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## CRINGEWORTHY!

I shuffled around on the uncomfortable pew, trying to find relief. Inside I was cringing. My mother always told me to find something useful in the sermon, no matter what I thought of it. Great advice. But this Sabbath I was struggling—the in-house language and insider jokes, the poorly researched points, the factual errors and the assumption that everyone in the audience would just agree, understand and go along with it.

Only I knew they wouldn't. Sitting near me on that day was someone who hadn't been to church in a very long time. In fact, there were a number of people there that day who were in town for a family event and had just come along to be polite. This was sure to turn them away for good. It was horrifying.

Too many times, I've been sitting in a church service or a Sabbath school lesson and felt uncomfortable for others—especially visitors—having to sit through it.

This is not just about preachers but everyone who presents anything. Common problems come from a lack of professionalism, a lack of courtesy, a lack of empathy and compassion, even a baring of prejudice. The worst examples come from a fear of the other, conspiracy-based information and even theological error. Some of these things come from a distinct lack of humility. As a collective, our arrogance at being part of the "in crowd" shines out more clearly than our intended message. We've got to do better. Most of us will be involved in a local church context every Sabbath. Here are a few things that can help us do this better (in my own presenting experience and from my observations).

**Preparation goes a long way:** We've all said silly things off the cuff or as place holders while we think about what we need to say next. Preparing well will not completely mitigate the need to go off script but at least we won't be stumbling around. A lot of preachers and church presenters find things go wrong when they're on a tangent or struggling to land the plane. Being prepared helps with that (sitting down when you're finished does too).

**Respect your audience:** Even if you're familiar with everyone in the group, practise speaking to non-members. We don't know everyone's experiences or where

they are at in their journey. We shouldn't assume everyone is "in" while others are "out". Is our language and presentation accessible to people with no biblical grounding? If not, then we need to make them more accessible. This doesn't mean changing the message—it might mean explaining it better.

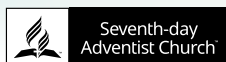
**Change your perspective/expectation:** If our churches lose their outward focus, then they might as well not exist, or at least, maybe they're not truly Adventist. Harsh statement? Aren't we a peculiar people with an end-time message? We have something to give: We want to see God's redemption spread "to the ends of the earth". This means that, at some point, we will have new people in our churches. We need to effectively communicate that message and expect those people to understand it. A church that isn't looking to attract new people can easily stagnate and will eventually die—often spiritually before physically.

Now the blowback might come. "But we should never soften down our message or change what we believe to make it palatable to the masses." Glad you brought it up, great point, 100 per cent agree. I'm not talking about changing our message, but as someone who works with words every day, I know that there is more than one way of saying the same thing. And there is more than one way of understanding the same words that are spoken or read.

So we must choose our words well, so they magnify Jesus and point people towards Him rather than drive them away. The core of the message doesn't change but the language we use needs to; the way we express it—tone, word choice, invitation—are so important.

Finally, we must keep Jesus at the centre of everything. As one of our Church's founders said, "Put Christ into every sermon. Let the preciousness, mercy and glory of Jesus Christ be dwelt upon until Christ is formed within, the hope of glory."

**JARROD STACKELROTH**  
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## CULTURAL CHANGE

The Pharisee Saul (religious bigot) was transformed into the apostle Paul (passionate missionary) because he met Jesus on the road to Damascus. The persecutor of Jerusalem became the persecuted in Jerusalem. The details in the story surprise me.

In Acts 7, the crowd listen intently to Stephen as he shares about how God had led the people of Israel—until he speaks of Jesus. Then they turn on him and this event inspires Saul to persecute all Christians.

In Acts 21 and 22, Paul comes back to Jerusalem with news of the wonders God performed, taking the message of Jesus to the gentile nations. In Jerusalem, thousands follow Jesus but Christian leaders ask Paul to purify himself at the temple.

There, Paul is recognised by Jews from gentile nations while fulfilling his vow. The Jerusalem crowd turn on the apostle after being told he does not teach the Jewish law. The Roman guards rescue him and they allow Paul to speak to the masses.

The Jerusalem crowd listen intently to Paul's experience and how he met Jesus. This news does not phase them. The crowd had changed in 30 years—or had they? Paul tells them that in this very temple, God called him to take the message of Jesus to the Gentiles. The crowd erupt shouting for Paul's death. The persecutor has become the persecuted.

A generation on, Jerusalem's crowd were more accepting of hearing about Jesus, but they shared the same bigoted persecuting culture from the past. How much have we allowed Jesus to change our culture? Our churches, schools, institutions and offices—does the fact we claim and proclaim Jesus change the way we operate or are we just like everybody else? Worth considering and praying "Jesus—save us!"



**GLENN TOWNEND**  
SPD PRESIDENT  
/SPDpresident

## NEW COURSES FOR VANUATU STUDENTS

WILLIE LUEN

Epauto Adventist Senior Secondary School (Vanuatu) has introduced six new vocational courses, delivered in collaboration with Pacific Vocational Training Centre, a privately-run training institution. The courses will enable students to graduate with a Year 10 or Year 12 certificate, as well as trade skills. The new courses includes certificates in automotive, business studies, mechanical

engineering, electrical engineering, computing and plumbing.

Representatives from the Ministry of Education witnessed the signing of the agreement, including John Kaltau, principal training and scholarships officer, Jerol Joseph Arnhambat from the tertiary sector of the Ministry of Education, and David Lambukley, CEO for the Vanuatu Qualification Authority.

In addition to the improved

educational options, 11 students opted to be baptised at the school's dedication service on October 25, 2019. The whole student body was there to witness the baptisms conducted by Pastor Thomas Seth.



REPRESENTATIVES SIGN THE AGREEMENT.

## SAN DELIVERS BABY BONUS TO NEW PARENTS

LEISA O'CONNOR

In an Australian first, Sydney Adventist Hospital and health insurance fund HCF have joined forces to offer a "no-gap" package that will save expectant parents thousands of dollars.

The Swaddle-San Baby Bundle guarantees eligible HCF members zero out-of-pocket expenses for ultrasounds, pathology or hospital services, including obstetric, anaesthetic and paediatric costs.

Swaddle is the result of months of negotiation between the San, HCF, and a majority of the San's obstetricians, paediatricians, anaesthetists and ultrasound providers.

"Even though they know from the beginning what my costs are, there are many other uncertain costs that are not able

to be guaranteed at the beginning," San obstetrician Dr Peter Wood said.

Hospital CEO Brett Goods said the San is the first private hospital in Australia to offer the no-gap obstetrics package.

"As NSW's largest private and not-for-profit hospital, which has been delivering babies for our community since 1903, the San is committed to delivering world-class care across the entire pregnancy journey," he said.



FACES BEHIND THE SWADDLE INITIATIVE.

# ANNUAL AUSTRALIA-WIDE YOUTH CONFERENCE MOTIVATES A GENERATION

MARYELLEN FAIRFAX

Strong wind and rain wasn't enough to stop more than 300 young adults attending "Converge", an Australia-wide Adventist youth camp run at Stuarts Point Convention Centre (NSW) from February 7-10.

Organised by the Australian Union Conference, the event was back by popular demand for the fifth consecutive year.

Pastor of Mount Rubidoux Adventist Church in California (USA), Michael Kelly, was the guest speaker for the weekend, preaching on topics relevant to contemporary culture, including busyness, vulnerability, relational shame and guilt, and missional living.

shared were really relevant to our culture and what young adults would be experiencing today—spot on," added Greater Sydney Conference youth director, Simon Gigliotti, who also presented a message on living an intentional Christian life.

Each evening, a band comprised of members from Burwood and Lilydale churches (Vic) led out in worship, with nightly programming organised by young people from the South Queensland Conference.

In addition to worships, morning fitness sessions, waterskiing, a slip-and-slide, indoor board games and visits to the beach gave attendees a chance to socialise. Workshops, including one on missional living by Dr Nick Kross, and another on creativity in church life by Glonaida Quiapon (@meaningful\_word on Instagram), were very positively received.

Each night, worships were followed by a cafe. It was a place to connect and have real conversations with new people.

"I brought a group of young people from SNSW to help run the Converge cafe," said South New South Wales (SNSW) youth director Rick Hergenhan.

"One guy was a practising Muslim, one was an atheist, one was an Adventist who had rejected the faith. The aim of Converge is to be able to invite non-Christian friends and have them hear a message, without straining the relationship. To hear these people come along and say 'I like what I hear, and this makes sense,' is so encouraging."



PASTOR MICHAEL KELLY GIVING A SERMON.

In a similar vein, Ms Dessington shared that her highlight was the opportunity to have vulnerable conversations about life and faith.

"We had a small group of young adult leaders gather on Sabbath afternoon for some tough, reflective conversations. Seeing their passion and resilience for local church despite the environment being challenging, [made me feel] encouraged and passionate to serve," she said.

Planning for Converge in 2021 has already begun, with a youth advisory committee meeting to debrief and reflect on the event.

"The really cool thing about Converge is it brings all the youth directors together from across Australia. They're really passionate and put in 110 per cent," said AUC youth director, Pastor Jeffrey Parker.

The annual camp has not only brought spiritual revival to attendees this year, but also long-lasting results. One marriage has resulted from the event, as well as a youth ministry called "Avenue Church" in Melbourne.

"This year, I made the call and there were 30 to 40 young people who really wanted to ramp it up, to do next level leadership. And that's really exciting," said Pastor Gigliotti.

"When you see 300 young adults come together and be passionate about worship and a relationship with Jesus Christ, it's incredible," said Pastor Parker. "It seems very real. The Holy Spirit is melting them, working deeply inside of them."



SOME OF THE YOUTH ENJOYING A SLIP AND SLIDE.



CONVERGE IS A GREAT PLACE TO MEET NEW PEOPLE.

"A lot of people were challenged to simplify their life so they can spend time to hear and connect with God," said first-time attendee Lucy Dessington, from Perth. "He was also really big on making sure that we're connecting with the community and being people of influence."

"The messages that Pastor Michael



## WORLD CHURCH OFFERING FUNDS LOCAL PROJECTS

TRACEY BRIDGUTT

Plans for two mobile medical clinics, Hope TV and radio studios, and an animated children's series have got the green light after the South Pacific Division (SPD) received funds through a 2019 world Church offering.

The SPD received \$A1,329,580 from the third quarter 13th Sabbath offering for projects put forward by the Trans Pacific Union Mission (TPUM) and the Australian Union Conference (AUC).

In TPUM, funds will go to the "Medical Ministry on the Move—Save 10,000 Toes" project, helping to establish mobile medical clinics in Vanuatu and Solomon Islands. This will add to the fleet of mobile clinics already operating in Fiji, American Samoa and Tonga that enable Adventist Health teams to visit and treat people in remote areas, conduct health expos and screening programs and stage seminars for communities.

A portion of the funds will also equip local churches with health tools and skills to help prevent, arrest and reverse type 2 diabetes.

TPUM was also successful in its funding application for the construction of Hope TV and radio studios in Tonga, where almost no local content is being produced due to lack of facilities and the high cost of renting production space.

TPUM president Pastor Maveti Kaufononga said he is very happy with the success of their applications. "I am so thankful for our world Church—that it is able to help small countries like ours to be able to do big projects that we can't do on our own," he said.

The Australian Union Conference's project will see the production of a 13-part animated children's series about the adventures of Daniel and his



three friends from the fall of Jerusalem through to the end of Daniel 4.

AUC president Pastor Jorge Munoz said the series would help fill a void in high quality, educational and engaging biblical programming for kids.

"Distributing and promoting a series like this can potentially reach millions of children around the world with the Advent message and create bridges to local churches running children's ministries," he said.





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## GOD OF HOPE WINS FILM FESTIVAL AWARD

MARYELLEN FAIRFAX

*God of Hope*, a documentary produced by Adventist Media, has won Best Documentary in the New York Cinematography Awards (NYCA) for the month of December 2019.

Directed by Adam Kavanagh, the 28-minute film explores the concept of hope through the stories of three photographers: James Bennett, Heath Bennett and Felicity Thomson.

"We never set out with the intention to win awards, but to have our work acknowledged in this way and to be able to showcase what Adventist Media creates, is an honour," said Mr Kavanagh.

Having entered the documentary into a number of Christian and non-Christian film festivals worldwide, the *God of Hope* team, including producer Mariana Venturi and cinematographer and editor Nick Lindsay, are hopeful that the film

will reach secular audiences across the globe.

NYCA is a monthly film competition for independent filmmakers world-wide, which judges winners according to quality of filmmaking, creativity and storytelling ability.

The *God of Hope* team will continue to receive news from other film festivals throughout the year as winners are selected. Updates will be posted in due course.

To watch *God of Hope*, you can visit their website: <godofhope.org.au>.



## CPC TEACHERS UPSKILL IN MATHEMATICS

DOUGLAS RINNY

Teachers serving at Adventist schools within the Central Papua Conference (CPC) in Papua New Guinea graduated with certificates of participation for attending a two-week mathematics course at Pacific Adventist University (PAU).

Representing 15 of the 17 schools in the Conference, 124 teachers from both

remote and city schools were recognised on January 31.

CPC president Pastor Kove Tau, PAU vice chancellor Professor Raul Lozano and deputy vice chancellor Professor Lalen Simeon, were at the ceremony.

Launched in participation with the PNG Mathematical Society and PAU's School of Science, the in-service was an initiative of CPC's education department, which funded the operation.

CPC education director, Dorcas Kuma, who participated in the in-service, stressed that the program was not only mathematically up-skilling, but also spiritually empowering.



THE TEACHERS WITH THEIR AWARDS.

## NEWS GRABS



### WORLDWIDE PRAYER FOR WUHAN

Adventist world president, Ted Wilson, has urged Church members to pray for the city of Wuhan, the epicentre of the coronavirus outbreak. He has asked for prayers for ADRA China and ADRA Asia as they look to help, for families that have lost loved ones and for the healing hand of God to be upon the world. —ANN



### TED ON FIRE

Emergency services were called to "The Hollies", a block of 12 apartments owned by the Trans-European Division (TED) at 3:15pm on January 28, when a first-floor apartment caught on fire. Residents were quickly evacuated and cared for by TED staff at the main office building until they could arrange accommodation. —Adventist Review



### SIGN ME UP FOR SCHOOL!

More than 250 university students from Ivory Coast, West Africa Division (WAD), along with WAD's president and division officers, went door-to-door to collect signatures for ADRA's "Every Child. Everywhere. In School." campaign. Within just one week (January 20-26), 80,000 signatures were collected.

—Adventist Today



## HOT TOPICS



### KETO DIET RANKS WORST

The Keto diet has been rated the worst for healthy eating in 2020, against 35 other diets in the annual diet roundup by US News & World Report. It received poor rankings in every category by nutritionists and diet specialists for its lack of nutritional completeness, weight-loss benefits, practicality, safety and potential side-effects. —*news.com.au*



### PRO-LIFE PRAYER?

US President Donald Trump's spiritual adviser, Paula White, has commanded any "satanic pregnancies [in the congregation] to miscarry right now," in a video that surfaced last month. In the past, she has also encouraged members of her congregation to send their first month's salary to her church to "enjoy God's blessings". —*Business Insider*



### CONVERSION THERAPY ILLEGAL

Religious schools and organisations are fighting a move by the Queensland government to make LGBT-related "conversion therapy" a criminal offence. Following a 2018 Human Rights Law Centre review into conversion practices in Australia, the legislation was introduced in November 2019 to make conversion therapy punishable by up to 18 months in jail. —*The Guardian*

## AYC REINVIGORATES ADVENTIST YOUNG PEOPLE

MARYELLEN FAIRFAX

After a six-year hiatus, the Adventist Youth for Christ (AYC) ministry has returned in 2020, drawing a crowd to their conference entitled "Return: Identity, Revival, Mission" in Melbourne (Victoria), from January 24-27.

"Although the tagline might seem random, the words are all related," said AYC president Samuel Kitevski.

"We felt that we first have to return to our Adventist identity and rediscover our purpose. And as we return to spiritual identity, the result is that we experience personal spiritual revival, and return to mission. The connection between those three words is what we tried to focus on at this year's AYC."

The weekend was centred on reinvigorating the spiritual identity of Adventist youth and young adults through morning devotions, plenary sessions and workshops, and evening worship programs.

Representatives from the General Conference (GC), including associate ministerial secretary Pastor Pavel Goia, world youth director Pastor Gary Blanchard, and Sabbath school and personal ministries assistant director Pastor Justin Kim, spoke at the event.

"Pastor Kim spoke to us about the new InVerse Sabbath school lesson pamphlets, and everyone was interested," said Mr Kitevski.

Alongside GC representatives, Pastor Boris Jovinov, John Kitevski, Justin Torrossian (AYC vice-president for evangelism) and his wife Charissa (NNSW Conference prayer coordinator) also gave inspiring presentations and workshops. In addition, Victorian Conference president Graeme Christian gave the welcoming address on Friday night.

On Sunday afternoon, attendees went out into

Melbourne's CBD to do outreach, including advertising Doug Bachelor's evangelistic program, and singing to nursing home residents.

As a result of their efforts, AYC attendees made 105 contacts interested in Bible studies, health talks and other initiatives. They'll be followed up over the next few months by local pastors and Bible workers from Gateway Adventist Centre (Melbourne).

As a grassroots ministry, AYC operates under the guidance of Gateway Adventist Centre. While the ministry ran between 2006 and 2014, "Return: Identity, Revival, Mission" is the first event in six years.

The AYC leadership team plan to turn the event into an annual conference, with next year's meetings scheduled to be held at Avondale University College (NSW) from January 28-31 under the theme "Prophecy Again".



A FULL HOUSE FOR THE DIVINE SERVICE ON SABBATH.



AYC GENERAL VICE PRESIDENT HELEND A WONG AND AYC PRESIDENT SAMUEL KITEVSKI.



ATTENDEES ENJOYED WORSHIPS AND SPECIAL ITEMS BY YOUTH FROM ACROSS AUSTRALIA.





## UNITY IN DIVERSITY

A wide diversity of cultures were included in Hillview Seventh-day Adventist Church's Australia Day service (Morisset, NSW). The congregation celebrated Australia's diversity with greetings by members—from Greece, Malaysia, Philippines, India, South Africa, Scotland, Lebanon, Zimbabwe, Mauritius—in their native language, against a backdrop of 32 flags. During the service, church elder Ken Davis shared that we are ambassadors for our country, and that we all belong to one family just as we are all part of the family of God. The music of the day featured Australian hymns and songs, including "The Great Southland" by Australian composer Geoff Bullock. —*Mary Fedorow*



## RETIREMENT HERO

Original manager of the Capricorn Adventist Retirement Village (CARV) (Yeppoon, Queensland), John Martin, was honoured during the Australia Day weekend. Livingstone Shire Council presented him with a "Living Legend Nomination", a certificate recognising his outstanding community service. Mr Martin was manager of CARV when it opened on November 20, 1994 as a hostel with 36 beds and six bed-sitters on four hectares of land. During his time in management, Mr Martin developed the site to cover 17.13 hectares, boasting 250 residences and 66 in-care places. In 2020, a further 21 units, seven duplexes and seven houses will be added to the complex. —*Michael Faber*



## YOUTHFUL VISION

North New Zealand Conference's (NNZC) new youth leader, Pastor William Ilererua, gathered youth leaders from the larger Auckland area for a first visioning evening on January 31. The event, well advertised on social media, gathered more than 150 young people to Otahuhu Church for two primary purposes: to follow-up those who made a commitment to Jesus at NNZC Big Camp 2020, and to create a space for youth leaders to share the focus that God has put on their hearts for 2020. Pastor Ilererua preached on NNZC youth ministry's "Speak Life" vision for this year, with the aim to encourage young preachers, support youth initiatives and provide more witnessing training. —*Kirsten Oster Lundqvist*



## PRAYER BRUNCHING

More than 40 prayer coordinators, spiritual and ministry leaders, elders and local church members from across Sydney gathered at the Prayer Coordinators Brunch for a morning of prayer in Epping on February 9. Organised by Greater Sydney Conference prayer coordinator Beryl Landers, the event featured biblical teaching on prayer, worship through music, and group prayer sessions to encourage local church groups to pray fervently and regularly. With more than 40 people attending despite severe weather, the prayer ministry advisory team hopes to grow the recurring event throughout the year. —*Record staff*



## BAPTISM AT INVERCARGILL

Six people were baptised at Invercargill Seventh-day Adventist Church (NZ) on Sabbath, February 1. Uri Mautai, a Cook Islander, who became an Adventist through Hope Channel, was joined by Chanel Potgieter and her husband Johan, who became interested in Jesus after getting a job teaching at an Adventist school. Mac Rocha, Jocelyn Webb and Shania Smith were also baptised during the service. A celebratory lunch was held after the ceremony. —*Claire Taylor*



## NEW CHURCH DEDICATED

A new church was dedicated in Tiarei, Tahiti, on January 25. French Polynesian Mission president Pastor Roger Tetuanui was present at the dedication, as well as officials from the local council and government, ministers from other denominations, and Seventh-day Adventist church members. A special choir sang, the church sign was unveiled and the building was dedicated through prayer. —*Maheata Adeline*



## LUNCH WITH A MISSION

Every year on graduation Sabbath at Avondale University College, former missionaries meet for a luncheon to reminisce, share stories and hear about current mission events. On December 8, 2019, missionaries and former missionaries who attended Avondale from the 1950s onwards met for this occasion. Throughout the discussion, they celebrated the strength of Adventism in Papua New Guinea and across the Pacific. —*Joy Butler*



## EVERY LITTLE BIT COUNTS

For the month of January, residents and staff at the Adventist Retirement Village Victoria Point (Qld) have been making pouches for injured animals and collecting money in donation tins placed around the facility to help those affected by the recent bushfires. Staff are also wearing mufti on Mondays and Fridays until further notice for a gold coin donation. —*Adventist Aged Care Victoria Point Facebook*

## in His image

A few months ago, I was asked, "If you could change anything about yourself, what would you change?"

Ideas sprang to mind: Hair, body shape, facial features . . . the list went on. Then I paused, and a thought started to grow.

What if I was made this way by my Father, who loves me and created me in His own image to be just the person He needs me to be?

What if all my perceived flaws are God's blessings in disguise? "I praise you because I am fearfully and wonderfully made" (Psalm 139:14).

Now, of course God created people perfect, but through sin, we are not perfect like our parents were in Eden. However, maybe He allows the marks of sin for our good? Maybe we are given special talents to use those flaws to best help others?

As the thought grew, I began to apply it to my life. For example, I'm a very shy person who finds it challenging simply talking to people. I wish I was able to hold a conversation without running out of things to say or go and talk to new people without getting really nervous. I've always

thought of these things as being negatives, but I began to think of them as positives. Maybe God has a plan for me that involves helping people, and if I were more outgoing I would not be able to relate to other people, and would forget my dependence on God for my needs.

The thoughts tumbled in, crashing into each other, and my mind churned, grasping at the light I had received.

With joy in my heart I began to try to turn all my negatives into positives.

I have always been self-conscious about my body, and there have been days where I have not wanted to leave the house or even dare look in a mirror. God's way of looking at this seemed so much better.

I was able to see that maybe I was given this body to bless and help other people. "Glorify God in your body, and in your spirit, which are God's" (1 Corinthians 6:20, NKJV).

Maybe I was designed to fit in with the average person so I could relate to them on a personal level instead of them looking up to me and desiring what they didn't have.

Body image and the way we see ourselves is a large part of today's society. However, God does not want us wasting our precious time dwelling on what we don't have. We are taught to be happy with what we have.

As it says in the Bible, "But if we have food and clothing, we will be content with that" (1 Timothy 6:8).

Let's store up for ourselves treasure in heaven, not on this earth, which will pass away, along with our bodies (see Matthew 6:20).

Will you decide today to spend your time seeking to bless others and to help make their journey one of joy and, with me, seek to turn your negatives into God's positives?

**KATE SIMPSON**  
ATTENDS BOWRAL CHURCH, NSW.





# BROKEN DREAMS

Broken dreams, floating away,  
Out of sight, but haunting my mind.  
Still they hurt, day by day  
Ropes start to bind  
My thoughts, but still  
They run wild,  
Giving me a cold chill,  
I'm now ruffled and riled.

Broken dreams, crying at night,  
Puddles of blue tears,  
Searching for a light,  
Bound by my new fears.  
Fears of endless sorrow,  
Fears of hopeless despair,  
Fears that I cannot borrow,  
Fears that cannot compare.

But God's light started to shine,  
A light that seems to guide my way.  
Not bad, not sad, a problem no longer mine.  
I will hold onto the light; to carry me to a new day.  
My knowledge of this light is small,  
But I know my knowledge can grow.  
This light appears to call:  
"Dream new dreams!" And I don't say no.

New dreams, floating down,  
Old dreams, forever gone,  
I no longer frown.  
I feel as if I am born  
Again. The past in the past,  
And a bright future ahead.  
Things change fast,  
And tears no longer drench my bed.

New dreams, wonderful new dreams,  
I dance with a full heart,  
Happy forever, so it seems,  
I have finally learnt the art,  
Of conquering hard times,  
So I dance across the street,  
My heart brightly shines.  
I am now complete!

**MEGAN SOUTHON**

STUDENT AT TWEED VALLEY ADVENTIST COLLEGE, NSW.

## DIGGING IN HIS WORD

WITH GARY WEBSTER

### THE COUNTERFEIT CHRIST

In his war against Christ's end-time remnant, Satan first uses a beast from the sea. A comparison with Christ reveals why it is called the antichrist; opposed to, and seeking to take the place of Christ.

**READ** Revelation 12:17; 13:1-10.

Christ: came out of the waters of baptism; received power from the Spirit; worked for three-and-a-half years; was killed and raised to life; was worshipped by the world; cares for His people; exalted God; as God's temple and all it represented, is the way of salvation.

**READ** Acts 3:15, 10:37,38; John 1:14; 2:19; 12:19; 14:6,9; 17:4; 17:11,15; 18:8; Psalm 77:13; Luke 19:10; Matthew 28:17.

The Sea Beast: rose out of water; received power and authority from a spirit—Satan himself; worked powerfully for three-and-a-half years (42 months); was killed and raised to life; is worshipped by the world; persecuted Christ's followers; blasphemed God and His name or character; was opposed to God's temple or way of salvation.

**READ** Revelation 13:1-7.

Sadly, most will worship and follow this antichrist because their names are not written in the Lamb's Book of Life. Our name goes in that Book when we believe Christ was slain for us personally. However, names can be taken out of it.

So daily cling to Christ and Him crucified, and you not only have eternal life, but His commandments are also written in your heart and mind.

**READ** Revelation 3:5; 13:8; John 3:14-16; 1 John 5:12; John 15:9,10; Hebrews 8:10-12; 13:20.

defeated by

**EMUS**



In 1932, Australian defence minister George Pearce was confronted by a group of ex-soldiers from Western Australia (WA) pleading for military support. The country was already suffering because of the Great Depression, but it wasn't a foreign power that had invaded Australia. Rather, the minister was advised of the uncontrollable breeding of the humble emu.

Not content with having been granted a place on the Australian coat of arms 24 years earlier, the large native birds had gathered in droves and migrated into Western Australian farming territory, destroying wheat crops.

WA farmers, already hit hard by the Depression, decided it was time to fight back.

The military declared war against the feathered outback overlords on November 2, 1932, and the Great Emu War began. Armed with heavy Lewis machine guns, a group of Australian soldiers travelled to Campion and began a conquest to eradicate a large portion of the "malicious" emu population.

But for every bullet fired, the emus simply scattered and regrouped elsewhere. It became apparent that a sweeping machine gun approach wasn't going to work. Compounding the problem, the media portrayed the conflict negatively, insisting that fewer than a hundred emus had been culled. The public, perplexed as to the

reason for this bizarre vendetta, put pressure on the federal government to withdraw.

At last, the military exited the conflict on December 10. Lacking a military strategy, the birds had nonetheless won the Great Emu War. To date, it remains the only conflict Australia has lost with zero casualties (apart from pride).

The Israelite army would've shared the Australian military's sense of optimism early on when they moved on the helpless city of Ai.

Having just defeated Jericho, Joshua's army sensed they had the upper hand as "only a few people live there" (Joshua 7:3). Rather than committing a full military force, Joshua sent 3000 men in what should've been an easy victory.

Instead, 36 Israelite soldiers died as the men of Ai "chased the Israelites from the city gate as far as the stone quarries and struck them down on the slopes" (Joshua 7:5).

The humiliating defeat stirred Joshua, who demanded answers from the Lord. God told Joshua, "Israel has sinned; they have violated my covenant . . . They have taken some of the devoted things; they have stolen, they have lied . . . I will not be with you anymore unless you destroy whatever among you is devoted to destruction" (Joshua 7:11,12). The deliverance of God's blessing was withdrawn because of disobedience.

The sins described by God were

committed by Achan from the tribe of Judah. Items associated with the demonic practices of the Canaanites were forbidden. Achan's lack of personal responsibility had brought all of the Israelites down.

In the Great Emu War it was personal responsibility that saw eventual triumph against the avian adversaries. The government introduced a bounty system to cull the flightless birds, an initiative that saw 284,700 emus culled between 1945 and 1960.

In contrast, it was personal responsibility that brought the Israelite cause down. Achan and his household were destroyed for their transgressions in the Valley of Achor. The next morning, Joshua attacked Ai again with the full might of his military, resulting in the city's capture. The key difference this time? The full blessing of the Lord meant "into your hand I will deliver the city" (Joshua 8:18).

The actions of an individual can have an effect on the whole group—the difference between success and failure in a war against emus or a small Canaanite town.

By seeking God and listening to His call, we gain victory in the purpose He has set out for us.

After all, it is God who is our Protector and Provider, the One who we can always rely on.

**DANIEL KUBEREK**  
ASSISTANT EDITOR, SIGNS OF THE TIMES.





# THE TEN

## MOST UNUSUAL BIBLICAL DEATHS

### 1. SISERA (JUDGES 4:16-21)

Commander of Jabin's army, Sisera's main job was to be cruel to the Israelites. He met his end through Jael, the wife of a Kenite, who drove a tent peg through his head while he slept.

### 2. EGLON (JUDGES 3:16-25)

This king of Moab was killed by Ehud, a left-handed judge of Israel, who stabbed him with his sword. In a twisted series of events, when Ehud attempted to draw the sword back out, the obese king's excess fat prevented its retrieval. Unfortunately for King Eglon, his servants, believing he was relieving himself, left him be, ultimately leading to his death.

### 3. ABIMELECH (JUDGES 9)

After killing 70 of his brothers, Abimelech wreaked havoc on most of the cities he entered. During his last battle, however, he fought his way up to a heavily fortified tower from which a woman dropped a millstone on his head. Realising the wound was mortal but unwilling to die "by the hand of a woman", Abimelech ordered his armour-bearer to kill him with his sword.

### 4. JEHORAM (2 CHRONICLES 21)

Here's one to turn the stomach—literally. King Jehoram, son of Jehoshaphat, did evil in the eyes of the Lord. He received a warning letter from Elijah, but took no notice. Jehoram was inflicted with what can only be described as a painful inflammation of the abdomen. Because of the disease, his bowels "came out" after two years, and he died in great pain.

### 5. UZZAH (2 SAMUEL 6)

Good intentions don't necessarily mean it's the right thing to do. The ark of the covenant was on its way to Jerusalem in a cart when the oxen stumbled. Seeing that the ark might fall, Uzzah reached out and took hold of it. Given the title of this column, you might have guessed what happened next. Yep . . . he died.

### 6. GOLIATH (1 SAMUEL 17)

"Sticks and stones can break my bones"—or, in Goliath's case, kill you. The Bible says that when David used his slingshot to fight off the Philistine giant, the stone he slung sank into Goliath's forehead, and he fell face down on the ground, where David promptly cut his head off.

### 7. LOT'S WIFE (GENESIS 19:26)

Turning into a pillar of salt is definitely an unorthodox way to go, but that's exactly what happened to Mrs Lot. She and her family, escaping a burning Sodom, were warned by angels to run for the hills and not turn back. Lot's wife's final look over her shoulder ended up costing her life.

### 8. HEROD (ACTS 12:20-23)

Herod Agrippa's death is a lesson in the dangers of self-exaltation. The grandson of King Herod the Great (the one who ordered the killing of all infants found in Bethlehem), Herod Agrippa delivered a royal address to the public. The people hailed him as a god and because he didn't correct them, he was struck down and eaten by worms.

### 9. ABSALOM (2 SAMUEL 18)

Civil war had broken out in Israel, and King David found himself fighting his rebellious son. Absalom was riding his mule when his long hair got caught in the thick branches of an oak tree. Unfortunately for Absalom, his trusty steed kept going, leaving him hanging and defenceless against his father's men, who quickly found and then killed him.

### 10. ELI (1 SAMUEL 4)

Heading into battle with the Philistines, the Israelites brought along the ark of the covenant, thinking there was no possible way God would ever allow it to enter enemy hands. They were wrong. Not only did the Philistines capture the ark, but they killed most of the Israelite army, including Eli's two sons. Upon hearing the news, Eli, 98 years old, blind and rather portly, fell backwards off his chair, breaking his neck.

# Sanctuary cleansed?

The events of the French Revolution, towards the end of the eighteenth century, saw many Christians beginning to correlate world history with biblical prophecy. They saw the imprisonment of the Pope as the infliction of the “deadly wound” of Revelation 13:3 and the fulfillment of the 1260-day/year prophecies of Daniel and Revelation (Daniel 7:25; Revelation 12:6,14; 13:5). This time prophecy ended in the year 1798. Observed prophetic fulfillment together with celestial events and natural disasters were seen as the beginning of the “time of the end” (Daniel 12:4).

These interpretations of time prophecies in the Bible relied on seeing a day in prophecy as a symbol for a literal year. This can be established throughout the Bible but one does not have to leave the book of Daniel to see that days in his prophecies symbolise years. The 70-year captivity of the Jews by the Babylonians was a result of failing to observe Sabbath years (2 Chronicles 36:21). God had instructed His people to let the land rest every seven years. The timespan required to accumulate 70 failings in observing Sabbath years amounts to 490 years. 490 symbolises grace. This is the number of times Jesus told His followers to forgive a person (Matthew 18:25). Following the Babylonian captivity, Daniel is told that there will be another period of 490 before another reckoning (Daniel 9:24). This period is described as 490 prophetic days but we can infer it represents literal years as it parallels the 490 years of grace leading up to the Babylonian captivity. Furthermore, the events culminating with the arrival of the Messiah cannot fit into 490 literal days but fit perfectly when measured in years. This time period runs from 457BC to AD34 (Daniel 9:25). While the 490 year period is long past, there is yet another prophecy in Daniel that spans a much longer period. That is the 2300-day/year prophecy of Daniel 8:14, which also began in 457BC and ended in AD1844. It describes something dramatic and cosmic happening to the sanctuary:

And he said to me, “For two thousand three hundred days; then the sanctuary shall be cleansed” (Daniel 8:14, NKJV).

The question arises, what is the sanctuary and what will happen to it? The Millerite movement thought the sanctuary in this verse pointed to this earth and its cleansing as a purification by fire before a new earth emerges. This meant that

Daniel 8:14 referred to the second coming of Jesus. People were filled with excitement over the thought they would soon see their Lord and Saviour. Needless to say, they were very disappointed when Christ did not return in 1844. But this did not put an end to Adventism—the expectation that the second advent of Jesus is near. Some of the disappointed Christians did not throw away their faith or return to previous traditions. They began to search the Bible more thoroughly with a strong determination to never rely on human traditions, but rather to base their faith entirely on the Bible and to let the Bible interpret itself. Some of these Adventists eventually formalised into the Seventh-day Adventist Church.

So how did the Adventists interpret Daniel 8:14? They saw the sanctuary as a reference to Christ’s ministry in a heavenly sanctuary referred to in Hebrews and in Revelation (Hebrews 9:11–10:12; Revelation 11:19). And since they were relying on available English Bible translations, they saw the word “cleansed” as a connection to the Day of Atonement. After all, it was only on this day that the sanctuary was cleansed and this must mean that Daniel 8:14 tells us that the year 1844 began a Day of Atonement in the sanctuary in heaven.

A look into the Hebrew text of Daniel 8:14, however, reveals that the word “cleansed” does not appear in the original language. Does this mean that the Day of Atonement does not feature there? What does this imply about the veracity of Adventist beliefs if it does not? What is happening to the sanctuary in Daniel 8? These questions have been the cause of a lot of debate within Adventism.

The term “cleansed” probably made its way into the King James Version (KJV) Bible through the Greek Septuagint translation, which uses *katharistesetai*. We get our word “catharsis” from it, which means to cleanse or purify. Another possibility is that the KJV relied on the Latin Vulgate, which uses the word, *mundabitur*, which also means cleansed.<sup>1</sup>

In the Hebrew, the thing that happens to the sanctuary in Daniel 8:14 is *nitzdak*. It is the passive form of *tzedek* which means right/righteous/justify. It is telling us that the sanctuary will be put right or justified. Modern Bible translations like the English Standard Version (ESV) get it right:

And he said to me, “For 2300 evenings and mornings. Then the sanctuary shall be restored to its rightful state.”

The word for atonement is *kippur* and the word for cleanse is *tahar*. These neither look nor sound anything like the word *tzedek*, which is used in Daniel 8:14 to describe what happens to the sanctuary. Conversely, no forms of the word *tzedek* are found in Leviticus 16, which describes the Day of Atonement activities. So what happens to the sanctuary in Daniel 8:14 if there is no linguistic connection



to the Day of Atonement?

To answer that we need to look at what the sanctuary is being restored from. Daniel 8 describes a power that arises after the Greek empire. Unlike its predecessors, this power expands not only in geography but also into heaven. It persecutes God's people and tramples down truth. It figuratively puts itself in the place of Prince Jesus and consequently eclipses His ministry.

What the antichrist power does is described as "transgression" (Daniel 8:13). In the Bible there are different words to describe the various types of wrongs. "Transgression" is the Hebrew word *pesha* and it refers to rebellion.<sup>2</sup> There is only one ritual that can remedy transgression. It is the Day of Atonement. In fact, in all of Leviticus, "transgression" only occurs in chapter 16, which is the chapter that describes the Day of Atonement. This means that even though "cleanse" is not used in Daniel 8:14, this verse certainly does include a Day of Atonement. To further strengthen the Day of Atonement connection, Daniel in vision sees a ram and a goat in chapter 8, which are the animals used on the Day of Atonement. Furthermore, the evenings and mornings of verse 14 cannot refer to the daily sacrifice as this is always described as the morning and evening sacrifice. The only day that begins in the evening, which affects the sanctuary, is the Day of Atonement.

Daniel 8:14 employs the term "justify"/"restore" because it has a broader range of meaning than the term "cleanse". It is a fitting term to describe the solution to the problems described in verse 13. Dr Martin Pröbstle describes it this way, "The word was chosen intentionally in order to cover all problems created by the horn: restoration of the priestly ministry to its rightful state, purification of the heavenly sanctuary from horrible sin, and the vindication of the sanctuary and the saints."<sup>3,4</sup>

Daniel 8:14 affirms that God has a solution to wrongs. Along with the parallel passage of Daniel 7:8-14, it describes the restoration of truth and the relationship between God and His people. God's character has long been sullied by the lies of the enemy. The redemption of humanity, which is claimed by Satan as his, is questioned. This will not last forever. Everything is laid open for investigation. False charges laid against God and His people are legally and rationally dismissed. There is now no question that we belong to Jesus and He is worthy of our worship. We can have assurance of our standing with God because Jesus is not only our substitute, but also our High Priest and it is only His work that has any merit. Right now He is working on our behalf to restore us from being trampled-down people to shining like the stars of heaven. Once Atonement is complete, the malicious witness—the adver-

sary, Satan—takes on the infliction he desired on others.<sup>5</sup>

Since 1844, Bible truths that had for centuries been hidden or obscured have been rediscovered. God is again being portrayed as love rather than an evil monster. The relationship between God and His people is being restored. People again go directly to Him without a human mediator. This not only gives people peace and assurance but also allows God to restore His image of love in them. What Daniel foresaw was the time when God and His people will be at one again. The timing might be longer than desired but some things cannot be hurried. Love takes time; it cannot be forced but can only be awakened, and after it is awakened it takes time to bloom. While we wait we can confidently abide with Jesus and take courage from Daniel 8:14 that the process of restoration will be completed.

1. For more on this see: *The Seventh-day Adventist Bible Commentary* (Washington, DC: Review and Herald Publishing Association, 1978) vol IV, p844

2. Rebellious wrongs defile the sanctuary without blood manipulation (Leviticus 20:2,3; Numbers 19:20).

3. Martin Pröbstle, *Where God and I Meet* (Hagerstown: Review and Herald Publishing Association, 2013) p109.

4. For an in-depth analysis of Daniel 8:14 see Martin Pröbstle's PhD dissertation, *Truth and Terror: a Text-Oriented Analysis of Daniel 8:9-14* (Berrien Springs: Andrews University Digital Commons, 2006) <<http://digitalcommons.andrews.edu/dissertations/132/>>.

5. Azazel comes into play once Atonement is complete (Leviticus 16:20). He is not sacrificed, but is treated as a malicious witness (Deuteronomy 19:16-19; Revelation 12:10).

**EMANUEL MILLEN**

**YARRA VALLEY CHURCH PASTOR, VICTORIA.**





## HOW A LITTLE TRACT STARTED A CHURCH ON THE OTHER SIDE OF THE WORLD





Brother JW Thompson from Wahroonga church in Australia wondered if he could afford to send the latest tract off to his sister on the far-off Isle of Man, UK. Money was tight and the thought may have been, *Would the family even read the tract?* He had talked it through with his wife but was sure that helping his sister find the same peace with God that he had found was worth it.

A little time passed and the letters that came back from the Ludgate family near Douglas, on the Isle of Man, were encouraging. More letters arrived from the Ludgates as the year progressed. The news was wonderful: Brother Thompson just had to share it. The editor of the *Australasian Record* (now known as *Adventist Record*) agreed that the good news had to be published. In February 1915, the Australasian readership discovered that sharing tracts and children's Sabbath school lessons could bear great fruit.

The *Record* editor wrote:

During the past few months interesting letters have been received from them, revealing the fact that this faithful seed-sowing has not been in vain. The following is quoted from their letters:

You will be pleased to know that my wife and I have commenced to keep God's command to rest on the seventh day and keep it holy. Yesterday was our second Sabbath . . . We have never been taught how to read the Bible until you pointed the way. *Bible Studies* is an invaluable little work.

We hope to show our boys the way and pray that they will accept it also. The more we learn of the Bible the more we want to learn. My wife has read the tracts on the seven last plagues aloud to me to-day. It is all so plain that we cannot but understand.

What a grand promise it is that God's people shall be free from all harm. I pray that I with all our dear ones may be counted worthy. There is more in the tracts than in any tracts I have ever read before. What a splendid woman Mrs EG White must be. Her writings are beautiful and inspiring. We cannot thank you as we wish, but we thank God that He put it into your heart to give us the instruction you have done (Extracts from *Record*, February 15, 1915).

Reading those words while preparing other materials was heart-warming. The wider story reveals how wonderful the gift of tracts and literature came to be in the greater scheme of God's work.

Brother Thompson kept up his correspondence with the *Record*. Nine years later, the following was reported there:

Australia has the honour of winning the first

Sabbath-keeper on the Isle of Man. From Wahroonga, NSW, Brother JW Thompson sent literature to his sister who was residing on the island. As a result, she embraced the Sabbath truth, and her husband followed her in this step. Two of their sons are now at our college in England, the eldest, a young man of 25, desiring to be a missionary in India (*Australasian Record*, March 17, 1924).

There is a fuller tale recorded in the British periodical, *The Missionary Worker*. The pastor on the Isle of Man at the time was Pastor AS Rodd.

Pastor Rodd reported to the North England Conference office that there had been a baptism in the Broadway Baptist church in the Isle of Man on December 8, 1923, in which eight people had been baptised—with the first Isle of Man Company formed under the guidance of conference president, AE Bacon.

The Seventh-day Adventist literature sent all the way from Australia had borne fruit—the Ludgate family had been baptised, there was great news to send back for the *Record*.

That the family on the Isle of Man were baptised is wonderful news, but the story of one of the two sons of the Ludgate family who went on to attend Watford College in 1924 bears telling. The older of the two sons was Timms Kenneth Ludgate, a former veteran of the Great War, who, with his wife, went on to mission service first in India, then in Africa at Helderberg College and later to Southern Missionary College and then Walla Walla College. An author, he translated two books into the Gujarati language and contributed to the seven-volume Seventh-day Adventist Bible Commentary. In 1968 Kenneth was the author of the Sabbath school lesson quarterly for the third quarter, "The Book of James".

Timms Kenneth Ludgate, once of the Isle of Man, died at Walla Walla College in the north-west of the United States in 1972.

Russell Staples, the Seventh-day Adventist missiologist, reminded the writer that unless a lesson is learned, or a truth taught, an essay will never earn an A grade. The lesson here is that if our Brother Thompson had never thought to send that literature all the way to England, God's work would never have been blessed by a man who was willing to listen to God's promptings and head off into mission service.

We might wonder, if we are prompted to say a kind word, if there will be any fruit from the venture. The response is that we may never know what our seed may sow, but God does, and He may prosper that seed.

**PASTOR PETER JEYNES**

**NORTH ENGLAND CONFERENCE OF SEVENTH-DAY ADVENTISTS.**



### *Sundried Tomato And Ricotta Tarts*

Sundried tomato and ricotta tarts are a moreish savoury indulgence. Serve with salad for a delicious lunch, or as an entree when entertaining. An easy meal prep recipe to do on the weekend!

**Find this recipe and hundreds more at:**

Australia: [sanitarium.com.au/recipes](http://sanitarium.com.au/recipes)  
New Zealand: [sanitarium.co.nz/recipes](http://sanitarium.co.nz/recipes)



## A GUIDE TO HEALTHY MEAL PREP

Long day? Mustering the energy to cook is often the last thing you feel like doing. Enter meal prep—an easy, budget-friendly way to get organised and have healthy meals ready-to-go. As well as saving time and money, clever meal prep can help with weight control, improve your diet and reduce stressful dinner-time decisions.

However, knowing where to start can be daunting. Nutritionist Trish Guy shares her guide to tackle the first week of meal prepping.

### START SMALL

If cooking for a full week feels a little overwhelming, start with one dish to make the week's meals quicker and easier. Our beginner's tip is to roast a tray of veggies on a Sunday and then add them to dishes like hearty salads and nourish bowls throughout the week.

### PLAN IT OUT

When you're ready to tackle a full week, planning is key. Make sure your main meals include protein such as legumes, tofu, nuts/seeds, wholegrains or starchy vegetables, and a source of heart healthy fats. A table or spreadsheet can be a useful tool to map out your week of meals and can be the basis for your shopping list.

### KEEP IT SIMPLE

Use recipes that you know and love making to help get you into the habit. Foods such as curries and veggie stews are great for meal-prep as they hold their quality with refrigerating/ freezing and reheating.

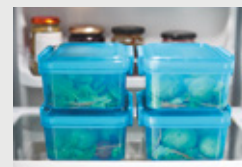
### MULTITASK

Now for the cooking! Set aside some time and start preparing all your ingredients. While foods are frying or steaming on the stovetop, chop vegetables and fresh fruit, or wash greens for later in the week—this will cut the time you're spending in the kitchen.

### KEEP IT SAFE

Prepped meals can be kept in the fridge for two days. Always make sure that you reheat the meals until they are piping hot. This is generally to around 75°C.

## MEAL PREP 101



### PACK IT UP

Split your daily lunches and dinners into containers so they are easy to grab and go or freeze for later in the week. Aim to make each meal with 50 per cent non-starchy veggies (think carrots, broccoli, peas, salad etc), 25 per cent carbs and 25 per cent plant protein.



### MIX IT UP

Serve dishes like curries with a variety of sides and bases—one meal with rice and another meal with zucchini noodles. Give a base dish a new twist by adding different herbs or a new veggie like broccolini.



### SNACK IT UP

Pinwheels and muesli slices are great to prep in advance and freeze. They'll be ready when you need, but not so tempting they'll be gone before the week begins. Dips like cottage cheese are ideal for snacks and can double as a tasty addition to meals. A DIY trail mix or a handful of nuts are always handy, plus don't forget fresh fruit—no prep required!





# Alive, because of His grace

The dining room is dark, and I can feel the darkness swallowing me. The clattering of plates. Delicacies—tasteless. It is as if I am watching a movie; as if I am in a shadowy, inescapable dream.

My Christian friend is sitting in front of me, at the meal I invited him to four days ago, before I had heard the news.

I haven't slept for three days.

He smiles at me, and I force a smile back, but that smile slowly fades into the abyss of my situation—I am going to die.

I can still hear the doctor's words echoing in my mind, like faint whispers of my eerie doom: "Chances of survival are rare."

Cancer inoperable.

Chemo unbearable.

Should I tell him? Should I dare to grasp hold of his unknown God?

And, without thinking further, I blurt out the agony of my predicament; all the fear, all the hurt, all the unknown.

I have cancer, my second cancer, in my brain, rare, malignant—this time spread all over my brain. I am only 19.

The silence, almost palpable, suffocating, inescapable.

Then he speaks out those words of sympathy and love "Would you like to pray? Would you like to believe in God?"

And would I? Like a wayward child I have always been running. Running from a God who I didn't know. Running from a God who I've always been afraid to get close to. But I can't run anymore.

"Yes." I surrender. "Yes I would."

We move into the enclosure of the computer room, kneel down and pray.

\*\*\*

And somehow, somehow, the glorious mighty God of love grabbed

hold of the longing hand that I held out helplessly from my heart, and I had peace. It was as if all the burdens of life and death; all my hopelessness and fears; all the unknown and known horror of chemotherapy, the Almighty God took upon His shoulders and carried for me. That night, He gave me the sleep of a baby.

The next day I felt different. I was no longer a broken miserable wreck. I was no longer a walking-dead, hopelessly quivering before the Everest of cancer and chemotherapy. I had peace, heavenly peace. A peace that was greater than all my sorrows. Like a gentle wave of the ocean washing over my very being, God's arms of peace enveloped me in His everlasting love.

And the God of love carried me through the arduous and fearful treatment of chemotherapy with His miraculous love. No longer was I the broken nauseated wreck of my first cancer. Instead, I was the most joyful patient in the chemotherapy room.

What should have been overwhelming and deadly turned into the most enlightening experience of my life.

As the psalmist said, "He is the lamp to my feet, He is the light to my path" (Psalm 119:105). He gave me the power to smile, joke and laugh. He gave me the power to see His magnificent love and the perfection of His plan for us as a family. He led us to be baptised together on Christmas Day that year.

It turns out I was wrong; there is a God who loves us immeasurably. There is a Saviour who died for us. There is a Spirit who can set us free. And, against all odds, I am still alive today, eight years after that impossible cancer, due to the immeasurable love and grace of God.

**VINCENT ZHANG**  
ATTENDS BISHOPDALE CHURCH,  
CHRISTCHURCH, NZ.





# Hola Kids!

(Spanish for Hello)

We praise God  
for supplying  
our needs.



## STREAMS OF BLESSINGS

The Israelites have experienced God's protection from the plagues, deliverance from the pursuing Egyptians, and the gift of manna. Now another test of faith confronts them. There is no water. Instead of turning to God and presenting their need, they complain to Moses. God understands their weakness and still provides for all their needs. God provides everything the Israelites need. When difficulties come they complain to Moses rather than bringing the problem to God. God is patient and meets their needs. God longs for us to come to Him with our difficulties so He can pour out His blessings on us.

### FIND-A-WORD

FIND THE FOLLOWING WORDS: BLESSINGS, DESERT, HOT, ISRAELITES, MANNA, MOSES, PROTECTION, ROCK, THIRSTY, TIRED, WALKING, WATER,

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



### MEMORY VERSE

"Let anyone who is  
thirsty come to me  
and drink"  
John 7:37, NIV.



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





## GRASSROOTS MOVEMENT

In "Have your say on church structure models" (February 1) I note that there is an option that we are not being given for consideration: no Union. If we are meant to be a grassroots movement, then shouldn't we be more decentralised administratively?

John McKay, *Qld*

## SANITARIUM'S RESPONSE

"Snacking out" (Have your say, January 25) was responding to "Is snacking good for you?" (Health feature, December 7). Here Sanitarium, who supply the features, respond:

Ellen G White's health and dietary advice provides insights and inspiration to Sanitarium. She lived in a time when little was known about nutrition or food hygiene, yet was ahead of her time in her knowledge of health and nutrition principles.

In relation to snacking, she gives wise counsel in avoiding inappropriate snacking that labours the digestive system. With our ever-increasing waistlines, and the significant problem with obesity, snacking can contribute to caloric intake, and therefore is discouraged. However, it is helpful for the many who struggle with this to understand there are healthier choices that can be made, avoiding the highly processed foods and drinks that contribute calories and little nutrition.

Often the journey towards healthy eating requires small steps and we believe our role in part is to provide help and guidance for those who are trying to make healthy changes.

Sanitarium continues to promote the use of plant-based foods and takes a balanced dietary approach to encourage people to reduce their intake of meat and foods laden with saturated fats, sugar and salt. We are always seeking ways to better communicate this message, and our nutrition articles and easy-to-prepare nutritious recipes are some ways that we seek to do this.

We assure you we give special attention to determining our health and wellbeing advice is relevant and credible while upholding our health message. We thank you for sharing your concerns, which we have taken on board.

**Angela Saunders,**  
*Sanitarium nutritionist*

## GLUTEN-FREE FOR ALL

Awareness of coeliac

disease and gluten intolerance has increased considerably over recent years and it would seem that, as a result, there has been an increased prevalence of persons aware of their need of a gluten-free diet. Many of our churches have acknowledged this very real need by providing gluten-free bread at communion services. There are, however, two concerns.

Firstly, the symbolism of the Lord's Supper is significant. In accommodating those who are gluten-free, we have created a new issue: we have two types of bread being broken and partaken amongst ourselves. 1 Corinthians 10:16,17 reads: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread". To have two breads is theologically objectionable.

Secondly, it is important to avoid contamination by someone handling the gluten-free bread immediately after handling the gluten-containing bread; the FDA has found that for particularly sensitive persons, even 0.4mg/day of gluten can cause intestinal damage and other negative symptoms can manifest with as little as 0.015mg/day.

I submit that churches that use gluten-free bread should provide it as the one and only communion bread for all. Would the SPD please refer this matter to the relevant entities for review?

**Samuel Whitehead, *Qld***

**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.

## Appreciation

**HOWSE.** Doreen Howse and family wish to express sincere thanks for the overwhelming messages, cards and flowers sent after the sad passing of our loved husband, father, grandfather and brother, Eric Howse.

## Weddings



### CHERRY-LINDSAY.

Jared Cherry, son of Paul and Michelle Cherry (Toowoomba, Qld), and Annalise Lindsay, daughter of Peter and Glenda Lindsay (Cooranbong, NSW), were married on 30.12.19 at Peterson House Chapel, Pokolbin. Jared and Annalise met at Avondale College. Soon after, Jared redeemed Annalise from a "slave auction" and they got to know each other while completing their degrees. They live in Brisbane, Qld, and both serve at Brisbane Adventist College where Jared is a teacher and Annalise is the associate chaplain.

*Russ Willcocks*



### PAIS-ROBERT.

Kevin Pais, son of Kaupa and Marget Pais (Kandep, Enga Province, Papua New Guinea), and Jenna Robert, daughter of Robert Thomas and Asina Robert (Menyamya, Morobe Province), were married on 29.12.19 in Menyamya Station church, Morobe Province. Kevin went to Sonoma College to study theology. At school he was praying for a beautiful wife who would be by his side and move the gospel commission. After he graduated he began his ministry at Katopal church in Menyamya District. Months later, he met a girl name Jenna and their friendship began.

*Kennedy Wai*

## Obituaries



**BRUNNER,** Ronald Charles, born 25.6.1925 in Sydney, NSW; died 8.12.19 in Tumbulgun. On 25.6.1946 he married Gladys Cooper, who predeceased him in 1989. In March 1990 he married Joy Birch. He is survived by his wife (Tumbulgun); son, Ross (Robina, Qld); daughters, Christine Muldrock (Mooloolah) and Glenda Hamilton (Coutts Crossing, NSW);

stepdaughter, Ardeena Lowe (Murwillumbah); brothers, Artie and John; sister, Judy; 19 grandchildren; 35 great-grandchildren; and two great-great-grandchildren. Ron was faithful and dedicated to his family and church, and active in the community. He was known for his cornet playing in bands, Anzac dawn services, church and many camps. As Pathfinder leaders, Ron and Glad helped establish the Log Cabin at Nuninbah, Qld. He founded the church at Tumbulgun. His life was building, with fly'n'builds to overseas and home churches here in Australia. He enjoyed world travel with Joy and many trips in Australia.

*John Lang, Ray Dabson*

**CRAWFORD,** Maurice John, born 3.4.1939 in Hamilton, Vic; died 1.12.19 in Warrnambool. He is survived by his wife, Julie; daughters, Kerrie, and Susan and Darren; and three granddaughters, Amber, Lillian and Caitlin. It is with hope that we look for the day when we shall all meet again at the feet of Jesus.

*Paul Glover*



**DAVIDSON,** Douglas Arthur, born 26.6.1944 in Paeroa, NZ; died 24.11.19 in Auckland. He was predeceased by his son, Douglas. He is survived by his wife, Willeson; children, Ronald, Hayley and Donna; grandchildren, Brooke, Jeremy, Benjamin, Aimee, Mikayla, Levi; and adopted grandchildren, Meagan, Josef, Silpa and Javeer. A celebration of Doug's life was held at Manna Park Church, Drury on 3.12.19. He is remembered for his spontaneity and faith, and leaves a vibrant legacy in his community and church. Doug rests in Christ and awaits a reunion with his Saviour and loved ones.

*William Ilererau*



**FINCH,** Peter Terrence, born 4.11.1950 in Maitland, NSW; died 21.10.19 in Gateshead Private Hospital. On 17.9.1978 he married Meralyn. He is survived by his wife (Eleebana); son, Jason and Bronwyn (Valentine); daughter, Nicarla (Eleebana); grandchildren, Isaac and Kai; brother, Ian (Taree); and sister, Helen Watts (Thornton). Peter was much loved by his family and grandchildren. He was a valued member of Charlestown church and looked forward with assurance to the coming of Jesus.

*Robert Bolst, Gordon Smith*



**FISHER,** Patience Isabel (nee Fletcher), born 9.1.1934 in Kilcoy, Qld; died 8.5.19 in Coffs Harbour, NSW. On 11.11.1982 she married Patrick. Patience was predeceased by her sisters, Elaine and Beverly. She is survived by her children, Roland and Anya, Warren and Sue, Shaun and Margot; Kerry and Rob Anderson, Claire and Carl Bickle; grandchildren; great-grandchildren; and brother, Damian. She is asleep in the faith waiting for the resurrection morning. The funeral service was held at the Coffs Harbour church on 17.5.19 followed by internment in Coffs Harbour Lawn Cemetery.

*Will Moala*



**FLEMING,** Beverly Doreen (nee Brown), born 1.3.1943 in Rylstone, NSW; died 4.5.19 in Bathurst Hospital. On 6.1.1963 she married Bruce. Bev was predeceased by her siblings Sylvia, Wilfred, Norman, David and Trevor. She is survived by her husband (Rylstone), children, Ian and Sharon (NSW); grandchildren Alana, Tamara, Loren, and Olivia; and great-grandchildren Zara and Adeline. Bev worked as a nurse at the local hospital. She also operated a school bus for a number of years then worked as a cleaner at Rylstone school for the rest of her working life. One of her most important duties was to attend church every week as long as health permitted. Jesus was certainly her Saviour, and she now awaits His return.

*James Toogood*

**FOX,** George John, born 9.12.1933 in Wyndham, NZ; died 13.11.19 at home in Waimahaka. He was predeceased by his wife Sylvia in 1971. In 1992 he married Honor (formerly Danson). He is survived by his wife; children, Colin, Alton and Shane; and grandchildren, Ethan and Dylan. He rests, at peace following a lengthy, debilitating illness, in the family plot at Fortrose, awaiting the call to eternal life and perfect health at the coming of Jesus.

*Frank Boniface, Thomas Joseph*



**LASSILA,** Ismo, born 24.9.1933 in Kemijarvi, Finland; died 7.1.20 in Perth, WA. On 30.9.1956 he married Orvokki Rattya, who predeceased him on 23.7.13. He was also predeceased by his daughters, Hely in 1971 and Helena in 2017. On 2.12.13 he married Gillian O'Connell. He is survived by his

wife; children, Henry (Newcastle, NSW), Hannele (Townsville, Qld) and Harold and Kerry (Perth, WA); 10 grandchildren; and two great-grandchildren. Ismo emigrated from Finland in 1958 in search of a better life for his young family. He was a loyal friend with a wry sense of humour who had a deep concern for others and their needs. A man of hard work, resourcefulness and determination, he remained resolute in the faith of his childhood throughout life, and faced death unafraid.

*Roger Millist*



**MILENKOV,** Zaprena (Penny), born 25.9.1949; died 4.12.19 in Burpengary, Qld. On 26.4.1970 she married Stojan (Stan) Milenkova. She was predeceased by her brother Milco. Penny is survived by her husband; son, Danny; daughters, Rachel and Lidia; parents, Risto and Slobodanka; sisters, Slavka and Tanka; brother, Kol; granddaughters, Jamie-Lee, Genevieve, Meisha and Shiloh and a host of other family members. Penny's passion and desire was to share with others the grace and mercy that she had found in Jesus. Her beautiful, big smile and gentle manner enabled her to be a friend and mother to many. She went to sleep in the arms of her precious Saviour, in the sure and blessed hope of the reunion and resurrection morning. She had only one item on her "bucket list" and that was to be reunited with her family and friends in the New Jerusalem.

*Danny Milenkova, Nick and Danijela Trajkov, Andre Hamilton, Kelly Richards*

**NEVELL,** Phillip Leslie, born 22.11.1952 in Newcastle, NSW; died 19.12.19 in John Hunter Hospital, Newcastle. In 1981 he married Marilyn (nee McCrostie). He is survived by his wife (Morisset Park); son, Nathan and Donna (Martinsville); grandchildren, Taya and Lachlan; and siblings, Tom, Beverley, Ellen and Clive. Phillip was a very practical person and, as an engineer, rendered years of invaluable service to the Sanitarium Health Food Company. He was quiet, easy-going, very kind and selfless in his concern for others and was a "helping hand" to many in need. Phillip was strong of faith and deeply cherished the good news of the gospel.

*Roger Nixon, Don Roy*



**PAGE**, Sharyn Lesley (nee Gilson), born 15.9.1948 in Melbourne, Vic; died 7.1.20 in Caloundra, Qld. On 4.3.1970 she married Graham. Sharyn is survived by her husband (Golden Beach, Qld); children, Jason and Atasha (Rochester, Vic) and Justin and Samantha (Sunshine Coast, Qld); grandchildren Bryden, Nicholas, Joshua, Crystal, Joanna, Dylan, Courtney, Chantelle Catalya and Saxon.

Bob Possingham



**RAPHAEL**, Allan Charles, born 8.8.1942 in Tauranga, NZ; died 25.9.19 in Banora Point, NSW. On 18.10.1965 he married his first wife, Mareta Parr. He later married Renee Sinkuniene. He was predeceased by his sister, Margaret Judd. Allan is survived by his second wife; children, Nicki, Kylie, Melissa and Ashley; stepdaughter, Monika; and four grandchildren. Allan was adept at starting new businesses and loved extreme sports, which included piloting a small plane in a race from London to Australia.

Vern Parmenter

**ROACH**, Gordon Archer, born 31.8.1918 in Melbourne, Vic; died 25.12.19 in Alstonville, NSW. On 27.12.1941 he married Betty Gange, who predeceased him in 1972. He was also predeceased by his son Peter in 1982. On 14.4.1974 he married Beverly Faull. Gordon is survived by his wife (Alstonville, NSW); daughter, June and Roy Dubyna (Kelowna, British Columbia, Canada); three grandchildren; and 10 great-grandchildren (all of Canada and USA). Gordon reached an outstanding age of 101-and-a-half and was a mighty warrior for the Lord. He was still witnessing right up until the very end. He just loved sharing the good news of salvation to all who came in contact with him. He loved his family and church family.

Roger Nixon, Don Roy

land. All ex-members are invited to join with us. 49 Arcadia Road, Galston, NSW 2159. Contact Terry Geelan 0413 314 458. Email <teryjudy@tpg.com.au>.

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-Socrates

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**Dr. Peter Landless**, Global Conference Chair, will be challenging conference participants in his presentation, "Addressing the Pandemic of Non-Communicable Diseases: Whose Job? Can Faith-Based Groups Make the Difference?" He has served as an Associate Director in the Health Ministries Department at the world headquarters of the Seventh-day Adventist Church since 2001 and is currently the Director. He has specialties in Family Medicine, Internal Medicine and Cardiology. His years of medical practice in rural areas and a university hospital, as well as experience in working with health initiatives around the world, uniquely equip him to contribute to this conference.



For more information email [greynomads@adventist.org.au](mailto:greynomads@adventist.org.au) or you can contact Robyn at [robynborgas@adventist.org.au](mailto:robynborgas@adventist.org.au) or call (02) 4951 8088.

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