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When the Sabbath met grace ¹⁴

TPUM president's visit to
Kiribati strengthens Church
and community ties ⁷

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has had a makeover**

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EDITOR'S NOTE:

Summoned

Jarrod Stackelroth
Editor

“

When we first became Christians some of our friends called us crazy. Now they worship with us.

“I’ve been called back to Rome.” Cornelius looked up from the parchment on his desk. Julia could see the tension in his jaw, the furrow on his forehead.

“I thought you retired?” She flashed him her brightest smile and watched as he mustered the effort to smile back, but the smile didn’t reach his eyes.

“You’re always trying to make me feel better. It’s a dispatch from Gaius. He’s a prefect now. He said he knows I’m retired but he wants a first-hand report on the ‘Christian situation’.”

Cornelius stared out the window of his study as he continued, more quietly. “I never thought I’d see her again.”

Julia studied her husband’s face. They’d been in Judea a long time, made a life there, left the army behind. They were still Roman citizens but they now belonged to a different kingdom, an empire without walls and borders, a new life more powerful and more real than they could have ever imagine.

“I can still remember the smell,” Cornelius continued. “Too many humans and animals packed into tight streets, fighting for survival and . . .” He trailed off.

Julia waited. She knew he hadn’t finished. She hadn’t seen her husband like this for a long time. It was like he was back there, before the army, before the killing, before all of this, before he’d been shanghaied into the army and made a career out of it. Before he’d climbed to the rank of centurion; before he’d earned men’s respect and women’s admiration.

“She is rotten to the core. Filthy. . . not just the streets but the politics, the corruption. *Pax Romana*. . . There is only one way to find peace Julia.” His tawny gaze flicked up and fixed on hers. “We’ve found it. There is no way I can go back.”

Julia moved around her husband’s desk. She ran her fingers over the scar on his forearm, like she always did when he was troubled.

“I served with Gaius in Scythia. I’m not worried about him. But I thought God wanted us here. He’s been so good to us Julia. Showed us the Way. I’m afraid if I go to Rome, I won’t come back. I’ll be killed or imprisoned.”

“Perhaps.”

“Perhaps? What does that mean, perhaps?”

Julia just looked at her husband. “When we first became Christians some of our friends called us crazy. Now they worship with us. Maybe God has work for you to do in Rome. Don’t be afraid my dear husband. Perhaps He has a task for you there. And if you die, you would only be sharing in our Saviour’s suffering. I know your heart Cornelius. You were unafraid to call Peter here. . . to have the Christian leader and a Jew, in our home. You started this group of worshippers in Caesarea. Maybe God wants to spread the word in Rome. I’ve heard brother Paul has arrived there also. Maybe God is working behind this. I don’t want to lose you but if God calls us, we must be faithful. I’d rather lose you to death than to disobedience. Besides, Gaius is an old friend after all. Perhaps he needs to experience the joy and peace of knowing our Saviour and being free from the guilt and burden of his sins.”

“You’re right, as always my love. Let us pray and fast, and we will find the way forward. His will be done.”

“His will be done,” echoed Julia.

“Now come and give this old soldier a kiss,” said Cornelius as he pulled his wife into his arms.

“God knew what He was doing when He gave me the gift of you.”

“You bet He did,” Julia laughed as she ran her fingers over his leathery face, as she had done since they’d been married. “And He hasn’t finished with us yet.”



INSIGHT:

How will we respond?

Glenn Townend
South Pacific Division president

I keep hearing new stories of God’s activity in PNG from preachers who went there from other parts of the South Pacific Division. Some unusual lights appeared in the sky over a village that was hosting a PNG for Christ site—in the same place for two nights. So, some neighbouring villagers decided to jump in boats and check it out. They stayed, and some decided to follow Jesus and become Seventh-day Adventists. A pastor whose only transport was walking had a very bad pain within his foot, which had troubled him for weeks. He asked the visiting preacher to pray for healing. Reluctantly, he did pray. Two days later the pastor rejoiced that his foot was healed—there was no pain and he could walk at his usual pace.

The stage manager of one of the sites overheard a group of local people at the market saying how much they appreciated hearing the PNG for Christ messages from the Australian preacher in their local language. He approached them and said that the Australian preacher only spoke English. However, the people were adamant he spoke their language as that is how they heard it.

An elderly man heard the PNG for Christ messages as he sat in his home at night—the speakers boomed the messages out! He was crippled, blind and used a catheter. At the end of the meetings he asked to be baptised after the other baptisms had taken place. A local pastor and others carried him down to the sea. The waves washed his catheter out—it was lost. But when the man came out of the water, he could walk and see. There were other healings, casting out of demons, unusual lights in the sky and supernatural occurrences. God and His angels were certainly active in PNG.

These other preachers are also sharing with me the reaction of people who hear their stories. There is joy and amazement in some, but cynicism and questioning in others. “That may happen over there—but it doesn’t happen here.” There is a danger that we disregard what we do not understand. Angels and supernatural occurrences are recorded throughout Scripture. God is the same then as He is now. He is the same in PNG as in the rest of the SPD. May our response to what God is doing be the same as the man who asked Jesus to heal his son who was plagued by demons: “Lord I believe, help my unbelief” (Mark 9:24).

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Pastor Jinha Kim holding a copy of this year's sharing book, *Truths to Live By*.

“Secular devotional book” reflects on life truths

📍 Warburton, Vic | Nathan Brown

A new book that speaks to secular communities has been adopted by the Adventist Church in Australia and New Zealand as the sharing book for 2024. *Truths to Live By* is described by author Pastor Jinha Kim as a “secular devotional book”.

“Many wonderful books about Christianity and Adventism already exist for those who are interested in learning what the Bible claims,” explained Pastor Kim. “I wanted to write a book for those who are not yet willing to examine what the Bible offers, but might be open to some self-reflection leading to spiritual discovery.”

The book includes 30 short reflections, as well as questions for reflection and suggestions for next steps. “These are primarily stories of inspiring individuals who have embodied values that not only resonate with secular readers but also challenge us to ponder where those values came from, and who they ultimately point us towards,” she said.

Pastor Kim leads the Melbourne City church, which she planted in 2014 with her husband Roy and a small team. The church has now grown to about 50 members. She says that her experiences of building relationships in their inner-city community has informed her approach to writing *Truths to Live By*.

“What we have discovered is that many Australians—even if they are not religious—want to live meaningful lives that contribute to the world around them, and they resonate with many of the values that we also advocate, including kindness, a healthy lifestyle,

work-life balance and time in nature,” she said. “What they lack are opportunities to consider how those values actually point us towards a caring Creator.”

Truths to Live By also draws on Pastor Kim’s own life experiences as a young Korean immigrant to the United States, a literature student at Princeton University and a pastor in New York City, then moving to Australia and her life as a pastor and parent amid Melbourne’s COVID lockdowns.

“Sharing my personal stories has always been a part of my ministry philosophy, both in public speaking as well as inpersonal conversations,” said Pastor Kim. “I cannot expect people to consider my ideas and worldview if I am not willing to share who I am. During my 19 years in local church ministry, I have observed across multiple communities and cultures that when people relate with and trust who we are, we can have more productive conversations about what we believe.”

And this is her hope for how *Truths to Live By* will be read and shared by church members. “I would encourage you to ask your friend or family member to read the book with you, so that you can foster a deeper connection with them while exploring the questions at the end of each chapter and even acting out the suggested next steps together.”

Published by Signs Publishing, *Truths to Live By* is available now from Adventist bookshops or online at <adventist-bookcentre.com.au/truths-to-live-by.html>. Bulk pricing is available.



Geena Iga with Dr Jillian Thiele and Zoe Cochrane from Adventist Heritage.

Heritage learning opportunity

📍 Cooranbong, NSW | Tracey Bridcutt

Adventist Heritage at Cooranbong (NSW) recently hosted a staff member from Pacific Adventist University (PAU), Papua New Guinea.

Geena Iga, who works as a library assistant in the heritage and archives section at PAU, learned from Dr Jillian Thiele, processor of personal collections for Adventist Heritage.

“I’ve learned how to process the

personal collections,” Ms Iga said. “I’ve also learned how the archives files are filed, and how to process a register for the cassettes and the audios.”

Ms Iga said she enjoyed spending 10 days with the Adventist Heritage team. “It’s been fantastic, I’ve learned a lot,” she said. “Little things that I’ve picked up can make a difference when I go back [to PAU] and I look forward to that.”



PNG for Christ will be one of the featured stories in this year's program.

#weRtheCHURCH celebrates God's goodness

📍 Wahoonga, NSW | Record staff

This year's #weRtheCHURCH program is all about celebrating God's goodness—and there's plenty to celebrate!

On August 2, viewers will be transported to the beautiful campus of Pacific Adventist University (PAU) for a program that showcases the goodness of God right across the South Pacific.

"It seems fitting to host this year's program at PAU as it celebrates a special anniversary in 2024—40 years of God's blessings as a growing and thriving Adventist institution," said South Pacific Division (SPD) communication director Tracey Bridcutt.

"PAU is just one of the many good stories in this year's #weRtheCHURCH program. We have inspiring news and testimonies to share from right across the SPD—from Australia to Tuvalu, New Zealand to Cook Islands, Tonga to New Caledonia."

Music is always a popular part of #weRtheCHURCH and this year's program will be no exception, according to Mrs Bridcutt. "The PAU choir with their amazing harmonies will be performing several songs—their music will be a real highlight," she said.

"It's going to be an uplifting program full of good news stories—you won't want to miss it!"

The inspiration for this year's program comes from the 2024 theme of the Papua New Guinea Union Mission: "I Will Go and Celebrate His Goodness".

Now in its fourth year, #weRtheCHURCH continues to unite the SPD church family for a time of worship and prayer, inspirational stories and special music.

For information on viewing times and platforms go to adventistchurch.com/werthechurch/.



The group that attended the ACMS training in Papeete, French Polynesia Mission.

SPD expands ACMS to Pacific Islands

📍 Wahoonga, NSW | Juliana Muniz/Adrian Raethel

Aiming to streamline membership data management, the South Pacific Division (SPD) is investing significant resources into rolling out the Adventist Church Management System (ACMS) across the Pacific Islands and increasing its usage in Australia and New Zealand.

Developed and launched by the South American Division in 2012, ACMS was then adopted by the General Conference as the worldwide membership management platform for the Adventist Church. It is currently used in 97 unions across 131 countries and has been utilised by church clerks in Australia and New Zealand for the past four years. Its features include efficient membership transfers, tracking interests and non-members, and generating various reports for better decision-making at local church and conference/mission levels.

To date, accounts for all organised churches and companies have been set up for the whole of the Papua New Guinea Union Mission (comprising nine missions and one conference), much of the Trans Pacific Union Mission and the three island missions of the New

Zealand Pacific Union Conference.

"While this is a significant milestone," reported ACMS project manager Pastor Adrian Raethel, "the second stage of gathering, compiling and loading the membership information for each of those entities will be a much larger challenge."

The French Polynesia Mission is the first island territory to have all of its membership data loaded into ACMS, thanks to its previous use of another software platform. "Training for all local mission staff is well underway and will be extended to local church clerks and pastors in the coming months," said Pastor Raethel.

In light of recent cyber-attacks on personal information stored by large corporations, data security remains a priority for ACMS. "Strict security measures have been implemented to protect both the data and the platform," assured Pastor Raethel.

The program is also governed by a detailed privacy policy, ensuring member information is safeguarded against unauthorised use.



Pastor Mavani Kaufononga and his wife Anne with Kiribati president Taneti Maamau.

TPUM president's visit to Kiribati strengthens Church and community ties

📍 **Tarawa, Kiribati** | Juliana Muniz/Taabua Rokeatau

Trans Pacific Union Mission (TPUM) president Pastor Mavani Kaufononga visited Kiribati from May 30 to June 6 to participate in the Kiribati Mission mid-year Executive meetings.

The week-long visit aimed to empower mission workers and church members, featuring visits to four preschools in South Tarawa. Pastor Kaufononga distributed 65-inch TV screens donated by the General Conference to each preschool. These preschools are known for having the highest enrolments in Kiribati.

He was accompanied by his wife Anne and welcomed by the Kiribati Mission president Pastor Taabua Rokeatau and his wife Raobe, along with local church ministers and mission staff in South Tarawa.

Aligning with this year's theme, "I Will Go to My Workplace", Pastor Kaufononga led the Kiribati Mission administration team in visits to key government offices. They met with Kiribati president Taneti Maamau, the speaker of the parliament and the chief registrar of the judiciary.

"The purpose of these visits was to thank the government for its support and to discuss the Church's essential services to the people of Kiribati," said Pastor Rokeatau.

Mr Maamau and his wife, Teiraeng Tentoa, joined a combined worship service led by Pastor Kaufononga at Animarao Junior Secondary School hall. Mr Maamau expressed his appreciation for the Church's contributions to health and education in the nation. He noted that several cabinet members are alumni of Kauma Adventist High School.

Pastor Kaufononga and his wife were honoured with a state dinner hosted by Mr Maamau. "Kiribati values your visit to the Adventist Church in Kiribati, not only for church members but for the people and the government of Kiribati," said the nation's president. Pastor Kaufononga responded, expressing his gratitude for the invitation and emphasising the Church's commitment to the principles of God's commandments.

The visit concluded with a farewell event hosted by the Kiribati Mission staff and local church representatives in South Tarawa.

making headlines

30,000 gather for Jesus

A Southern Asia-Pacific Division-wide Congress titled "Jesus is Coming: Get Involved", began at Mountain View College in the Philippines on June 10. More than 30,000 delegates gathered for a week of spiritual growth and learning. At the conclusion of the event, 400 people were baptised in the college's swimming pool.—SSD



Mission to Bolivia

After 28 hours of travel and five flights, 22 Southern Adventist University students arrived in Bolivia to volunteer at an orphanage where they completed maintenance projects, provided dental cleanings and medical screenings, cared for the 75 children (aged between three months and 18 years), taught classes and conducted a Vacation Bible School.—ANN

Million-dollar thanks

Adventist HealthCare Shady Grove Medical Center (US) received a \$US1 million gift from the Lee family motivated by their gratitude for exceptional emergency department care. This donation will support the construction of a six-storey patient tower to enhance emergency and critical care facilities.—Adventist Healthcare

Beat your DNA

Research suggests that even with a genetic predisposition to a shorter lifespan, adopting a healthy lifestyle can offset this risk by more than 60 per cent, adding up to five years to life. This challenges the traditional belief that genetics are the main factor in longevity. The best lifestyle choices for a longer life were found to be "never smoking, regular physical activity, adequate sleep duration and a healthy diet".—The Guardian



Sow, grow and share

Taree Adventist church (NSW) celebrated the opening of its community garden on June 2, a project aimed at building relationships with the local community. Initiated by the women's ministries group, the project received initial funding from the church, and grants from ADRA, the North New South Wales (NNSW) health department and the Morisset ADRA Op Shop. The garden's mission, displayed on a sign at the site, is to "sow, grow and share" fresh vegetables with the local community, fostering connections and providing support through fresh produce. Attending the opening day were church members and local residents. Special guests included MidCoast mayor Claire Pontin, ADRA NSW manager Lazio Crescentini, NNSW health director Erin Keegan, and local church pastors Mike Collum and Graham Stewart.—**Mathew Barber/Juliana Muniz**



New reads

The Australian Union Conference recently launched two Seeds of Faith books written by Amanda Bews. *Devotions from the Aisles* is a compilation of 26 devotional stories that feature common brands that would be found on the shelf in the supermarket. Each supermarket item is paired with a spiritual lesson as well as questions that prompt the reader to reflect on the story. The second book, *Advent Oarsmen: The Robert & Henry McMahon Story*, is the seventh book in The Angel Said Australia series featuring the true story of Robert and Henry McMahon who rowed their boat from Victoria to NSW, with nothing but cold pies, a school atlas and a pile of books. Both titles are available to be purchased from Adventist Book Centres.—**Kymerley McMurray**



Bible delivery

Staff at Adventist schools in Tonga have received a new Bible specially designed to deepen their faith and support personal time with God. During a recent visit to Tonga, South Pacific Division (SPD) president Pastor Glenn Townend took with him copies of the Abide Bible for all the school staff. He said the Bibles were not only for the teachers, but also for the cooks, gardeners, bus drivers and other staff. The project, supported and funded by the SPD and its four unions, will see all school staff across the South Pacific Division receive an Abide Bible over the next two years.—**Tracey Bridcutt**



NZ champions

Community champions across New Zealand gathered at Tui Ridge Park, Rotorua, for the "Equipped to Serve" 2024 Community Champions Conference from May 24 to 26. One key theme of the weekend was the importance of truly observing the Sabbath. Participants were encouraged to pause and spend time with God, emphasizing the value of being with God rather than just doing for God.—**Ole Pedersen/Record Staff**



Disciple-makers

A short course equipping, empowering and deploying participants for missional ministry has graduated its second—and largest—cohort and is offering a discount for the next.

Catalyst is a 12-week immersive, skill-based discipleship adventure hosted on Avondale University's Lake Macquarie campus. An initiative of the South Pacific Division in partnership with Avondale, the course provides "clarity and competence in the mission of the local church" so participants can return equipped to help share "the good news of the kingdom of God".

Eleven participants, including several young professionals, graduated from the course on May 10. They say it has helped clarify life purpose and direction.

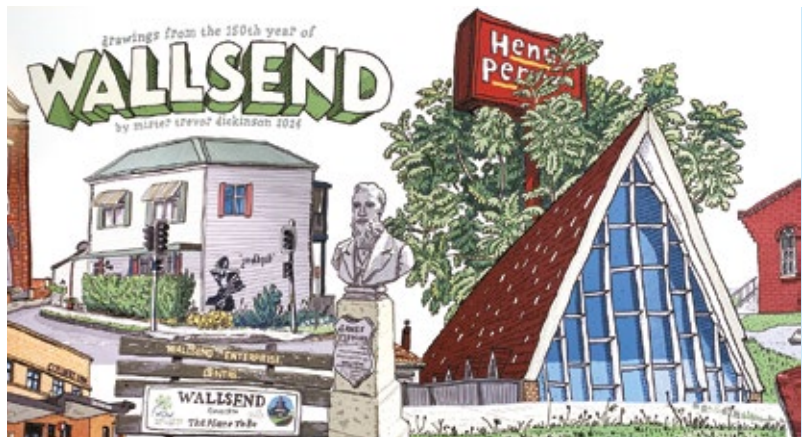
At a graduation ceremony, Avondale vice-chancellor Professor Kerri-Lee Krause presented the commissioning

Pastor Cristian Copaceanu, president of the Church in North New South Wales, presented the address. He spoke about how seeds that stay dormant in soil for years can still germinate. Water is the catalyst. We can be dormant seeds, he said, but when a catalyst wakes us, we can bear fruit for the kingdom of God.

Participants can register for the third Catalyst cohort with at least a \$A1400 tuition discount, thanks to a donor. Classes begin July 29.—**Brenton Stacey**

have news to share?

Send info and photos to <news@record.net.au>



Wallsend special

An iconic Seventh-day Adventist Church in Newcastle, NSW, is featured in a composite mural celebrating the 150th anniversary of the suburb of Wallsend. The mural, created by renowned local artist Trevor Dickinson, occupies an entire wall of the Wallsend Village shopping centre. The church was constructed in 1966. Its striking sloping roofline and hilltop location make it a significant landmark in Newcastle's western suburbs. The church accommodated Wallsend members until 1998 when it was sold to the Multicultural Adventist congregation. The new Wallsend church was built on land adjacent to Macquarie College and opened in 2002.—**Joy Guy**



Sanitation boost

Ceremonies were held at two Adventist primary schools—Kukudu and Varu—in Western Province, Solomon Islands, as they welcomed new sanitation facilities on May 28. The sanitation facilities were provided by ADRA Solomon Islands through the Turn on the Tap (TOTT) project. The project aims to partner with school leaders, education providers and provincial sectors to improve access to water, clean and safe toilets, sustainable menstrual supplies and effective hygiene facilities. Funded by ADRA Australia, the project prioritises the needs of female students and children with disabilities. Many female students in the country cannot attend school regularly due to inadequate toilet facilities that lack running water, privacy and are not designed to meet their needs. TOTT project manager Sharon Kele said the achievement is one of the biggest developments for the schools and communities.—**Denver Newter/Kiera Bridcutt**

"Is atheism affecting my health?"



This is the question that Victoria Derbyshire asks herself in a book titled *Reconstruction*. Strangely enough as a self-confessed atheist, she said she wishes she had a religious faith and advises others to consider resurrecting any faith that they may have previously had.

So why then would an atheist be putting forward ideas that she had trouble accepting herself? Well it all seems to come down to the research.

Of recent times there seems to be a plethora of studies, books and documentaries centred around longevity. Where can we find the highest proportion of centenarians and what can we learn from their lifestyle, are among the top two questions researchers seem to be asking.

Dan Buettner, famous for his book *The Blue Zones*, discovered that of the 263 centenarians he interviewed all but five belonged to a faith-based community. His research indicated that if you attend faith-based services four times a month then you could expect to add between four and 14 years to your life expectancy.

A research paper from Ohio State University also seems to support Buettner's findings. The university conducted two surveys that looked at more than 1500 newspaper obituaries initially from Ohio, then later from a broader population across the United States. Laura Wallace, the lead author of this study, found evidence from both studies showing that those with documented religious affiliations lived an average of 9.45 and 5.64 years longer respectively than those who did not.

So what is it about attending a church that helps people live longer? Is it that people attending church tend to engage less in unhealthy practices such as excessive drinking or is it more a matter of the heart? Are they more likely to forgive and hold less resentment? Perhaps it is the meditative practice of prayer and communion with God. Another suggestion might be the connection between one another, and the support freely given by its members to one another without any expectation of recompense.

Many believers these days will say "I don't need to go to church to be a Christian" and this is true, you don't. However, by not doing so you may be losing out on some longevity. If you profess to be a Christian, then no doubt you are keen to follow what the Bible says regarding this matter.

Hebrews 10:25 (NLT) says: "And let us not neglect our meeting together, as some people do, but encourage one another, especially now that the day of his return is drawing near."

So whether you are believer or not there seems to be some benefits to attending a loving faith-based community. If you don't attend church regularly, maybe it's time to recommit. Consider joining one today. If you do, maybe you can invite someone else to share your blessings. I hope if you're reading this, you are part of, or can find a kind and loving church community to be a part of.

Jenna Morgan

a member of Murwillumbah church, NSW.



The Mildura Affordable Wardrobe

Mildura is quite an isolated area where a number of individuals are facing economic hardships, particularly in light of the cost-of-living crisis. But since February 2023, the Mums At The Table group in Mildura have taken the initiative to launch several service activities to provide assistance and support for mums doing it tough in their community. These opportunities have been developed to reach all demographics of mums, tailoring different experiences for different parts of the community.

One of the fundamental initiatives which was started up by Larissa Forbes-Wilson was the Affordable Wardrobe. The Affordable Wardrobe is a community and outreach-oriented service which operates to provide high-quality, gently used second-hand clothing to mums in the community who cannot afford good-quality children's clothing.

Larissa began this project from her own passion for op-shopping. She grew up with a love for finding treasures in second-hand stores and was always amazed at the good quality clothes she would be able to find. Seeing the impact of the rising cost of living on her community, Larissa wanted to put her skills to good use. She wanted to help families in her community who were struggling financially without singling them out, and developed the Affordable Wardrobe as a place where mums can visit and receive needed children's clothes.

All the clothes provided to the Affordable Wardrobe through Larissa and other donors are brought by word of mouth and are washed and sorted. The mums involved in this project are generous as there is never a shortage of clothing to choose from! Mums from the community can visit and select good quality clothing for their children for free or for a donation, if they feel impressed to give.

The Affordable Wardrobe typically operates on Mondays, 9:30am-11am, at the Mildura Seventh-day Adventist church hall. It runs while their Mums At The Table playgroup is happening, so children are able to play while their mums take some time out to "shop". The Affordable Wardrobe is open to everyone in need, and news about it has mostly spread by word of mouth across the community.

It has also received a great response from the community. On their first opening, around 25 mums from the playgroup attended, with five from the community. The second time they ran the event, more than 30 mums from the community attended.

As Larissa said, "Mums are just so happy to be able to pick high-quality clothing . . . so many just can't believe the generosity of others."

One young mum who was caring for two children of her



own, as well as two of her friends' young infants, had nothing to dress the children in. Larissa invited her to the Affordable Wardrobe where she was able to fill up two big shopping bags with baby clothes, swimmers, sleep suits and shoes. "She was absolutely blown away and so very appreciative," reflected Larissa. This mum told Larissa a few days later that the infants had been having the best sleeps since receiving the sleeping suits. She has since been attending the Mums At The Table playgroup on a regular basis.

This initiative recognised a need in their community and did something about it, serving those around them in a kind, thoughtful and practical way—shining the loving heart of Jesus on others through action.

Churches or individuals interested in being part of the Mums At The Table ministry can find out more at <mumsatthetable.com/partner-with-us/>.

Olivia Fairfax
assistant editor, *Adventist Record*.



Potato soup with orange and almond crumb

Serves 6 Prep 30m Cook 1h 20m

This soup is perfect on cold winter nights and will ensure you feel fulfilled and warmed. The delicious orange and almond crumb adds a unique element, turning this soup into a gluten-free specialty.

Ingredients

600g new potatoes, washed
 5 tbsp orange juice
 2 tbsp olive oil
 1 large leek, washed, chopped
 1 stalk celery, finely chopped
 2 cloves garlic, chopped
 2 bay leaves
 1 cup (250ml) low salt vegetable stock
 4 cups (1 litre) So Good™ Unsweetened Coconut & Almond milk

Topping: Orange and almond spiced crumb

Zest of 1 orange
 ¼ cup ground almonds
 2 tsp desiccated coconut
 1 tbsp chia seeds

Nutritional Information (per serving)

ENERGY	CALORIES	PROTEIN	FAT	SATURATES	CARBOHYDRATE
974kJ	233	6g	13g	3g	21g
SUGARS	FIBRE	CALCIUM	SODIUM	IRON	POTASSIUM
5g	5.8g	190mg	150mg	1.7mg	693mg

Method

1. Preheat the oven to 180°C.
2. Place potatoes in a roasting dish with half the orange juice and olive oil. Season to taste and toss together. Roast in oven for 35 minutes until tender. Remove from oven and leave the potatoes to cool. Place in a large bowl and mash with a potato masher.
3. Heat other tbsp of olive oil in a large saucepan over a medium heat. Add the leeks, celery and garlic with bay leaves. Cook until soft on a low heat, for about 10 minutes. Remove the bay leaves and stir in the potatoes, stock and milk. Bring to the boil, reduce heat and simmer for 5 minutes.
4. In a blender or food processor, puree the vegetables down to a paste. If too thick, add a little more milk. Return to the pan. Stir and continue to heat through for 10 minutes.
5. Whilst the soup is heating, prepare the crumb by mixing all the topping ingredients together. Spread over a lined baking tray and toast in 180°C oven for 8 minutes until golden.
6. Ladle soup into bowls and sprinkle with the crumb mixture to serve.



Recipe of the Week



Subscribe to receive delicious plant-based recipes straight to your inbox.



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The first Indigenous Australian church elder

Paddy Cannon is significant in Australian Adventist Church history as reportedly the first Indigenous Australian to be ordained as a local church elder. Born on March 17, 1903, Cannon's journey with Adventism began when he arrived at the Mona Mona Mission in March 1916 at 13 years of age. Shortly after arriving at Mona Mona, Cannon was influenced by the Adventist message and the mission became his permanent home.

For the rest of his life he spent much of his time spreading the gospel, faithfully witnessing for his Lord wherever he went, and always took part in the "Appeal for Missions", an annual campaign where church members voluntarily went door-to-door, collecting donations from the public for the church mission program in the Pacific Islands. Cannon's huge grin and friendly manner never failed to impress tourists to whom he demonstrated the art of boomerang throwing.

In 1956, Cannon was ordained as an associate elder of the Mona Mona church by Pastor Norman Ferris. In the *Australasian Record* on November 12, 1956, Ferris wrote:

"Last Sabbath it was my privilege to ordain Paddy Cannon as associate elder of the Mona Mona church. I understand that Paddy is the first Australian aborigine* to be ordained to such a position, and his appointment to this office will bring satisfaction to many who have been associated with this mission in the past. Paddy is greatly loved and honoured by his people and is a tower of strength to the community. He loves the advent message and his face just beams

with joy as he talks of the coming Christ and of the 'good home', using his own expression, that we will have one day soon in His kingdom."

Little is known about Cannon's personal life. He married twice, first on April 8, 1923, and then on July 12, 1931. Though details about his wives are scarce, we do know that he had five daughters and two sons. In 1959, three years after his ordination, Cannon's leadership extended beyond the church and he became an influence on those living in the Kuranda area.

Cannon died suddenly of a heart attack early on the morning of Sabbath, May 7, 1960. The *Australasian Record* on June 20, 1960 reported "A familiar and well-loved brother is no longer with us at Mona Mona Mission. Paddy Cannon, one of the most widely known and respected natives* in Australia, passed away very suddenly during the early hours of Sabbath, May 7. The death occurred at the North Queensland camp-meeting at Townsville. The news of Paddy's passing brought sadness to the hearts

of many, for he had endeared himself to all who met him, by his wide, beaming smile, which was but the reflection of his inner rejoicing in 'the blessed hope'. He left behind an elderly mother, Mary Ann Lawrence, two sisters, and his seven children."

After his death, he was honoured by having the new kitchen and amenities block on the North Queensland campground named the "Paddy Cannon Amenities Block". Paddy Cannon was laid to rest at the Mona Mona Mission, the place that had been central to his life and work. His story is a testament to his faith, dedication and the profound influence he had on those around him.

*In these instances, we have chosen not to modify the historical record by updating these phrases, instead, using this opportunity to acknowledge how times have changed and remind all readers of the importance of using language with Christian care to avoid offence.



WHEN THE
Sabbath

met grace

At a conference in Minneapolis, Minnesota, USA, in 1888, Seventh-day Adventist Church leaders argued passionately about the role of law and grace from a biblical perspective.

A couple of “young gun” pastors, EJ Waggoner and AT Jones, were pushing salvation through faith in Christ’s righteousness and arguing against the accepted understanding the Church had of the law in the New Testament. Many senior pastors and church leaders strongly opposed these presentations.

The presentations also challenged the Church’s approach and witness to the broader community. During the centenary celebrations of this conference (1988), Robert W Olsen helped us understand the situation when he wrote: “Most Adventist converts had come from other Christian churches, and their acceptance of Christ was taken for granted. Adventist ministers preached much more about the law and the Sabbath than about Christ.”

He added that Adventist ministers “became skilled debaters who prided themselves on their ability to out-argue their Sunday-keeping counterparts. Waggoner and Jones’s sermons were different. They concentrated on Christ—His deity, His humanity and His righteousness, which He offers to us as a gift.”¹

The Protestant—and biblical—doctrine of salvation by faith through the grace of God barely featured among Adventists at the time. What a tragedy! Unfortunately, in looking back we recognise now that while Joseph Bates, who almost single-handedly brought the Sabbath into Adventism, “could make what appeared to be gospel statements, his basic approach was legalistic—that salvation came through the keeping of the law”² and that included keeping the Sabbath.

Fortunately, the Minneapolis conference led us into a different direction. First, these meetings impacted on several who attended and then, in the long-term, grace took its proper place within Adventist teachings.

Among those attending, WC White, Ellen and James White’s son, called Waggoner’s sermons a turning point in his life. CC McReynolds reported that after the fourth or fifth presentation, he had become a “subdued, repenting sinner”.

McReynolds went out of the city into the woods and spent an afternoon on his knees, with his Bible. “I had come to the point that I did believe the promises of God in His Word for forgiveness of my sins, and that it did mean me as well as any other sinner.”

AO Tait reported that while a number of leaders did not see “light” in the message, it has been “coming to us as a flood of blessing ever since. . . . I found that doctrine just the food that my poor soul needed. . . . I was converted at that meeting and have been rejoicing in the light of it ever since.”³

And joy is what C Mervyn Maxwell emphasised when reflecting on the conference. “What joy to be accepted by Jesus—not with a limp handshake, but with arms open wide. What joy to be forgiven—by the mighty Judge Himself. . . . What joy to know Jesus whom to know aright is life eternal.”⁴

So, where is the Sabbath and grace connection? When

grace is understood, it makes a difference to how you see things. After the conference, “some Adventists writing about keeping Sabbath exhibited a clear, gospel-oriented tone”.⁵ And Sabbath joy became more of a theme.

For instance, in 1895, GD Ballou wrote of how God and all of heaven rejoiced on the first Sabbath day “in the finished work of creation. That set an “example of rejoicing in it”. After all, the Sabbath is a gift of grace for all who will accept it.

Ballou added that this helps us “better appreciate what God means when He says, ‘If thou turn not away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, . . . then thou shalt delight thyself in the Lord?’ This takes the Pharisaic rigor and Puritanic gloominess out of the Sabbath.”⁶

That last sentence is important because it recognises the reality of the oppressive nature of the experience of the Sunday Sabbath these early Adventists had brought into their experience of Saturday Sabbath. Grace helped them not only to view God differently, but the Sabbath as well.

Ellen White, “in looking back at the 1888 meetings, would claim that the essence of the third angel’s message was ‘faith in the ability of Christ to save us amply and fully and entirely’”.⁷

On another occasion, she wrote of the need for “justification by faith” and “the gospel of His grace” to be preached so “the world should no longer say that Seventh-day Adventists talk the law, the law, but do not teach or believe Christ”.⁸

The Sabbath came to be seen more as a gift than a command. And in the Deuteronomy rendering of the Ten Commandments, the Sabbath is connected to freedom. Chris Blake reminds us that “God proclaims Sabbath as a day of liberation.”⁹ That’s liberation for the former slaves standing before Mount Sinai (Deuteronomy 5:15). And liberation for we who recognise each Sabbath as a gift from God. For the Sabbath is a weekly gift of grace with Jesus as its Lord (Mark 2:28).

1. Robert W Olson, “1888—issues, outcomes, lessons”, *Ministry*, February, 1988, <ministrymagazine.org/archive/1988/02/1888-issues-outcomes-lessons>.

2. George Knight, *Joseph Bates, The Real Founder of the Seventh-day Adventist Church*, Review and Herald Publishing Association, Hagerstown, MD, 2004, page 88.

3. Robert W Olson, *Ibid*.

4. C Mervyn Maxwell, “What is the 1888 message,” *Ministry*, February, 1988, <ministrymagazine.org/archive/1988/02/what-is-the-1888-message>.

5. May Ellen Colón, *op cit*, page 28.

6. G D Ballou, “‘Bless’ and ‘Blessed,’” *Adventist Review and Sabbath Herald*, October 1, 1895, pages 627, 628.

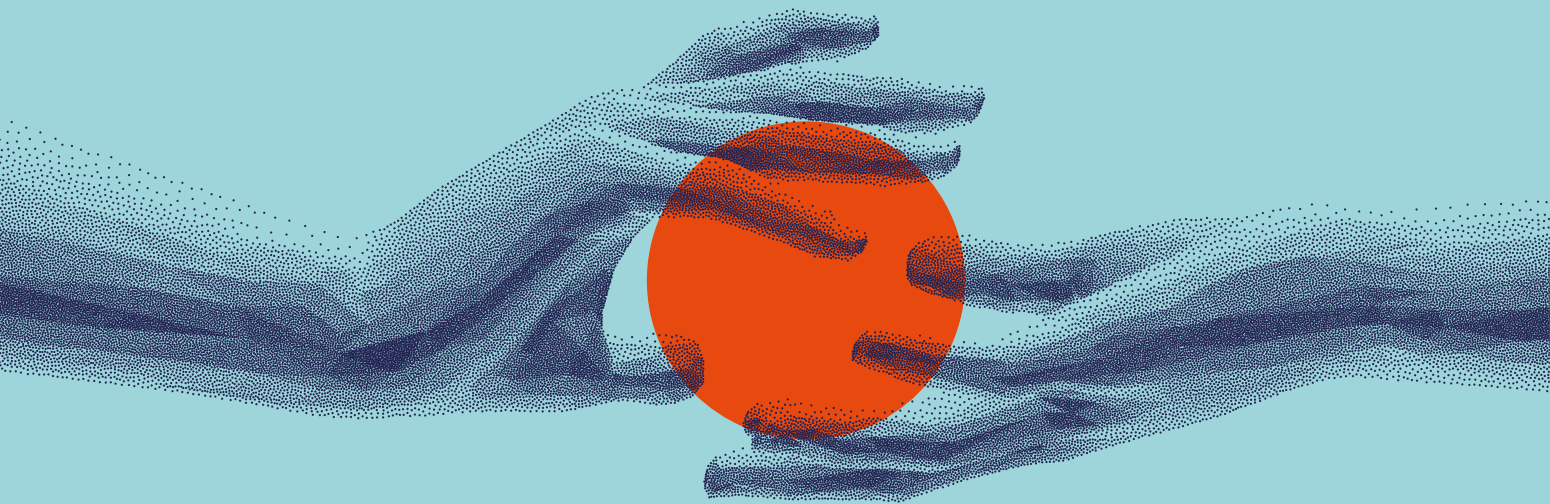
7. Cited George Knight, *op cit*, page 87

8. *Ibid*.

9. Chris Blake, *Searching for a God to Love*, Pacific Press Publishing Association, Nampa Idaho, 1999, page 226.

Dr Bruce Manners

author, retired pastor and former editor of *Signs of the Times* and *Adventist Record*.



pay it forward

Suddenly, I found myself overseas in Korea and out of work with no income for two months. I had been dismissed two months before the end of my contract. The manager told me she had already started another teacher, and forgot when my contract finished. Usually I lived from month-to-month with very little money left at the end. But now I had to stretch this final month's income for three months. My accommodation was linked to my job, so I was effectively homeless during this period.

I had already signed a contract to work in the Adventist Junior High School located on Sahmyook University campus, starting in two months at the beginning of a new school year. Due to the Korean government's visa rules it would have been impossible to get extra work during those two months, at least legally. As a Christian, I was not willing to work illegally and if I had tried to, I risked being prosecuted or deported.

This was in the middle of winter, with snow on the ground. Not the best time to be homeless. I was in Korea with my two young children: one preschool and one lower primary school age. However during this time, because of God's grace, *we never spent a night without a roof over our heads and never missed a meal.*

Although for many people this would be a time of panic, God granted me peace throughout, which flabbergasted others and impressed them to help me.

The previous year I had heard a distinct call from God to go to Korea. I was willing to go but everything I tried to do towards that goal fell through.

I was failing spectacularly and finally I told God I was willing, but if He wanted me to go, it all was in His hands. During the next few months, I watched barrier after barrier disappear. Because of this experience I knew I was exactly where God wanted me to be. I knew God was capable and willing to care for me during this time, even if I didn't know how—hence the peace I felt.

I have so many stories about this time, I could probably write a book about all the things that God did to support me during this two-month period. Of all the stories I could tell, this one has stood out because of its long-term effect:

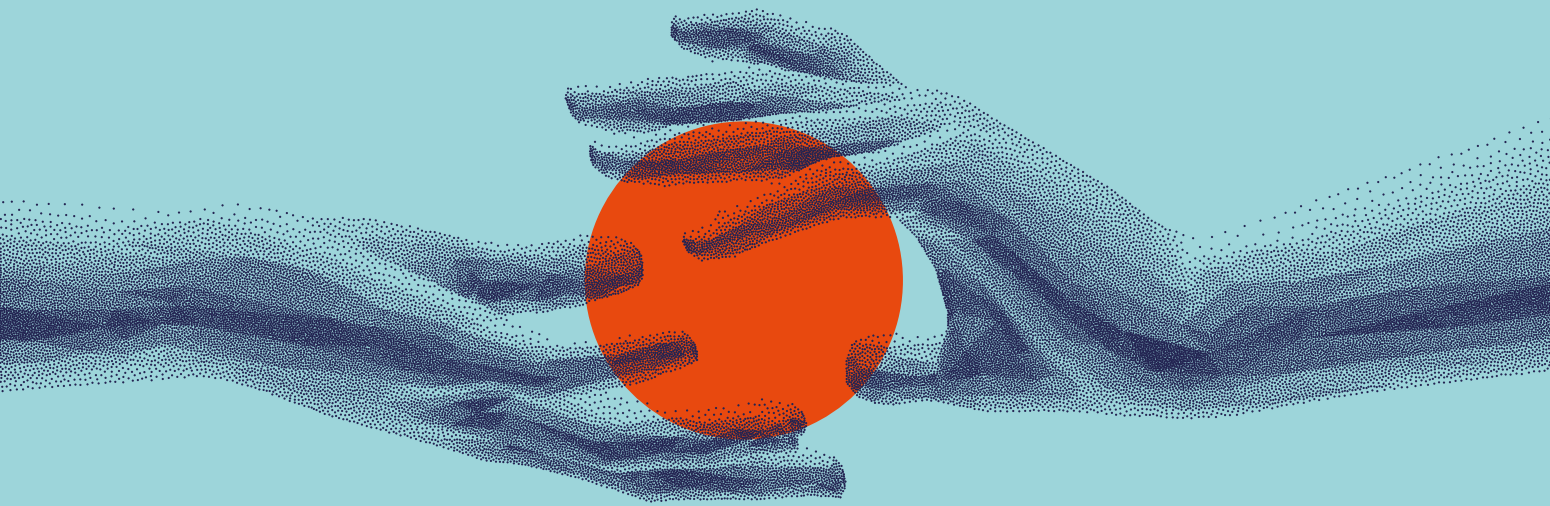
One day I was at the English-speaking church company on the Korean Union Conference campus. The Serviceman's Centre was set up by the General Conference to be a home away from home for the American Adventist soldiers based in Korea. This church group was run by the chaplains who managed

the centre. Primarily for the soldiers who were off duty on the weekend, the group was always open to any person who wanted to worship and fellowship without language barriers.

Completely out of the blue, after church that day, I was handed an envelope. The money inside was worth approximately \$A300; not so much now but worth much more then. I had not told anybody my need but God knew. The person who gave this to me was an English conversation teacher at Sahmyook University.

I wished to repay the money, but I couldn't. The teacher who gave me the money was from New Zealand. By the time that I was working again and had the necessary finance, the new school year had started. The lady who gave this money to me had finished her contract and returned home. I did not know where in that country she was from, so I could not do anything about returning the money. Because I couldn't return the money I was impressed to pay it forward instead.

Several months later my dad was visiting me in Korea. When he left Korea, he went home via Thailand. For many years, he had supported the education of Thai students, Karen refugees and other minority group students. He was



visiting to reconnect with several of them and other people who he knew. He also planned to visit Mission College (now Asia-Pacific International University). During previous visits to his students there, he had befriended the chaplain and he was going to visit him.

I gave my dad the equivalent amount of money I had been given. As I knew he was going to be visiting schools in Thailand, I asked him to find a student who was in need to give this money to. I left it at his discretion who he gave it to, ie God's prompting. So who did he find?

Dad found a student at Mission College. This student was studying to be a pastor. He planned to return back home to Africa to do his ministry there. He should have been graduating soon, but faced a serious problem. His sources of funds had dried up and he had fees owing that he couldn't pay. Things had gotten so bad that instead of graduating he was facing expulsion. The money that I sent was exactly what was required to pay his back fees so he could finish his course and graduate.

He begged Dad for my email, so he could thank me. He wanted to pay me back, but I said that instead when he was financially stable himself, he should find someone else in need and pay them—to pay forward—then tell the

person he had helped to do likewise. Only heaven can know the result of this: How many people have been helped by paying forward? What have they been able to go on to do to spread the gospel in their own area? What impact has this graduating pastor had in his own ministry?

There is no question that this money was very useful for me as at that time I barely had two coins to rattle in my wallet. But this money I was given also helped an African student in Thailand and only heaven knows how far this has gone or if it is still going.

I have recently realised another rather profound thing. I was paid in Korean *Won* and this is what I gave to my father. This was converted in Thailand to the local currency, *Baht*. I was given the exact amount needed for the African student's bills, not yet due at the time I was given the money; and taking into consideration the *Won* to *Baht* conversion rate when it was given to the student about five months later. Only God could have known how much to give me. But this is just like God—He loves double (or triple etc) dipping of His blessings.

He has forgiven us and told us to forgive others. Everyone who learns of the good news of God's salvation is to

share this news as far as possible. We experience the love God has shown for us in Jesus' sacrifice, and we should be a mirror reflecting that love to others who we come in contact with, in our attitude and actions. This principle can be found in many places in the Bible, but I will quote just one:

"Be kind to each other, be understanding. Be as ready to forgive others as God for Christ's sake has forgiven you. As children copy their fathers you, as God's children, are to copy him. Live your lives in love—the same sort of love which Christ gives us and which he perfectly expressed when he gave himself up for us in sacrifice to God" Ephesians 4:32–5:2 (Phillips).

I like how Ephesians 5:2 is put in the New King James Version. It talks of Christ loving us and giving Himself for us, as an offering and a sacrifice to God for a sweet-smelling aroma. When we reflect this love to others around us, we are also like this top-shelf perfume to them.

Juanita Hughes

is a member of South Brisbane church, Qld, and an active dementia advocate, a ministry she feels called to.



The *sleeping church*

The Kedron valley is drenched in the sepia tones of early evening as Jesus and His disciples gather on the mount of Olives. As they quietly talk, they notice in the distance a commotion. A small crowd of respectfully dressed people have gathered and appear to be waiting for someone or something. While it's not unusual to see a crowd of people during the day, it is more unusual late in the day. What they are doing appears to be not only important but inevitable.

As they look closer, they see amongst the crowd a group that is distinct from the rest—10 young women excitedly chatting among themselves while occasionally glancing up the cobbled road. In their hands they hold something—a lamp.

The parable of the ten virgins (Matthew 25:1–13) is replete with prophetic symbolism and is placed in the middle of the Olivet Discourse which addresses end-time events, the importance of watchfulness and the vital

significance of being ready.

Given the context and the prophetic nature of the entire block, we immediately recognise the symbolism used for a church throughout biblical prophecy—that of a woman.

If Revelation's corrupt church is described in unflattering terms as a harlot, it seems appropriate to conclude that the "virgins" (Greek *parthenois*) of our parable represent a pure or undefiled church. In what way this "church" is "pure" or "undefiled" remains to be seen.

As we continue our evaluation, we can conclude that from a prophetic and biblical/Hebrew mind perspective, 10 is often associated with completeness, and order,¹ the lamps represent the Word of God² and the oil is a symbol for the Holy Spirit³.

The final symbolic strand we need to pull together relates to the object of their attention—the bridegroom, which is none other than Jesus Himself⁴.

So, what might we call a "church" who is

into the Word while looking for and waiting for the coming of Jesus? Given the context of our parable which uses prophetic and symbolic language to describe end-time events, the importance of watchfulness and readiness—it could be logical to conclude that "Adventists" fit into this group.

Now that we have described more fully the symbolic particulars of our parable, and drawn some potential parallels to our own time, we need to turn our attention to the aspects of the parable that divide those who were prepared and those who were not—the lamps, or more specifically what the lamps were supposed to do.

According to the parable, having access to a lamp is not enough; it needs the capacity to illuminate. Indeed, lamps that do not provide illumination serve little to no purpose beyond being an ornament. A little commodity called oil makes all the difference, and five had oil and five did not.

So, it seems possible that one can be an "Adventist" into the "Word", have a profession and yet lack the transforming power of the Holy Spirit Who alone can effectively incorporate the principles of God's kingdom, revealed in the Word, into the life which results in an illuminating life.

I'd like to suggest that this would be a catastrophic place to be. Imagine believing that you were ready and yet being ignorant of the fact that you were not! Indeed, one startling aspect of the parable is that the two groups were indistinguishable from each other until the midnight cry. This event woke the whole group from their apathetic, situational ignorance. Unfortunately, at that point it was too late to change the inevitable outcome. The resulting panic and rush from the foolish served as a pointless exercise when in the final analysis those "words of doom"⁵ are uttered from the other side of the door—"I know you not".

It is clear from the parable that there is a very tight correlation between the Word/oil combination and "knowing" the Bridegroom—all of which relates to "illumination".

This begs the question: what is it that needs to be illuminated and why?

As it turns out, the answer to that question is painfully obvious, and one every Christian should know. We only need turn to the first few pages of Scripture to discover humanity's first interaction with the enemy of souls, which showcases his primary *modus operandi* (MO) as well as the issue he thinks is most important.

The first question in the Bible proves to be its most significant—"Did God say?" The question is replete with negative implications relating to God's character and exposes Satan's deceptive and manipulative agenda which Eve—whose genetic material would later produce people like Albert Einstein—was helpless to refute because she turned her attention from the Creator to the creature, resulting in confusion and doubt.

Satan is the master blaster when it comes to misrepresenting God's character. After all, he was formerly known as "Lucifer" (light bearer). Of all created beings he stood closest to the Father and reflected the knowledge/light about God's character to those angels he worked with. He was an important channel of illumination about God's character. Unfortunately, like Eve, his attention was drawn from the Creator to his own beauty and intelligence and the same confusion that he later encouraged in Eve's mind caused him to doubt and distort the trustworthiness of God's

character and government in his own.

Lucifer/light bearer became Satan/accuser, and as the Latin saying goes "*corruptio optimi pessima*"—corruption of the best becomes the worst. The "accuser" weaponised his understanding of God's character to distort the knowledge of God for his own destructive ends. Indeed, a cursory glance over the sordid history relating to sin and its instigator reveals just how devastating that program is.

Only the purity of the scripturally grounded gospel message that points to the Author and Finisher of our faith, the One who is altogether lovely, the everlasting Father, and Prince of peace as sent by the Father and empowered by the Spirit will be effective in illuminating the true character of God. I'd suggest this is why those beautiful young women in the parable are described as "parthenois"—they live the Spirit-inspired purity of the gospel message, dispelling the Satan-inspired darkness in relation to God's character. In other words, they know God.

For too long the accuser's lies have held sway over lives, resulting in a focus that inevitably drifts from the Creator to the creature. The Spirit-inspired, illuminating life is only possible when we know Christ crucified, the real Jesus and not a "Jesus" crafted by the imagination. The same Jesus who in His act of self-emptying, so eloquently described in Philippians 2, invites us to take up our own crosses and experience Him in revealing the real God.

As in the parable, so in life—it is not possible to proclaim something you haven't experienced, nor is it possible to share knowledge you haven't known. I'd respectfully suggest that ultimately, this reveals the difference between the five wise and five foolish parthenois—the wise knew Jesus by experiencing Him, the foolish knew about Jesus.

Every theology and doctrine we as Adventists have points to Jesus—or should point to Jesus. Their purpose is to provide "windows" into the character of God and describe the processes of His government as they effect and impact creation. They are revelatory about God, designed to provide a Spirit-inspired experience for individuals who exist corporately within a body led by the cruci-

fied and risen Christ. Through the church these individuals corporately reveal the truth about God to intelligent creation both here and throughout the vast creation. While individuals do reveal God's character within their circle of influence, it is only through the corporate body that the fullest revelation occurs.

In the end, our salvation is not our responsibility; our responsibility is keeping our focus on Jesus. As we do this, our self-centred motives for seeking Him will dissolve as our primary concern and MO shifts from self-preservation to lifting Him higher. The result of this will be an illuminated life that individually and corporately shines to reveal our wonderful Saviour—we will be fitted for heaven because we will have heaven in our hearts⁶.

One final thought in relation to the parable. The "Midnight Cry" is not given by the sleeping church. The same Jesus who described the prophetic Laodicean Church of Revelation 3 as being unaware of their true condition is no less flattering when He describes the end-time church as sleeping. I'd suggest we just accept His evaluation and get over it. However, I'd also suggest there are a couple of things we can do.

Firstly, we should sleep with one eye open—and make it a "prophetic" eye. Be aware of everything that is going on in the world and view it through that "prophetic" eye. If we do that, I believe we may start hearing a distant "cry".

Secondly—and possibly more importantly—get to know the Bridegroom . . . Jesus is attractive.

I suspect if we do these things, then we will be in a better position when at midnight—the darkest hour of earth's history—a cry is "heard".

"Behold the Bridegroom cometh, go ye out to meet him."

1. Ten horns, Ten toes, Ten Commandments, Ten Plagues.
2. Psalm 119:105, NIV
3. Zechariah 4:1-6
4. Revelation 19:7-9
5. COL, 413
6. DA, 641

Randall Ibbott
freelance IT consultant,
Central Coast, NSW.



Conversations

Errors corrected

We can understand the excitement that 300,000 were baptised because of PNG for Christ (*Adventist Record*, June 15), adding to the 450,000 original members (over two-thirds of South Pacific Division (SPD) membership). We trust and pray that the months of preparing these people for baptism before the campaign, corrected the theological concerns for the SPD, revealed by GC statistician David Trim ("Church member survey uncovers uncertainties around key theological beliefs", December 2, 2023).

[According to that report] One-fifth of members believe the dead can communicate with the living and one-quarter believe Christians go to heaven when they die. Nearly a third believe that Christians can go to witch doctors and spiritual healers for help. More than half believe the soul is a separate part of a person that lives on after death.

Two-thirds believe the Holy Spirit isn't a person, thus denying the Trinity. And a staggering three-quarters hold a legalistic view they won't get to heaven unless they obey God's law perfectly.

We trust that these errors were corrected and especially that the gospel of salvation as a free gift of God's grace was presented to these candidates.

Errol Webster, NSW

Helpful clarifications

I was sad and encouraged at the

same time, to read the article "Behind Closed Doors" (June 15). Two issues arise in this article for me.

The first is: I wish the abuse [the author] is writing about was only perpetrated by men. Sadly, I know that that is not true. Talking to pastoral counsellors, family therapists, pastors, people-helpers of all kinds and Lifeline counsellors (where I worked for three-and-a-half years), there are women who perpetrate against men in the same way described in this article.

I would like to have seen that acknowledged in that article.

The second issue: Scriptures are/ have been used to twist and justify, allowing abuse to continue as stated. I am very happy to have had articulated so clearly these two points:

a. "... an examination of the Torah demonstrates that there were no Jewish laws prohibiting women from speaking in religious assemblies".

b. "Paul's writings here are thus addressing the political position of the church in the Roman Empire . . ."

Both of these clarifications were very helpful for me. Good article. Keep up the good work!

Lawreen McIver, WA

Mini misfire?

The article "Beastly mini-marks" (May 29) was a real misfire, and would have been better not fired at all.

To begin with, mini-marks of the beast are never mentioned in

the Bible, and as such are a wild extrapolation based on the author's own biases. He makes much of "emerging threats" such as artificial intelligence, social media and what he describes as moves towards totalitarian and coercive governments in places he lauds as former bastions of liberal democracy.

The examples he uses are speculative at best, and ignore the very real opportunities and potential for positive impact of some of the advances in technology he describes. Similarly, they brush over the many lives saved by coherent and cohesive government responses to global disasters.

The thing I found most disturbing about his article, however, was the undercurrent of fear present throughout.

As Christians, we have no cause for fear. 2 Timothy 1:7 says, "For God has not given us a spirit of fear and timidity, but of power, love and self-discipline." We would do well to remember that rather than looking for mini-marks of the beast under every rock. We have, in an ever-changing, complex world, endless opportunities to grow our faith and our trust in Jesus, who promises that He will never leave us nor forsake us, and that the outcome of the great controversy is already pre-determined.

**Dr Ruth-Ellen Macht (née Marks),
BMed, FRACGP, FACEM, DCH,
GradDip HealthProfEd, Qld**

HELLO KIDS!



We find comfort
in God's grace



Lucifer's WAR!

This Bible lesson explores the beginnings of the great controversy between God and Satan. It reveals the ambitions of Lucifer to be like God and the consequences of Lucifer's rebellion to himself and his followers. God's grace is revealed to be the answer to the false accusations that Lucifer made against God by revealing God's character as love. Lucifer did not deserve forgiveness, yet God offered it. The human family does not deserve God's forgiveness, yet He offers it. God is love.

MEMORY VERSE

"And he passed in front of Moses, proclaiming, 'The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin...' " (Exodus 34:6).

TEAM 1

PLACE TOKEN HERE

PLACE TOKEN HERE

PLACE TOKEN HERE

CUT OUT THE TOKENS ON THE DOTTED LINES



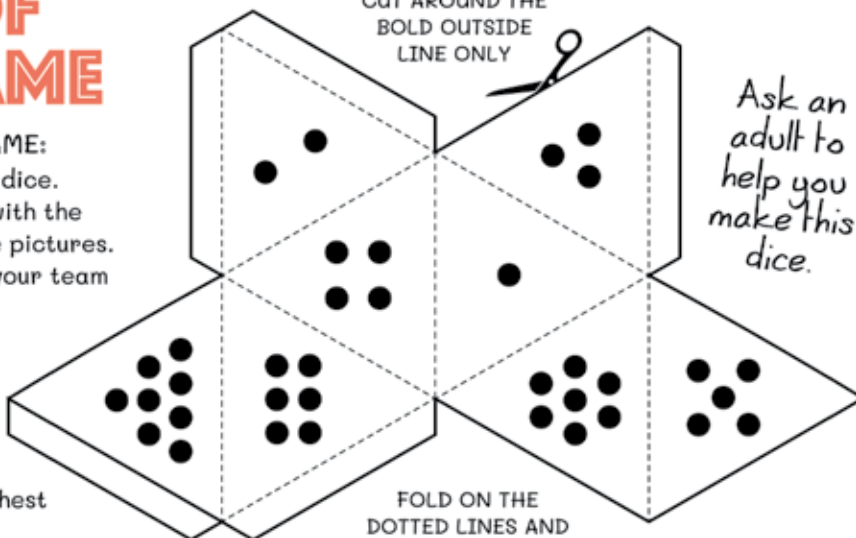
Highest
Number
WINS!

TUG OF WAR GAME

HOW TO PLAY THE GAME:

1. Take turns rolling the dice.
2. Match the dice dots with the number of dots on the pictures.
3. Place the picture on your team rectangles.
4. Keep rolling until all spaces are filled (if you roll a used number, roll again).
5. Add up your numbers. The team with the highest total number WINS!

CUT AROUND THE
BOLD OUTSIDE
LINE ONLY



Ask an
adult to
help you
make this
dice.

FOLD ON THE
DOTTED LINES AND
GLUE THE TABS

PLACE TOKEN HERE

PLACE TOKEN HERE

PLACE TOKEN HERE

TEAM 2

Celebrating God's
GOODNESS



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Appreciation

Dr Allan Lindsay and his family would love to express their deep, heartfelt gratitude for the bounty of expressions of love, support, care and hope from this wonderful faith family, following the loss of their dear wife, mum, gran and mama—Deirdre.

Your cards, generous actions, kind words and countless prayers have provided immense comfort and strength and have affirmed again and again the glorious hope we all share that we shall soon see her again when Jesus "will descend from heaven . . . and the dead in Christ will rise . . . to meet the Lord in the air". Thank you for sharing our grief.

Obituaries



DAVIDSON, Margaret Irene (nee Goozee), born 15.6.1928 in London, UK; died 14.3.24 in

Cooranbong, NSW. On 2.6.1948 she married Harold Davidson, who predeceased her in 2009. Midge is survived by her children, Trevor (Seaham, UK), Margy (Colebrook, Tas), Marilyn (Colebrook), Eileen (Rossarden), Les (Morisset, NSW), Sheila (Brighton, UK), Tim (Bowraville, NSW) and Susie (Grafton); 22 grandchildren; and 35 great-grandchildren. A Newbold College graduate and former Stanborough Park Hydro employee, Midge moved to Australia in 1971. She loved life, her family, knitting and playing piano and singing—performing at the Royal Albert Hall, the Gallery and the Sydney Opera House.

Steve Magaitis

LINDSAY, Deirdre Eve (nee Kent), born 30.8.1935 in Sydney, NSW; died 19.5.24 in Cooranbong. She was married to Dr Allan Lindsay. Deirdre is survived by her husband, Allan; children, Coralie Fraser (Cooranbong), Peter (Cooranbong), Lanelle Cobbin (Port Macquarie) and Phillip (Cooranbong); 10 grandchildren; and seven great-grandchildren. Deirdre was greatly loved and spent her life selflessly serving and supporting her

church, Avondale College, Avondale Schools, Sanitarium and her husband's extensive ministry. She will always be remembered for her grace, her kindness, her integrity and her quiet dignity. Her love for God shone through her words and actions. She lived loyal faith, unwavering hope and sacrificial love. Now she rests, awaiting her call.

Abel Iorgulescu, Kendell Cobbin

LOWE, Ian Henry, born 8.12.1931; died 24.5.24 in Cooranbong, NSW. He was married to Joan, who predeceased him in 2020. He is survived by his children, Brian (Central Coast) and Glenn (Wollongong); and six grandchildren. Ian loved his family and supported them well. He was committed to the Cooranbong region as the controller of the SES for more than 30 years.

Jeff Parker

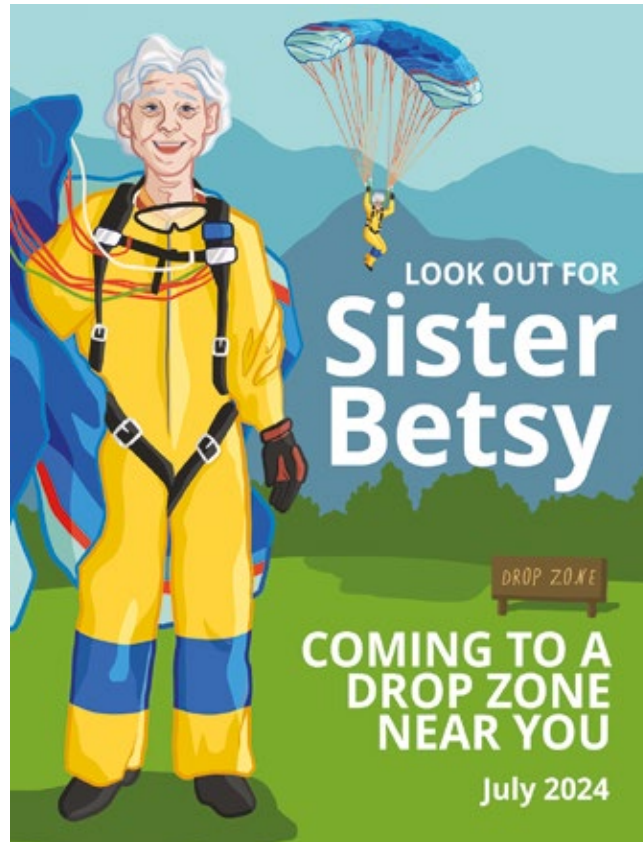
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NSW-based Adventist solicitor: estates and estate disputes; powers of attorney and appointments of enduring guardian; and conveyancing. Contact Ellen Turner at <office@turnerlegal.com.au> or 0488 637 179.

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