and consequences—coming soon to an Adventist bookstore near you.
2. Ibid, page 51. This is a very brief overview of complex discussion, transcripts of only some of which are available. Read the books quoted here, as well as George Knight's *Ellen White's Afterlife*, for further and better reflections of the issues.
3. Ben McArthur, *A G Daniells: Shaper of Twentieth-Century Adventism*, Pacific Press, 2016.
4. See Zdravko Plantak, *The Silent Church: Human Rights and Adventist Social Ethics*, MacMillan Press, 1998, pages 94–6. For a more recent exploration of this fundamental shift and some of the related Adventist issues, see Kevin M Burton, "God's Last Choice: Overcoming Ellen White's Gender and Women in Ministry During the Fundamentalist Era," *Spectrum*, 2017, Vol 45 (2–3), pages 148–176. In *Protest and Progress* (Andrews University Press, 2018), Calvin Rock describes a similar regression in the Adventist Church's responses to racial issues over this same period of time.
5. Marcos Paseggi, "Why Seventh-day Adventists Are Not Fundamentalists," *Adventist Review*, January 8, 2018, <www.adventistreview.org/church-news/story5777-why-seventh-day-adventists-are-not-fundamentalists>.
6. Quoted by Campbell, page 92.

NATHAN BROWN BOOK EDITOR, SIGNS PUBLISHING.



there is sunshine in my soul today

As I walk across the grass a familiar face greets me. I smile and, after obligatory salutations, move on. I hope no-one else sees me. I hope I don't have to put on this face too many more times.

To avoid any necessary interactions, I put my head down and keep walking. The patch of grass out the front of the church is probably 40–50 metres long, but as I place one foot in front of the other it feels like 50 kilometres.

My breathing becomes shallow, my heart races, my throat tightens, my stomach is all in knots and tears threaten to overflow. I don't belong here, but it's too late. My ego won't let me turn around. Pride goes before a fall they say.

I step into the foyer.

People are talking in small groups, and there is no-one I know. I breathe a sigh of relief and quickly look to where the bulletins are—before someone sees me, before someone makes eye contact, before I am seen. I reach out to take one of the leaflets without breaking my stride and manage just two more steps before I hear “Good morning, happy Sabbath.”

I glance up, giving the most confident smile I can muster, and mumble “thank you” before scurrying inside the church. I feel sick.

I look for a place to sit. There is only one pew at the back with no-one on it. I know it is for parents with small children, so I try to casually walk down the aisle looking for a spare seat, but they all have a Bible or hymnal or something else to “save” it.

I see a couple of faces that I know, and they smile, but do not offer to squeeze up and let me sit with them. Why would they? They know me as a confident, friendly person who is able to find her own place in the world. How could they know the turmoil inside me? How could they know how alone I feel, and that I deserve to be alone? How could they know what a horrible, rotten, unworthy sinner I am? I cover it up with nice clothes, a big smile and the right educated, theological words. How could they know that I am so torn? I desperately want to come in from the cold.

I want to be near the hot coals. I don’t want to be on the outer anymore. I want to be a part of the community of believers again. I want to be genuine. I want to be loved and accepted. BUT, and it is a very big but, there is a bigger part of me that doesn’t want any of that. I don’t want them to know what my life has become, who I really am and how far I have fallen. I don’t want to face people I have hurt, mistakes I have made, people I have let down.* I already hate myself, I can’t cope with everyone else hating me too. I want to leave.

But I’m here. So I take my seat. In the corner, at the back, in the pew that is reserved for others.

Sitting quietly, I open my bulletin and pretend it is the most interesting thing I have ever read. Sunset times, pastor for today, elders, deacons etc, and then I feel my heart sink. It is ordinances. I hate ordinances—another opportunity for rejection. They all go out in lovely, safe little pairs. And for those of us who are alone—who are going solo today, who can’t find anyone to share a seat with—we stand around shuffling our feet and twitching in anticipation, to see if someone will pick us. It’s more painful than being at school waiting to be picked for the sports teams. It’s not a time to share love and communion, it’s a popularity contest. And I know who is going to lose.

I have a renewed, almost impossible to ignore, desire to leave. God only knows why I don’t.

People come in and start replacing Bibles with bottoms. The song leaders get up and we sing our first song. More seats fill up. As we finish the first song and start the second my soul is glad I am here. I love listening to the music, the voices all harmonious and melodious. Here there is no pianist or band to lead out. We simply have our voices and it is so beautiful. And I have to say I really love the traditional hymns. The words have depth. The melody is easy to follow. I am starting to feel much more relaxed. I don’t even really know this second song, but I don’t care. I close my eyes and I try to be present.

By the end of this second song the church is full, and we sing our call to worship. I know the song, I like the song and I sing.

Then the announcements. Ugh! Really! I know they are

important. I know it’s a practical time to have them. But as a non-member of this congregation they bore me and my mind wanders. I pull out my phone and look at my emails; nothing new since I last checked half an hour ago. I check Facebook, believe it or not, same deal. So I open Candy Crush.

Then I make a mistake and look up. Someone I highly respect is at the end of the pew and she smiles and heads between the pews and sits beside me. We embrace. I genuinely love and value this person. I remember hours and hours of long conversations over many meals. I respect her and her friendship and for a moment I am filled with warmth and joy—until the inevitable happens. She asks how I am. What can I say? If I tell her the truth will she really want to hear it all? Will she accept me, or reject me as I know she should? I’m afraid of both options. I don’t want to talk about my shame. I don’t want to face it myself. And I can’t bear the rejection. If she rejects me, I will have to reject myself. So I smile and say “good”. She nods her head and makes to leave. We are in the middle of church after all. “I’ll catch you” she says and then heads back to her seat. I smile and nod and my mind has already started to plot how I am going to get out of this one.

The song leader breaks into my thoughts by announcing the next song of the service. “There is Sunshine In My Soul Today”. I take longer to stand than those around me and when I do start to sing, barely a sound escapes.

I look around and I feel open and vulnerable. I inch further back into the corner and the back of my knees touch the seat. I am so very conscious of not wanting to be seen. I want to fade into the background, but I do want to be here. I don’t want to be anywhere else. Well except one place. I wonder if this is what it will be like in heaven. I know if I get to heaven it will be a miracle. But I do want to be there. I won’t bother anyone. I’ll stand at the back. I’ll try my best not to be seen. But I so very much want to be there. I want to see Jesus. I don’t really want Him to see me. I don’t deserve for Him to see me, but I desperately want to feel His presence.

A sensation starts to come over me. It is not a vision. I am here, it is still me, in this church. I don’t know how to explain it, but so clearly I know that Jesus is here. He is walking through the congregation and greeting each one. I thought I would feel more afraid, but I don’t. As He gets closer, I still try to shrink behind the people around me but it’s no use. He comes over to me and embraces me in His arms. He holds me close and says, so that only I can hear, “I see you.”

The final hymn arrives. “Turn your eyes upon Jesus.” I sing and cry and praise my Jesus who has seen me today.

**This is my story, my emotions. I have nothing but love for the people of my church.*

JO TURNER LIVES IN SAFETY BAY, WA. SHE HAS FOUR KIDS, TWO “FUR BABIES” AND WORKS IN DISABILITY SERVICES.



LOWER YOUR DIABETES RISK WITH WHOLEGRAINS

Diabetes has become Australia's fastest growing chronic disease and it's becoming increasingly prevalent among adolescents and children. Nearly 1.2 million Australians have been diagnosed and a further 500,000 are living with the disease, but don't yet know it. Eating just three serves of wholegrains a day could lower your risk of developing type 2 diabetes by up to 34 per cent, according to a recent Danish study. That's just a bowl of porridge and a wholegrain sandwich.

Researchers from Sweden's Chalmers University of Technology studied 15 years of dietary data from 55,000 men and women, aged 50-65 years. They reported a consistent link between eating wholegrains and a lower risk of developing type 2 diabetes.

They also found each serve mattered. For every 16g serving of wholegrains the participants ate each day, they lowered their risk of developing type 2 diabetes further. The risk in men dropped 11 per cent with each serve eaten and there was a 7 per cent drop per serving for women.

The men eating the most wholegrains daily had a 34 per cent lower risk compared to those eating the least, while women eating the most wholegrains had a 22 per cent lower risk than those eating the lowest.

The good news is the highest consumption group weren't eating truckloads of wholegrains each day. In fact the highest consumption group were only eating a minimum of 50g—roughly what you'd find in a bowl of porridge and a slice of rye bread. It also didn't matter what type of wholegrain was eaten; all varieties looked at in the study were associated with decreased risk.

TIPS TO INCREASE YOUR WHOLEGRAIN INTAKE

1. Swap white bread for loaves with lots of grains
2. Choose wholegrain breakfast cereals
3. Try brown rice or buckwheat as a side instead of white rice
4. Snack on popcorn
5. Bulk up your breakfast smoothies with oats or wholegrain cereal
6. Add quinoa or barley to soups

LIFESTYLE TIPS TO REDUCE YOUR RISK



FOCUS ON WHOLEFOODS

The best way to prevent, treat and even reverse diabetes is with a varied plant-based diet, including wholegrain breads and cereals, fruits and vegetables, legumes, nuts and seeds. Try replacing some meat meals with plant proteins like legumes as these are high in fibre and help to manage blood sugars.



CHOOSE HEALTHY FATS

Extra virgin olive oil, unsalted nuts and seeds, nut and seed butters and avocado are nourishing plant fats that will help slow the release of glucose into your bloodstream, meaning better blood-sugar control. They will also help reduce inflammation in your body, which has been linked to a range of chronic diseases, including diabetes.



CHECK BLOOD SUGAR

It's important to get your blood glucose levels checked by your doctor yearly, especially if you're overweight or have a family history of diabetes. Family history does increase your risk, but it doesn't mean you'll develop the disease. Take control to reduce your risk.



Recipe of the Week Sanitarium



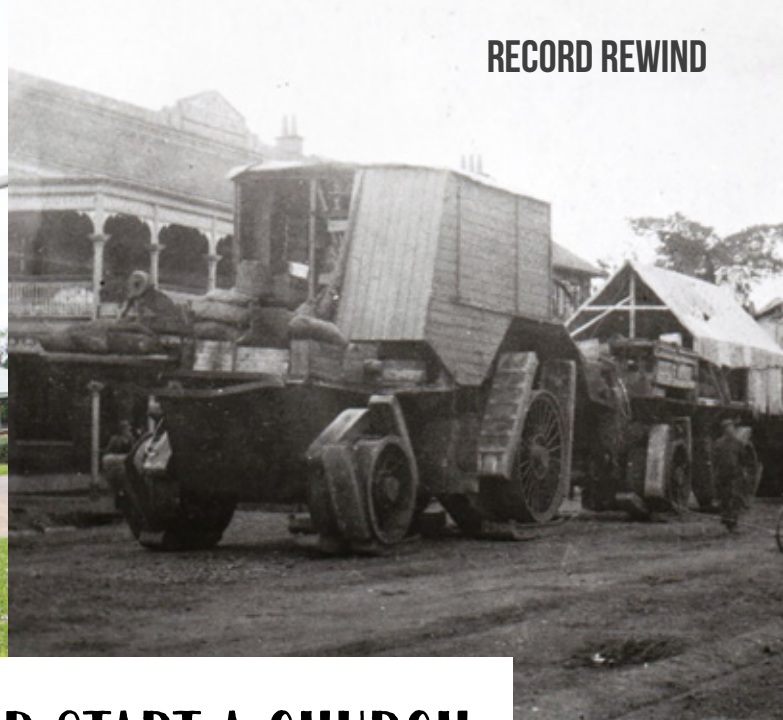
Weet-Bix Green Smoothie Bowl

Start your mornings right with this vibrant and satisfying smoothie bowl. Bursting with flavour and the goodness of wholegrains it's the perfect healthy breakfast or a great snack any time of the day.

Find this recipe and hundreds more at:

Australia: sanitarium.com.au/recipes
New Zealand: sanitarium.co.nz/recipes





THE TRACTOR THAT HELPED START A CHURCH

Have you watched the TV show, *Who do you think you are?*—stories that trace the ancestry of well-known people? Or perhaps you remember *This is Your Life* telling the stories of Australians who made a difference to the lives of people around them. Have you wondered how all the information is gathered? Family records and stories become important.

I grew up loving the stories my grandparents told.

When my grandmother (Florence Gates) turned 90, I collected stories from her 10 children to record her life story. One story was of her shooting a camel which was trying to drink precious water on the farm at Boinka, in Victoria's dry Mallee country. Other stories told of her years of service to the local hospital auxiliary, and her sponge cakes prepared for the street stall to raise funds for the school which is now Henderson College.

I encouraged my mum Valma Hancock (nee Gates) to write her story too. Her older sister Betty had to wait until Val was old enough to start school, then they were both helped onto a pony which took them to school and back home each day. Mum remembered how they had to pack all their possessions in the Great Depres-

sion and leave the farm, moving up to Mildura on the mighty Murray River. Her dad had to find work as a labourer and at times they lived in tents beside the irrigation channels.

My mum also told how they started attending the Mildura Seventh-day Adventist Church. Her dad, Jack Gates, had joined the Bottrills (who were Adventists) when they arrived at Ouyen on "Big Lizzie" (the first large tractor built in Victoria—now a major tourist attraction in the district—attracting visitors from around the world).

The Bottrills' care and witness left a lifelong impact on the community and young Jack. In his retirement he built a small replica of "Big Lizzie", named her "Little Lizzie" and took her to various schools. "Little Lizzie" even went to Melbourne's Big Camp at Nunawading. It showed how "Big Lizzie" worked and how it travelled from Richmond to Mildura, where it was used to clear land for soldiers returning from World War I.

The Bottrills were the first Adventists in Mildura when they arrived with "Big Lizzie". Within months another Adventist family moved into Mildura; then a young graduate from Avondale College came and stayed with them, canvassing the area with the

publication *Heralds of the Morning*. That young graduate was W R Scragg (Sen). He found many families interested in his books and so there was a small group to form the Mildura Adventist church on November 29, 1919.

The Mildura church has been blessed with expansion for nearly 100 years. Now, a number of the descendants of founding members are among the leaders in the church.

Many pastors came to Mildura and left lasting impressions. Among them were Pastor Tucker, Pastor A J Gathercole and Pastor C F Hollingsworth who is remembered for collecting a widow and her four children and bringing them to Sabbath school and church each week. More recently Pastors Darren Slade and David Butcher have been recognised for their leadership talents and now lead different conferences in Australia.

To celebrate all these memories, Mildura church will hold a special "Centennial" Sabbath this year on November 16. If you've been blessed by your association with Mildura please plan to attend. In the meantime, put "pen to paper" or "finger to the keyboard" and record your stories.

LIZ KNOTT ATTENDS MILDURA CHURCH.

GUTPELA MONING KIDS!*

Kids Space

With God's help,
I have the courage to
do what is right.



Esther Gives A Banquet

Esther knows that going to the king without his invitation could result in her death. But the king gives her permission to approach and accepts her invitation to a banquet with Haman. At that banquet she invites them to return for another the next day.

That night the king cannot sleep. Reading from his book of records, he discovers that Mordecai has not been rewarded for revealing an assassination plot. Haman's grand suggestion for a reward backfires.

Find-a-Word

ESTHER
MORDECAI
ASSASSINATION
COURAGE

INVITATION
BANQUET
SERVICE
BRAVERY

PERMISSION
REWARDED
KING
HAMAN

Every line that
crosses over a
pink letter earns
you 5 points.

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

Memory Verse

"In all your ways
submit to him, and he
will make your paths
straight"

Proverbs 3:6, NIV



How many points
did you get?
____ x 5 = ____

* Good morning — Papua New Guinea

Go to <http://thetuis.tv/> and find out the latest adventures from the Tui family.



NOT EQUAL OR ABOVE

With reference to recent comments concerning the writings of Ellen White (May 18 and July 20): Ellen White referred to the “Bible, and the Bible alone as the foundation of our faith” (SM2, 85) and “The words of the Bible and the Bible alone should be heard from the pulpit” (PK, 626). I do not believe Ellen White expected us to place her writings as equal to, or above the Bible. I recall once sitting through a sermon where the “preacher” had on a PowerPoint presentation 56 quotes from Ellen White and three Bible texts. Whenever a person or group places the writings and teachings of any individual as equal to, or above the Bible, they place themselves outside the historical foundation of the Protestant Reformation. *Sola Scriptura*.

Brian Abrahams, *Qld*

OLD CURE?

Re: News, “Adventist doctor pioneers possible cancer cure” (July 6).

Dr Ken Mickelthwaite especially targets the T cell. Before this, in 1931, the German molecule biologist Otto Warburg won the Nobel Prize for the 8th Element cancer treatment of “T” cells. So they had the cure way back then in Europe.

In 1985 the fortieth US president, Ronald Reagan, went to Germany at his own expense for his cancer cure. He lived to 93.

German Max Gerson (MD) in 1927 found the cure for tuberculosis and ordinary type of cancer (see: “Feeding the German Army”, *New York State Journal of Medicine*, 1471.14.1941).

Rolf Vaessen, *via email*

NOT INFALLIBLE

Re: “Precious Light” (July 20). There’s no question the Adventist Church owes a great debt to Ellen White, whom God used for 70 years in helping develop the Church into what it is today.

But, as her son Willy stated in 1912, “there

is danger of our injuring Mother’s work by claiming for it more than she claims for it, more than Father ever claimed for it” (*Ellen White Encyclopedia*, 219).

She did call her writings “a lesser light” to lead people to “the greater light”, the Bible (RH Jan 20, 1903). She did say, “The Bible, and the Bible only, as the rule of faith and duty”, and that spiritual gifts (which includes the gift of prophecy) are to be tested by the Bible (GC 205, vii; see 1 Thess 5:19–22).

She didn’t claim to be infallible (Lt 10, 1895, 1SM 37). She did borrow from the writings of other authors and historians (see GC xii) and copy some of their mistakes. In 1864, for example, she wrote that the tower of Babel was built “before the flood” (3SG 301). This was corrected in *Patriarchs and Prophets* (1890, 119). As Robert Olson, head of the White Estate, recognises: “We have to acknowledge fallibility. It’s there.” “She used Scripture as an evangelist would. . . We cannot use Ellen White as the determinative final arbiter of

what Scripture means.”

The value of Ellen White’s writings, Olson reflects, is in the counsel that she gives (*Ministry*, Dec 1990).

Errol Webster, *via email*

SUPPORT FOR OUR CAMPS

Re: News feature, “Front-line mission at Adventist campgrounds” (July 6).

Thanks for sharing this article with your readers. It was an eye-opener that camp managers and staff are now being supported on their own spiritual journey by being able to come together and be “cared about”.

I followed the link at the end of the article and checked out the incomplete website to try and find out more. In light of the website home page proudly proclaiming that the camp sites are “owned and operated by” the Church, there was one paragraph in the article itself that I found rather sad. And that paragraph was, “Many of the camp managers purchase evangelistic resources at their own cost and make them available for non-Adventist campers—tracts, DVDs, *Signs* magazines, E G

White books and Bibles.”

My mind immediately thought—OK, the San is owned and operated by the Adventist Church. Do the owners/operators/managers purchase evangelistic resources at their own cost and make them available to patients and non-Adventist staff? On a personal level, I hope they do, as the Spirit moves. But surely they have a basic supply of materials on hand? Which leads to the question—if the Church owns and operates Adcamps, surely our Church structure and finance is such that we can afford to spend a little of the tithes and offerings to ensure that camp managers have access to a supply of *Signs* and other materials without it being at their own cost?

Heather Hagen, *via email*

NOTE: Views in “Have your say” do not necessarily represent those of the editors or the denomination. Comments should be less than 250 words, and writers must include their name, address and phone number. All comments are edited to meet space and literary requirements, but the author’s original meaning will not be changed. Not all comments received are published.

Anniversary

LOCKE. Neville and Pat Locke celebrated their 60th wedding anniversary on 20.6.19. Their daughter Karen travelled from New Zealand for this special occasion. Their other two children Judith and Michael were unable to attend the luncheon, which was provided by their friends from Caboolture church, Qld.

Obituaries

GILLIS, Marjorie Shirley, born 6.8.1923 in Hamilton, NZ; died 28.3.19 in Kings Langley, NSW. On 5.1.1944 she married Ron Gillis, who predeceased her. Marj was also predeceased by her daughter, Lornabelle Robyn, in 2003. She is survived by her son Glenn and daughter-in-law Eris (Galston, NSW); five grandchildren; and four great-grandchildren. Marj was adopted by Joseph and Elsie Gillis and moved to Arcadia when she was 10. Later she fell in love with her adoptive cousin, Ron. Marj was the organist for 66 years at Arcadia and Galston churches. She was a quiet person, blessed with health and devoted to her family.

John Tompson, Bob Saunders, Barry Gane



JAGO, Dr Marjorie (nee Branster), born 4.8.1924 in Suva, Fiji; died 19.7.19 in Melbourne, Vic. She was predeceased by her husband, Dick, in 1987. She is survived by her two nieces, Dell Donald (Sydney, NSW) and Karen Maberly (Melbourne, Vic); their families and many cousins. Marj was the middle of three children to missionary parents, Gordon and Idarene Branster. She studied science in Sydney and later teaching at Avondale. After a short career in education, she did her PhD in biochemistry at the University of Melbourne. She worked for the CSIRO as a biochemist for 23 years until her retirement. She enjoyed travelling, cooking, snow skiing and photography.

Peter McGowan



WARD, Carmen Christina (nee Trood), born 3.4.1953 in Sydney, NSW; died 13.6.19 in East Gippsland, Vic, after a long battle with cancer. She is survived by her husband, Greg; children, Michelle (Alaska), Crystal (Yarra Junction, Vic) and their spouses; and seven grandchildren. Much of Carmen's working life was spent serving the Lord in secretarial positions: Sydney Hospital, Auckland Hospital, SHF Auckland and Kilsyth (Vic), church ministries and the Victorian Conference. After this she worked in aged care around Albury (NSW), a job she enjoyed as she loved to serve. Carmen's unselfish personality was a testament to her love for the Lord and her devotion to family, friends and work colleagues.

Terence Goltz, Malcolm Reid

WILL, Dr Graham, born 17.11.1927 in Hastings, NZ; died 25.2.19 in Rotorua. On 25.8.1958 he married Virve (Vid) Lillioja. He is survived by his wife; four children, Brent, Jenny, Tony and Fiona; nine grandchildren; and sister, Margaret Rushton. Graham was a faithful member of the Rotorua church, giving freely of his time and talents to the local and global church for more than 50 years. Graham was a well-respected soil scientist who was highly regarded for his integrity, work ethic and deep faith. He dedicated more than 20 years of his retirement to the development of the flora, fauna and facilities of the NNZ conference campground, Tui Ridge Park.

Andrew West

ADVERTISING

NAMBUCCA HEADS CHURCH, 30TH ANNIVERSARY, OCTOBER 19.

Friends and past members are invited to celebrate 30 years of formal Seventh-day Adventist worship in Nambucca Heads. Morning and afternoon programs and a fellowship lunch. For more information phone 0422 208 996.

BEAUDESERT CHURCH, 70TH ANNIVERSARY, AUGUST 31

Past and present members invited: 45 Anna Street, Beaudesert, Qld. Sabbath school at

9.30am; service 11am with lunch afterwards. For catering purposes please contact Fernand (0435 648 970) or Haydn (0410 584 575).

OBERRAMMERGAU PASSION PLAY 2020

Experience the once-in-a-decade Passion Play in 2020 with like-minded Adventists. Fully escorted group tour with European tour options: River Cruise, Switzerland, Italy, Mediterranean. No surcharge for singles. For more information <lawsondiscovery.com> or phone (07) 3272 2167.

ALLROUND TRAVEL

International airfares, group travel specialists, fly'n'build. Great tours 2019/2020: August-Israel and Jordan, Dr Peter Roennfeldt. Jan 3-13 Cruise to New Zealand on *Norwegian Jewel* ex Sydney. GC accommodation city centre, individuals or groups. Contact: Anita or Peter on 0405 260155. Email <alltrav@bigpond.net.au>.

ABSOLUTE CARE FUNERALS

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@absolute-carefunerals.com.au> even if you have already prepaid your funeral.

GREY NOMADS CAMP-ADVENTIST ALPINE VILLAGE, OCTOBER 28-NOVEMBER 2

Plan now to attend the South New South Wales Conference Grey Nomads camp for a spiritual feast and social fellowship at Adventist Alpine Village, Jindabyne, NSW, set in the beauty of the Australian Southern Alps. Along with caravan sites, we offer chalet and dormitory accommodation. To receive an application form and details of accommodation options please contact Robyn Howie. Phone: (02) 6249 6822 or email <robynowie@adventist.org.au>.

Finally . . .

"When given the choice between being right and being kind, choose kind."

-Dr Wayne Dyer

**NEXT ISSUE:
ADVENTIST RECORD,
AUGUST 31**

POSITION VACANT

PERSONAL ASSISTANT TO UNION YOUTH DIRECTOR AUSTRALIAN UNION CONFERENCE RINGWOOD, VIC

The Seventh-day Adventist Church (AUC) Limited is looking for a dependable and proactive individual to join an amazing team of youth leaders. This person is passionate about serving the Church and bringing young people to Jesus. To manage events effectively, it is essential that the PA is proficient in using IT and social media, and demonstrates excellence in written and verbal communication. This part-time (18 hrs) role is broad and varied, suited to a self-motivated individual with strong organisational skills. If this sounds like you, please email <MelissaHill@adventist.org.au> for full selection criteria. The appointing body reserves the right to fill this position at its discretion and to close applications early. Only those who have a legal right to work in Australia may apply. **Applications close September 10, 2019.**

FOR MORE AVAILABLE POSITIONS VISIT:
ADVENTISTEMPLOYMENT.ORG.AU

/SDAJOB

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Sydney Adventist Schools Scholarship

Sydney Adventist Schools are a real beacon in our local community and in our church. We play a vital role in seeing more lives eternally impacted by our school system. Sadly, however, **not everyone can afford an Adventist Education for their child(ren). Here's where the Scholarship comes in.**



The SAS Scholarship was created to help make Adventist Education accessible to families. There are two ways you can help support this fund.

- **Refer someone you know** who could benefit from this scholarship.
- **Donate!** Help send a child to a Sydney Adventist School by giving online at eGiving.org.au (GSC School Scholarship).

All donations of \$2 or more are tax-deductible.
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– Kellyville – Macarthur – Wairoonga
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FOR MORE INFORMATION
contact Daniel Lavalamat on
(02) 9868 6522 or via email at
Sydney@adventist.org.au, or visit
<http://bit.ly/SASScholarship>.

ELIGIBILITY

To be eligible for a scholarship, students must meet the following criteria:

1. Enrolling in one of our Adventist schools in Sydney:

- Hills Adventist College – Years K-12
- Macarthur Adventist College – Years K-12
- Mountain View Adventist College – Years K-12
- Hurstville Adventist School – Years K-6
- Sydney Adventist School Auburn – Years K-6
- Wairoonga Adventist School – Years K-10

2. Be one of the following:

- Australian Citizen
- Permanent Resident
- Permanent Humanitarian Visa Holder

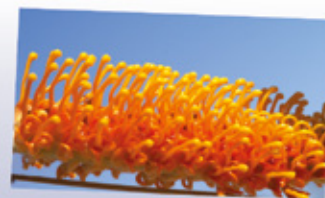
Preference is given to new students who have siblings already enrolled in one of our Adventist schools in Sydney.

Applications forms are available at
<http://bit.ly/SASScholarship>. Applications
close on 31 August 2019 for the 2020 school year.

Forms and all supporting documentation can be submitted at the school
reception, via email at GSSchoolsScholarship@adventist.org.au,
or via post to:

Scholarship Program
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